THE

WORKS

OF

VIRGIL

TRANSLATED INTO

ENGLISH PROSE,

As near the ORIGINAL as the different Idioms of the LATIN and ENGLISH LANGUAGES will allow.

WITH

THE LATIN TEXT

AND

ORDER of CONSTRUCTION in the ſame Page; and CRITICAL, HISTORICAL, GEOGRAPHICAL, and CLASSICAL NOTES, in ENGLISH;

From the beſt Commentators both Ancient and Modern; beſide a very great Number of NOTES entirely new.

For the USE of SCHOOLS as well as of PRIVATE GENTLEMEN.

In TWO VOLUMES.

The FIFTH EDITION.

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TO THOSE

GENTLEMEN

Who have the immediate Care of

EDUCATION.

GENTLEMEN,

AS the following Work was chiefly deſigned for the Uſe of Youth, it naturally claims your Patronage. It is generally allowed, that no *Latin* Author has a juſter Title to be read in the Schools than *Virgil*. Other Poets have their Merit, and may be ſafely ſtudied by Youth while they are under the Care of you, their faithful Guides, who, no doubt, will, in whatever Author you teach, guard your Pupils againſt the Influence of any Thing that has a Tendency to corrupt their Principles or Morals. But it muſt be owned, to the immortal Honour of *Virgil*, that his Stile is ſo ſtrictly pure and chaſte, that the moſt raw and unexperienced might be left to ſteer their Courſe through the whole of his Works, without meeting with thoſe Rocks and Quickſands, on which unpractiſed Virtue runs no ſmall Hazard of being ſhip-wrecked. Sure no Poet better deſerves a Place than *Virgil* in his own *Elyſium*, among the *Pii Vates, Phœboque digna locuti*: For at the ſame Time that he is the juſt Standard for the Purity of the *Latin* Tongue, and univerſally admired for the ſublimeſt Poetry, he is capable of inſpiring the warmeſt

Sentiments of Virtue. There is a peculiar Tenderneſs and Humanity diffuſed through all his Writings, which never fails to make the Heart better, and ſends away every well diſpoſed Mind from the Reading of him, equally pleaſed and improved. He animates the Soul to the Love of Virtue, by ſetting before us the moſt noble Examples; corrects the Paſſions, by ſhewing their fatal Effects, when indulged to Exceſs, or when directed to improper Objects; makes us feel the Peace and Serenity they bring, when conducted by Reaſon, and regulated within the Bounds of Prudence and Moderation. From him we learn the Force of Piety, and what powerful Incentives to Fortitude, and every heroic Virtue, ariſe from the Belief of a Deity, and a Providence ſupremely wiſe and good. In a Word, every Image, every Deſcription, every Character he exhibits; his Fables, his Allegories, his Epiſodes, all are calculated, not only to pleaſe the Fancy, but to inſtruct the Judgment, and form the Heart. The Peruſal of ſuch an Author is like travelling through ſome delightful Country, not only diverſified with a Multiplicity of Scenes and Landſcapes, and whatever can charm the Senſe and Imagination, but where every Object conſpires to nouriſh Health and exhilerate the Spirits: No Enemies, no Beaſts of Prey lurk in ſecret Ambuſh to betray; no Fear of Robbers to aſſault with open Violence: The very Air we breathe in is pure, ſerene, and healthful; the People hoſpitable, honeſt, and humane. It is hoped therefore, that the following Attempt to facilitate the Study of ſo uſeful an Author, will be well received, Gentlemen, by you who are Truſtees for the Public, in the important, and truly ſacred Work of Education.

It was far from being the Intention of this Work to encourage Idleneſs, or take away from Youth any Spur to their own Induſtry and Application; but to ſave them the Trouble of poring on Dictionaries, turning over many a heavy Volume of Commentaries, and wading through thorny, unpleaſant Tracts, to the Knowledge of mere Words. So that if it ſaves their Time and Pains in one Way, it is only that they may

may be applied in another, that will be both more pleaſant and profitable to them. If it gives you ſome Relief from the more diſagreeable and burdenſome Part of your Work, it is only to leave you freer and more diſengaged in the Execution of what is the principal Buſineſs of Education. To teach Boys to underſtand an Author's Language, is, you know, but the leaſt Part of your Duty. To acquaint them with his Spirit and virtuous Deſign, to form their Taſte aright, that they may be able to correct his Faults and reliſh his Beauties, feel the Force of his pious or humane Sentiments, and learn to copy out his heroic Characters, and imitate his generous Examples; in a Word, to teach them to be ſound Critics on Life and Manners, and to diſtinguiſh the True from the Falſe, *quid verum atque decens, quid pulchrum, quid turpe, quid utile, quid non*; this is your honourable Province, and the chief Deſign of Education. It was ſo in all the Schools of ancient *Athens*, where *Horace* was accompliſhed in the Study of that true Philoſophy, which is the Soul of all his Writings:

Abjecere bonæ paulo plus artis Athenæ:
Scilicet ut poſſem curvo dignoſcere rectum,
Atque inter ſilvas Academi quærere verum.

And it will be ſo in every well-regulated Seminary of Learning.

I would not willingly give Offence, nor ſay any Thing but what is agreeable to the Rules of ſtrict Decorum, and what the Occaſion itſelf naturally ſuggeſts: But if I ſhould appear animated with a more than ordinary Zeal in the Cauſe of Virtue, which is ſo nearly concerned in the right Education of Youth, it is what the preſent melancholy State of this Nation might well juſtify. I hope I may be allowed to ſay, without throwing the leaſt Reflection on any Man, far leſs on that Body of Men, moſt of whom belong to an Order for which I have a very ſincere Veneration, that there never was more urgent Neceſſity, than at preſent, for you to exert your-

ſelves with the greateſt Ardour and Fidelity in the Diſcharge of your important Truſt. You, by your very Profeſſion, are ſolemnly engaged to teach and exemplify Goodneſs to Mankind, at a Time of Life when they are moſt capable of being taught, when their docile Minds may eaſily be moulded to every Shape of Goodneſs, and are ſuſceptible of the moſt durable Impreſſions. From you, therefore, it may naturally be expected, that the general Reformation of the Age ſhould begin. Men of mere Speculation may wiſh well to Virtue, and recommend her Cauſe by their Writings; the witty Author may ridicule, or point his keen Satire againſt the reigning Vices of the Age; the Legiſlature may enact, and the Magiſtrate may execute ſalutary Laws; but what will all avail, unleſs the Foundations of National Virtue be laid in the right forming of the Heart at firſt? If the Fountains be foul and impure, all the Art of Man will not make the Streams run pure and unpolluted. The Scripture tells us, that the Tree muſt firſt be made good, and then its Fruits will be good alſo; but if the Tree be corrupt, the Fruit likewiſe will partake of the Corruption. The Seed and Principles of Virtue are, by the Author of Nature, implanted in the Mind of every Man, and they only need due Culture to make them take deep Root, ſpring up and flouriſh in the Soul, and ripen into all thoſe beautiful Fruits of Action that are ornamental to human Nature, and beneficial to Society. Indeed Experience ſhews us, that the beſt Education is not of itſelf ſufficient to eſtabliſh the Mind in an habitual, uniform Courſe of Integrity; yet the ſame Experience evinces, that nothing is of ſo much Importance towards effecting this great End, as to give the Mind an early Turn and Bias to the right Side; and that, without this, all other Means, humanly ſpeaking, will have but a weak and tranſient Influence.

I doubt not but you are before-hand with me in making Reflections of this Sort, and that your own Concern for the public Welfare has, long ere now, inſpired you with noble Reſolutions to improve the Opportunity you have of doing ſo much Good to your native Country. Go on, therefore,

Gentlemen,

DEDICATION.

Gentlemen, in the Execution of ſo generous and laudable a Deſign; nurſe up thoſe Plants that are under your immediate Culture; Oh! take care their tender Virtues be not nipt in the Bud. The Froſts of a few Winters will kill thoſe Weeds that poiſon and oppreſs the Soil; the barren Trees, that are an Incumbrance to the Ground, will wither with Age, and ſoon be cut down; but on You, in a great Meaſure, depend our Hopes for many ſucceeding Years and Generations. If the Buds of the Spring be blaſted, or ſuffered to periſh, our joyful Proſpects, not only for that Seaſon, but for the whole Year, are loſt; and one Year propagates its malignant or happy Influence to another, in a perpetual Succeſſion.

If the following humble Performance be of Uſe to ſhorten your Way in the Proſecution of ſo laudable a Deſign, particularly in inſpiring young Minds with thoſe pure, refined, and heroic Sentiments of Virtue and Honour with which *Virgil* every where abounds, I ſhall reckon my Labour richly compenſated, and rejoice in your partaking of thoſe Rewards with which Virtue never fails to crown her honeſt Sons.

Yours,
Joseph. Davidson.

Samuel. L. Dana.
&
Richard. P. Dana.
Their Book.
Mr. Head Academy
1821.

THE

LIFE

OF

VIRGIL.

VIRGIL *was born at* Mantua, *in the first Consulship of* Pompey the Great, *and* Licinius Crassus, *in the Year of* Rome DCLXXXIV. *sixty-nine years before the Birth of our Saviour, on the fifteenth of* October, *which the* Latin *Poets observed annually in Commemoration of his Birth. His Father* Maro *was but a mean Person, of low Extraction; but his Mother, whose Name was* Maia, *was nearly related to* Quintilius Varus, *who was of an illustrious Family.*

He passed the first seven Years of his Life at Mantua; *thence he went to* Cremona, *where he lived to his seventeenth Year; at which Age, as is usual among the* Romans, *he put on the* Toga Virilis, Pompey *and* Crassus *happening that Year to be a second Time Consuls.*

From Cremona *he went to* Naples, *where he studied the* Greek *and* Latin *Language with the utmost Application and Assiduity: After that, he applied himself closely to the Study of Physic and the Mathematics, in which he made a very great Proficiency.*

After he had spent some Years at Naples, *he went from thence to* Rome, *where he was soon taken Notice of by some of the great Men at Court, who shewed the high Esteem they had of*

him,

him, by introducing him to Auguſtus. *But whether* Virgil *did not like the Hurry and Buſtle of a Court Life, or the Air of* Rome *did not agree with his ſickly Conſtitution, is uncertain; however, he retired again to* Naples, *where he ſet about writing his* Bucolics, *chiefly with a Deſign to celebrate the Praiſes of* Pollio, Varus, *and* Gallus, *who recommended him to* Mæcenas, *by whoſe Intereſt he was particularly exempted from the common Calamity of the poor* Mantuans; *whoſe Lands, as a Reward to the Veterans for their Bravery at the Battle of* Philippi, *were divided among them,* Virgil's *only excepted, as appears by the firſt Eclogue, wherein he expreſſes the utmoſt Gratitude for ſo ſingular a Favour, in ſuch a Manner as ingratiated him more and more to* Auguſtus. *It is ſaid he ſpent three Years in writing his Eclogues; and had he ſpent as many more, the Time would have been well employed, that produced the fineſt Paſtorals in the* Roman, *or perhaps any other Language.*

Italy *being now reduced to the utmoſt Extremity, the Grounds lying uncultivated, and the People in Want of the very Neceſſaries of Life, the fatal but natural Conſequences of a Civil War, inſomuch that the State ſeemed to be in Danger, the People throwing all the Blame on* Auguſtus; Mæcenas, *ſenſible of the great Parts and unbounded Knowledge of* Virgil, *ſet him about writing the* Georgics *for the Improvement of Huſbandry; the only Mean left to ſave* Italy *from utter Ruin; in which* Virgil *ſucceeded ſo well, that, after their Publication,* Italy *began to put on a new Face, and every Thing went well: For the* Georgics *are not only the moſt perfect of all* Virgil's *Works, but the Rules for the Improvement of Huſbandry are ſo juſt, and at the ſame time ſo general, that they not only ſuited the Climate for which he wrote them, but have been found of ſuch extenſive Uſe, that the greateſt Part of them are put in Practice in moſt Places of the World at this very Day.* Virgil *was now thirty-four Years of Age; having ſpent ſeven of the Prime of his Years in compoſing this inimitable Poem, which has been, and ever will be, admired as the moſt finiſhed and complete Piece that ever Man wrote: For here indeed he ſhines in his Meridian Glory.*

Having now finiſhed his Georgics; *after a few Years Reſpite, he ſet about the* Æneid, *when turned of forty; though it is generally believed he laid the Foundation of that great and arduous Work more early, to which he ſeems to allude in his ſixth Paſtoral;*

Cum canerem reges & prælia, Cynthius aurem
Vellit, & admonuit, paſtorem, Tityre, pingues
Paſcere oportet oves, deductum dicere carmen.

But when I try'd her tender Voice, too young,
And fighting Kings and bloody Battles ſung,
Apollo check'd my Pride; and bad me feed
My fat'ning Flocks, nor dare beyond the Reed.

DRYDEN.

Virgil's *Deſign of writing the* Æneid *taking Air, the Expectations of the* Romans *were raiſed ſo high with the Thoughts of it, that* Sextus Propertius *did not ſcruple to propheſy —*

Cedite Romani ſcriptores, cedite Graii,
Neſcio quid majus naſcitur Iliade!

And had Virgil *deſigned the* Æneid *only as an Encomium on* Auguſtus, *he might ſurely have wrote ſhort Panegyrics on his Prince, as* Horace *has done, at ſeveral Times, and on proper Occaſions, at a far leſs Expence of Time and Labour than the* Æneid *muſt of Neceſſity have coſt him: For he has not only given* Auguſtus's *Character under that of* Æneas, *but has wrought into his Work the whole Compaſs of the* Roman *Hiſtory, with that of the ſeveral Nations from the earlieſt Times down to his own; and that with ſuch Exactneſs as to deſerve the Title of* The Roman Hiſtorian, *much better than* Homer *did that of* Writer of the Trojan War: *Moſt* Romans, *in any controverted Point, ſubmitting rather to his Authority than to the moſt learned Hiſtorians.*

The

The Æneid *is an Epic Poem, which being the nobleſt Compoſition in Poetry, requires an exact Judgment, a fruitful Invention, a lively Imagination, and an univerſal Knowledge, all centering in one and the ſame Perſon, as they did in* Virgil, *whoſe prodigious Genius has been the Admiration of all Mankind, and will be ſo, while Learning and good Senſe have a Place in the World.* Virgil *ſpent about ſeven Years in writing the firſt ſix Books of this admirable Poem, ſome Part of which* Auguſtus *and* Octavia *longed to hear him rehearſe, and hardly prevailed with him, after many Intreaties.* Virgil *to this Purpoſe pitches on the Sixth, which, not without Reaſon, he thought would affect them moſt; as in it he had, with his uſual Dexterity, inſerted the Funeral Panegyric of young* Marcellus *(who died a little before that) whom* Auguſtus *deſigned for his Succeſſor, and was the Darling of his Mother* Octavia, *and of all the* Romans; *and as the Poet imagined, ſo it happened: For after he had raiſed their Paſſions by reciting theſe inimitable Lines,*

O nate, ingentem luctum ne quære tuorum:
Oſtendent terris hunc tantum fata, neque ultra
Eſſe ſinent. Nimium vobis Romana propago
Viſa potens, ſuperi, propria hæc ſi dona fuiſſent.
Quantos ille virûm magnam Mavortis ad urbem
Campus aget gemitus! vel quæ, Tyberine, videbis
Funera, cum tumulum præterlabere recentem!
Nec puer Iliacâ quiſquam de gente Latinos
In tantum ſpe tollet avos: nec Romula quondam
Ullo ſe tantum tellus jactabit alumno.
Heu pietas! heu priſca fides! invictaque bello
Dextera! non illi quiſquam ſe impune tuliſſet
Obvius armato: ſeu cum pede iret in hoſtem,
Seu ſpumantis equi foderet calcaribus armos.

He at laſt ſurprizes them with

Heu miſerande puer! ſi qua fata aſpera rumpas,
Tu Marcellus eris.

At

At which affecting Words the Emperor and Octavia *burſt both into Tears, and* Octavia *fell into a Swoon. Upon her Recovery ſhe ordered the Poet ten Seſterces for every Line, each Seſterce making about ſeventy-eight Pounds in our Money. A round Sum for the whole! but they were* Virgil's *Verſes.*

In about four Years more he finiſhed the Æneid, *and then ſet out for* Greece, *where he deſigned to reviſe it as a Bye-work at his Leiſure; propoſing to devote the chief of the remaining Part of his Days to Philoſophy, which had been always his darling Study, as he himſelf informs us in theſe charming Lines;*

Me vero primùm dulces ante omnia Muſæ,
Quarum ſacra fero ingenti perculſus amore,
Accipiant, cœlique vias & ſidera monſtrent;
Defectus ſolis varios, lunæque labores;
Unde tremor terris; quâ vi maria alta tumeſcant
Obicibus ruptis, rurſuſque in ſeipſa reſidant.
Quid tantum Oceano properent ſe tingere ſoles
Hiberni, vel quæ tardis mora noctibus obſtet.

Ye ſacred Muſes, with whoſe Beauty fir'd,
My Soul is raviſh'd, and my Brain inſpir'd,
Whoſe Prieſt I am, whoſe holy Fillets wear,
Would you your Poet's firſt Petition hear;
Give me the Ways of wand'ring Stars to know,
The Depths of Heav'n above and Earth below,
Teach me the various Labours of the Moon,
And whence proceed th' Eclipſes of the Sun;
Why flowing Tides prevail upon the Main,
And in what dark Receſs they ſhrink again;
What ſhakes the ſolid Earth, what Cauſe delays
The Summer-Nights, and ſhortens Winter-Days.

DRYDEN.

But he had not been long in Greece, *before he was ſeized with a lingering Diſtemper.* Auguſtus *returning about this Time from his Eaſtern Expedition,* Virgil *was willing to accompany*

company him home; but he no ſooner reached Brunduſium *than he died there, in the Year of* Rome DCCXXXV. *and in the fifty-firſt Year of his Age, and was buried at* Naples, *where his Tomb is ſhewn to this Day.*

He was tall, and of a ſwarthy Complexion, very careleſs of his Dreſs, extremely temperate, but of a ſickly Conſtitution, being often troubled with a Pain in his Head and Stomach: He was baſhful to a Fault, and had a Heſitation in his Speech, as often happens to great Men, it being rarely found that a very fluent Elocution and Depth of Judgment meet in the ſame Perſon.

He was one of the beſt and wiſeſt Men of his Time; and in ſuch popular Eſteem, that one hundred thouſand Romans *roſe up when he came into the Theatre, ſhewing him the ſame Reſpect they did* Cæſar *himſelf: And as he was beloved in his Life, he was univerſally lamented at his Death. He went out of the World with that Calmneſs of Mind that became ſo great and good a Man, leaving* Auguſtus *his Executor, who committed the Care of publiſhing the* Æneid *to* Tucca *and* Varius, *ſtrictly charging them, neither to cancel, nor add one Word, nor ſo much as fill up the Breaks or half Verſes.*

A little before his Death, it is ſaid, he wrote this Inſcription for his Monument, which does him the more Honour, as it ſavours not in the leaſt of Oſtentation.

Mantua me genuit; Calabri rapuere; tenet nunc
Parthenope: Cecini paſcua, rura, duces.

I ſung, Flocks, Tillage, Heroes; *Mantua* gave
Me Life, *Brunduſium* Death, *Naples* a Grave.

PREFACE

PREFACE

TO THE

PASTORALS.

VIRGIL is univerſally allowed to have excelled all the *Roman* Poets in every Kind of Poetry he attempted; and his Poems, which are juſtly eſteemed the moſt finiſhed Pieces of all Antiquity, ſhew how thoroughly he underſtood the human Paſſions, the Laws of Nations, the different Properties of Animals, the Secrets of Arts and Sciences, and of Nature itſelf. How many Proofs has he given in his *Paſtorals*, and other Poems, of his great Skill in the *Epicurean* Philoſophy, which he has almoſt intirely comprehended in his ſixth *Eclogue!* What a prodigious Knowledge muſt he have had of Huſbandry and Agriculture to give ſuch exact Precepts for them in his *Georgics*, as not only ſuit *Italy*, but moſt Places in the World! How well was he verſed in all the Myſteries and Ceremonies of the *Pagan* Religion! What a compleat Maſter muſt he have been of the *Roman* Hiſtory, to interweave the moſt material Parts of it into his *Æneid!* In ſhort, his Knowledge ſeems to have had no other Bounds than thoſe of univerſal Nature. But to be more particular,

Virgil may be ſaid to be the firſt who introduced PASTORALS among the *Romans*, which he copied after that great Maſter of *Greece*, *Theocritus*. This Kind of Poetry is of very great Antiquity, being practiſed by Men in the firſt Ages of the World, while they tended their Flocks: Then it was Nature taught them to amuſe themſelves with Pipes

Pipes and Songs. They wanted not to hear the chirping of Birds in order to ſing; as the Zephyrs, whoſe Breath ſeems to animate Reeds and make them ſpeak, occaſioned their contriving the like Inſtruments, which were perfected by Uſe and Art. For there is no Need to fetch from Mythology and uncertain Hiſtories, the Origin of a Thing which may be found in Nature; and the moſt learned Writers, who look'd for it out of Nature, have not been ſatisfied with their Enquiries. The Paſtoral Life of ſome Nations produced Aſtronomical Obſervations, and placed in the Heavens ſome of thoſe Animals which grazed in the Fields. It has alſo occaſioned the Myſteries of judicial Aſtrology. But becauſe it generally produced Rural Songs, the Poets, who only mind what may pleaſe, pitched upon thoſe imperfect Eſſays and improved them. They thought, not without Reaſon, that if they repreſented plain and harmleſs Shepherds in ſome ſhort dramatic Pieces, ſinging their Happineſs, or expreſſing their Trouble; ſuch Performances could not fail of having a good Succeſs. And indeed, this Sort of Poetry is extremely pleaſant, and more charming than any other: It does not contain dreadful Images of War and Battles; it does not ſtir ſad Paſſions by terrifying Objects, nor excites the natural Malignity of Men by ſatyrical Expreſſions or ſtudied Imitation of Ridicule; but brings into their Thoughts the Happineſs of a quiet Liſe, which they are ſo far from enjoying. In one Word, nothing can be more proper to remove their Cares and calm the Uneaſineſſes of their Minds, becauſe nothing can have a greater Affinity with that Condition of Life that can make them Happy.

And if it be aſked, why *Virgil*, in that remarkable Paſſage of the *Georgics*, wherein he deſcribes the Happineſs of a Country Life, ſays nothing of the Songs that take up the idle Hours of Shepherds; which Queſtion appears the more natural, as *Homer* never ſpeaks of the Country without mentioning rural Muſic; I anſwer, with a great Critic, that if *Homer* acted the Part of a good Poet in this Reſpect, deſcribing Things that had no Exiſtence but in his Imagination,

Virgil did wiſely avoid a Fault which a mean Poet would have been guilty of; for the *Georgics* being a Work founded upon Truth, *Virgil* could not praiſe a Country Life on Account of a Thing whoſe Charms are only in the Imagination of the Poets. On the contrary; becauſe he deſcribes that Life ſuch as it really is, attended with good Nature and Innocence: His Deſcription, adorned with all the Graces of Poetry, makes it ſo charming and agreeable, that thoſe who read his excellent Verſes with any Taſte, may ſo far forget themſelves, as to think *Virgil* is to blame in preferring to it the Happineſs of a conſummate Philoſopher. It had been, therefore, an improper Thing for him to repreſent that State of Life otherwiſe. And, ſince he reckoned the Chaſtity of married People among the Advantages that attend a Country Life, *Caſta Pudicitiam ſervat Domus*, he was far from finding any Happineſs in Love and Jealouſy, which afford the moſt agreeable Songs of Bucolic Poetry. Nor were the ancient Shepherds vulgar illiterate Perſons; but on the contrary, they were rich, powerful, and learned: Even Princes themſelves did not think it below them to tend Flocks, and mind Country Affairs; as appears from many Inſtances in ſacred Hiſtory, as *Jacob*, *David*, &c. and alſo from ſeveral Paſſages of our Author, as in *Eclogue* II.

Quem fugis, ah! demens? habitarunt Dî quoque Sylvas,
Dardaniuſque Paris.

Ah, cruel Creature, whom doſt thou deſpiſe?
The Gods to live in Woods have left the Skies.
And God-like *Paris*, in th' *Idean* Grove,
To *Priam*'s Wealth preferr'd *Oenone*'s Love. DRYDEN.

And in *Eclogue* X. beſide ſeveral other Places:

Stant & oves circum, noſtri nec pœnitet illas;
Nec te pœniteat pecoris, divine poeta;
Et formoſus oves ad flumina pavit Adonis.

The

The Sheep ſurround their Shepherd as he lies:
Bluſh not, ſweet Poet, nor the Name deſpiſe:
Along the Streams his Flocks *Adonis* fed;
And yet the Queen of Beauty bleſt his Bed. DRYDEN.

So that they cenſure *Virgil* without Ground, who blame him for introducing Philoſophy, and even ſomething of the ſublime into his Paſtorals; *a Paſtoral being the Imitation of a Shepherd conſidered in that Character*: And it may well be preſumed that ſuch Shepherds, as have been mentioned, were both great Scholars and Philoſophers.

In a true Paſtoral, there muſt be an Air of Piety kept up through the Whole; the Characters ſhould repreſent the Innocence and Plainneſs of the ancient Shepherds: There muſt be alſo ſome little Plot. And the Scene, which is always, or at leaſt generally, a rural Landſcape, ought to take in Woods, Meadows, the Banks of Rivers and Fountains, and even ſometimes the Sea-Shore. And as, in order to form a Landſcape to pleaſe the Sight, a Painter takes particular Care to chuſe the moſt beautiful Productions of Nature, according to the Character he deſigns to draw; ſo a Paſtoral Poet ought to pitch upon a Scene ſuitable to his Subject; and what Scene more proper for Shepherds than to be ſeated on the matted Graſs, amidſt beautiful Trees, blooming Shrubs, and purling Streams? Every Object ſo charming, that, when touched by ſo ſkilful a Hand as our Author, we are at a loſs whether to lay down on the ſoft Graſs, pull the fragrant Blooms of the Shrubs, or quench our Thirſt in the clear Stream.

The Scene of a Paſtoral may alſo be characterized and embelliſhed, as our Author has done in theſe Verſes.

——— *Jamque Sepulchrum*
Incipit apparere Bianoris ———

which offers an ancient Sepulchre to the Sight, and produces a noble Effect in the Landſcape. The Sentences muſt not only be ſhort and lively, but the whole Piece ſo.

And,

And, laſtly, there muſt be a Diverſity of Subjects, that the Paſtoral, like a beautiful Proſpect, may charm by its Variety: But, as in Plays, the Decorations of the Stage ought, in ſome Meaſure, to make Part of the Piece that is repreſented, by its Affinity with the Subject; ſo in a Paſtoral, the Scene, and what is ſaid by the Shepherds, ought to be united by a Kind of Uniformity, that Chearfulneſs may not appear in a ſad Place, nor Melancholy and Deſpair in a ſmiling and pleaſant Scene.

Virgil obſerves all theſe Rules exactly, and far ſurpaſſes *Theocritus*, eſpecially where Judgment and Contrivance have the principal Part. How cloſe he keeps to all theſe Points, is particularly remarkable in the firſt *Eclogue*, which, as a modern Author juſtly obſerves, is a Standard for all Paſtorals. A beautiful Landſcape preſents itſelf to our View; a Shepherd, with his Flock around him, reſting ſecurely under a ſpreading Beech, which furniſhed the firſt Food to our Anceſtors. Another Shepherd in a quite different Situation of Mind and Circumſtances, the Sun ſetting, the Hoſpitality of the more fortunate Shepherd, *&c.*

All his Paſtorals are indeed admirable; but the fourth is the moſt remarkable, as it ſeems a manifeſt Prophecy of our Bleſſed Saviour, uttered undeſignedly by *Virgil:* For it is certain, that from the *Sybilline* Verſes, then in great Repute at *Rome*, our Author applies to the Son of *Pollio* thoſe Predictions which are evidently meant of our Saviour. The ſixth is alſo well worth our particular Notice, in which he introduces *Silenus* ſinging, but rather too full of Inſpiration, which is meant by his Ebriety; who relates the Mythology of near two thouſand Years in fifty Lines; the Brevity of which is no leſs admirable, than the Poet's great Skill in keeping up the Characters with the utmoſt Decency. The eighth and tenth are alſo very remarkable for the curious Deſcriptions the Poet gives of the Paſſion of Love: For what can be more natural than that in the eighth Paſtoral?

Sepibus

Sepibus in noſtris parvam te roſcida mala
(Dux ego veſter eram) vidi cum matre legentem:
Alter ab undecimo tum me jam ceperat annus,
Jam fragiles poteram à terrâ contingere ramos:
Ut vidi, ut perii, ut me malus abſtulit error.

Thee, with thy Mother, in our Meads I ſaw
Gath'ring freſh Apples; I myſelf your Guide;
Then thou wert little; I juſt then advanc'd
To my Twelfth Year, could barely from the Ground
Touch with my reaching Hand the tender Boughs;
How did I look! how gaze my Soul away! TRAPP.

And never ſure was ſincere Love expreſſed in ſuch moving Terms as thoſe of *Gallus* to *Lycoris* in the Tenth.

Hic gelidi fontes, hic mollia prata, Lycori,
Hic nemus, hic ipſo tecum conſumerer ævo.
Nunc inſanus amor duri me Martis in armis
Tela inter media, atque adverſos detinet hoſtes.
Tu procul à patriâ (nec ſit mihi credere) tantùm
Alpinas, ah dura! nives, & frigora Rheni
Me ſine ſola vides. Ah te ne frigora lædant!
Ah tibi ne teneras glacies ſecet aſpera plantas!

Come, ſee what Pleaſures in our Plains abound;
The Woods, the Fountains, and the flow'ry Ground.
As you are beauteous, were you half ſo true,
Here could I live and love, and die with only you.
Now I to fighting Fields am ſent afar,
And ſtrive in Winter Camps with Toils of War;
While you (alas, that I ſhould find it ſo!)
To ſhun my Sight, your native Soil forego,
And climb the frozen *Alps*, and tread th' eternal Snow.
Ye Froſts and Snows her tender Body ſpare,
Thoſe are not Limbs for Iſicles to tear. DRYDEN.

Nor was a deſpairing Lover ever painted in ſuch lively Colours as in theſe beautiful Lines in the ſame Paſtoral;

Ibo, & Chalcidico quæ ſunt mihi condita verſu
Carmina, paſtoris Siculi modulabor avenâ.
Certum eſt in ſylvis, inter ſpelæa ferarum,
Malle pati; teneriſque meos incidere amores
Arboribus: creſcent illæ; creſcetis amores.

For me, the Wilds and Deſarts are my Choice;
The Muſes, once my Care; my once harmonious Voice.
There will I ſing, forſaken and alone;
The Rocks and hollow Caves ſhall eccho to my Moan.
The Rind of ev'ry Plant her Name ſhall know;
And as the Rind extends, the Love ſhall grow.

And again,

Omnia vincit amor; & nos cedamus amori.

Love conquers all; and we muſt yield to Love.

DRYDEN.

Theſe are but a few of the Beauties of theſe inimitable Paſtorals; for it would be endleſs to enumerate all of them.

PREFACE

TO THE

GEORGICS.

VIRGIL in his GEORGICS imitates *Heſiod*; but it is generally agreed that he far exceeds him in every Reſpect. Some indeed have objected, that the *Georgics* are wrote in too ſublime a Stile to be of Uſe to Huſbandmen, who are, generally ſpeaking, Men of little or no Literature: But they did not conſider that *Virgil* wrote for a People whoſe chief Magiſtrates had been Huſbandmen themſelves: *Lucius Cincinnatus* was found at the Plough when he was called to be Dictator; and *Fabricius*, *Curius*, and *Camillus*, were no leſs ſkilled in the Science of Huſbandry than they were in the Art of War.

In ſuch Eſteem were Huſbandmen among the *Romans*, that they highly reſented the leaſt Affront offered to any of them, of which we have an Inſtance in *Scipio Naſica*, Candidate for the Place of *Curule Edile*, who meeting a plain Countryman, took him by the Hand, and aſked him his Vote; but finding his Hand very hard, *Prithee*, *Friend*, ſays he, *do you walk upon your Hands?* which ſo chagrined the Countryman, that he complained of the Affront, by which *Scipio* loſt the Edileſhip. *Virgil* could not therefore employ his fine Parts on a Subject more acceptable to the *Romans*, not

more uſeful to his Country, almoſt become waſte by the Civil Wars; he therefore ſuits himſelf to his Readers, inſtructing them while he entertains them, by making Choice of ſuch Precepts of this extenſive Science as give Opportunity for thoſe beautiful Deſcriptions and Images which are the very Spirit and Life of Poetry. And he ſhews no leſs Art in treating of theſe Precepts; for while we read them, we can ſcarcely help imagining ourſelves among the Fields and Woods, viewing agreeable Landſcapes.

He begins his *firſt Book* with giving us the Subject of each *Georgic*, which he comprehends in four Lines; and after a ſolemn Invocation of all the Gods who were any way related to his Subject, he makes this noble Compliment to *Auguſtus*, whom he addreſſes as a God,

Tuque adeo, quem mox quæ ſint habitura Deorum
Concilia, incertum eſt; urbiſne inviſere Cæſar,
Terrarumque velis curam; & te maximus orbis
Auctorem frugum, tempeſtatumque potentem
Accipiat, cingens maternâ tempora myrto:

Da facilem curſum, atque audacibus annue cœptis:
Ignaroſque viæ mecum miſeratus agreſtes,
Ingredere, & votis jam nunc aſſueſce vocari.

And chiefly Thou, whoſe future Seat on high,
In what bright Council of the ſtarry Sky
Uncertain is; whether, great *Cæſar*, Thou
Wilt chuſe to watch o'er Cities here below,
Or on the Fields thy gracious Looks beſtow:
Parent of Fruits, and pow'rful of the Storm,
Mankind to thee ſhall ſacred Rites perform;
Throughout the mighty Orb thy Empire own,
And with thy Mother's Boughs thy Temples crown.

Thee

Thee I invoke: Do thou aſſiſt my Courſe,
And to the bold Attempt give equal Force;
Pity with me th' unſkilful Peaſant's Cares,
Begin your Reign, and hear ev'n now our Pray'rs.

Then he enters upon his Work, and ſhews the ſeveral Kinds of Tillage proper for each Soil, gives a Schedule of the Huſbandman's Tools, deſcribes the Changes of the Weather, and the Signs that forebode them: Then points out to the Huſbandman the Work proper for each Seaſon of the Year; when mentioning Autumn, he takes Occaſion to give us that inimitable Deſcription of the Thunder-ſtorm.

—— —— —— *Ruit arduus æther,*
Et pluviâ ingenti ſata læta, boumque labores
Diluit; implentur foſſæ, & cava flumina creſcunt
Cum ſonitu, fervetque fretis ſpirantibus æquor.
Ipſe Pater, mediâ nimborum in nocte, coruſcâ
Fulmina molitur dextrâ: quo maxima motu
Terra tremit: fugêre feræ, & mortalia corda
Per gentes humilis ſtravit pavor: ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit: ingeminant Auſtri, & denſiſſimus imber:
Nunc nemora ingenti vento, nunc litora plangunt.

Down ruſh the Skies, and with impetuous Rain,
Waſh out the Ox's Toil, and ſweep away the Grain:
The Dikes are fill'd: No Bounds the Torrents keep:
And with the boiling Surges boils the Deep:
Amidſt a Night of Clouds his glitt'ring Fire,
And rattling Thunder hurls th' Eternal Sire:
Far ſhakes the Earth: Beaſts fly, and mortal Hearts
Pale Fear dejects; he with refulgent Darts,
Or *Rhodope*, or *Athos'* lofty Crown,
Or ſteep *Ceraunia's* Cliffs ſtrikes headlong down:

The Rains condenſe: more furious *Auſter* roars:
Now with vaſt Winds the Woods, now laſhes he the Shoars.

He then inſtances many of the Prodigies that happened near the Time of *Julius Cæſar*'s Death, and ſhuts up all with a Supplication to the Gods for the Safety of *Auguſtus*, and the Preſervation of *Rome*, in theſe charming Lines:

Dî patrii Indigetes, & Romule, Veſtaque mater,
Quæ Tuſcum Tiberim & Romana palatia ſervas,
Hunc ſaltem everſo juvenem ſuccurrere ſæclo
Ne prohibete: ſatis jam pridem ſanguine noſtro
Laomedonteæ luimus perjuria Trojæ.
Jam pridem nobis cæli te regia, Cæſar,
Invidet, atque hominum queritur curare triumphos.
Quippe ubi fas verſum atque nefas, tot bella per orbem;
Tam multæ ſcelerum facies: non ullus aratro
Dignus honos: ſquallent abductis arva colonis,
Et curvæ rigidum falces conflantur in enſem.
Hinc movet Euphrates, illinc Germania bellum:
Vicinæ ruptis inter ſe legibus urbes
Arma ferunt: ſævit toto Mars impius orbe.
Ut cum carceribus ſeſe effudêre quadrigæ,
Addunt ſe in ſpatia; & fruſtrà retinacula tendens
Fertur equis auriga, neque audit currus habenas.

Ye home-born Deities, of mortal Birth!
Thou Father *Romulus*, and Mother *Earth*,
Goddeſs unmov'd! whoſe Guardian Arms extend
O'er *Tuſcan Tiber*'s Courſe, and *Roman* Tow'rs defend;
With youthful *Cæſar* your joint Pow'rs engage,
Nor hinder him to ſave the ſinking Age.
O! let the Blood, already ſpilt, atone
For the paſt Crimes of curs'd *Laomedon!*
Heav'n wants thee there; and long the Gods, we know,
Have grudg'd thee, *Cæſar*, to the World below:

Where

Where Fraud and Rapine, Right and Wrong confound,
Where impious Arms from ev'ry Part reſound,
And monſtrous Crimes in ev'ry Shape are crown'd.
The peaceful Peaſant to the War is preſt;
The Fields lie fallow in inglorious Reſt:
The Plain no Paſture to the Flock affords,
The crooked Scythes are ſtreightened into Swords:
And there *Euphrates* her ſoft Offspring arms,
And here the *Rhine* rebellows with Alarms;
The neighb'ring Cities range on ſev'ral Sides,
Perfidious *Mars* long-plighted Leagues divides,
And o'er the waſted World in Triumph rides.
So four fierce Courſers ſtarting to the Race,
Scow'r thro' the Plain, and lengthen ev'ry Pace:
Nor Reins, nor Curbs, nor threat'ning Cries they fear,
But force along the trembling Charioteer. DRYDEN.

In the *Second Book* he ſhows the different Methods of raiſing Trees, to which he aſcribes Oblivion, Ignorance, Wonder, Deſire, and the like Human Paſſions, which make his Precepts very entertaining: Then he points out the Soils in which the ſeveral Plants thrive beſt: And thence takes occaſion to run out into the Praiſes of *Italy*, in theſe admirable Words:

Sed neque Medorum ſilvæ ditiſſima terra,
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italiæ certent: non Bactra, neque Indi,
Totaque thuriferis Panchaïa pinguis arenis.
Hæc loca non tauri ſpirantes naribus ignem
Invertêre, ſatis immanis dentibus hydri:
Nec galeis, denſiſque virûm ſeges horruit haſtis:
Sed gravidæ fruges, & Bacchi Maſſicus humor
Implevere: tenent oleæque, armentaque læta.
Hinc bellator equus campo ſeſe arduus infert:
Hinc albi, Clitumne, greges; & maxima taurus
Victima ſæpe tuo perfuſi flumine ſacro,

Romanos ad templa Deûm duxêre triumphos.
Hic ver aſſiduum, atque alienis menſibus æſtas:
Bis gravidæ pecudes, bis pomis utilis arbos.
At rabidæ tigres abſunt, & ſæva leonum
Semina: nec miſeros fallunt aconita legentes:
Nec rapit immenſos orbes per humum, neque tanto
Squameus in ſpiram tractu ſe colligit anguis.
Adde tot egregias urbes, operumque laborem:
Tot congeſta manu præruptis oppida ſaxis:
Fluminaque antiquos ſubter labentia muros.
An mare, quod ſupra, memorem, quodque alluit infra?
Anne lacus tantos? te, Lari maxime; teque
Fluctibus & fremitu aſſurgens, Benace, marino?
An memorem portus, Lucrinoque addita clauſtra?
Atque indignatum magnis ſtridoribus æquor,
Julia qua ponto longe ſonat unda refuſo,
Tyrrhenuſque fretis immittitur æſtus Avernis?
Hæc eadem argenti rivos, æriſque metalla
Oſtendit venis, atque auro plurima fluxit.
Hæc genus acre virûm, Marſos, pubemque Sabellam,
Aſſuetumque malo Ligurem, Volcoſque verutos
Extulit: hæc Decios, Marios, magnoſque Camillos,
Scipiadas duros bello; & te, maxime Cæſar,
Qui nunc extremis Aſiæ jam victor in oris,
Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus:
Magna virûm: tibi res antiquæ laudis & artis
Ingredior, ſanctos auſus recludere fontes:
Aſcræumque cano Romana per oppida carmen.

But neither *Median* Woods, nor fertile Soil,
Nor pleaſant *Ganges*, *Hermus*, Streams, which toil
Through Beds of Gold, nor *India*'s fragrant Lands,
Bactra, nor th' *Arabs* Incenſe-bearing Sands;

All

All cannot, though all boaſt of ſomething rare,
With the juſt Praiſe of *Italy* compare.
Fire-breathing Bulls her Furrows never plough'd,
Nor ſown with Dragon's Teeth, from whence a Brood
Of infant Warriors ſtain'd with Brothers Blood.
Her Meads fair Cattle, Wheat o'erloads her Soil,
And ev'ry where ſhe ſtreams with Wine and Oil:
Her warlike Courſers beat the ſounding Earth,
And tread in Triumph her who gave them Birth:
Thou, gay *Clitumnus*, where thy Currents glide,
There bleating Flocks thy flow'ry Borders hide;
There Snow-white Bulls, the greateſt Sacrifice
Deſign'd for *Jove*, who rules the Deities,
Firſt waſh'd and ſprinkled with thy ſacred Flood,
Pay for the *Roman* Triumphs with their Blood;
Eternal Spring and Summer part her Year,
Her Ewes lamb twice, her Trees twice Bloſſom bear:
No ſpotted Tygers in her Foreſts ſtray,
Nor roaring Lions on her Cattle prey,
Nor pois'nous Herbs the Gath'rer's Hand betray:
No noiſome Serpents, with collected Tail,
Wreath on the Ground, or ſpiral Volumes trail.
To Works of Nature join the Works of Man,
To ſhew, by Art improv'd, what Nature can:
Thoſe ſtately Towns from Marble Quarries torn,
Whoſe ancient Ramparts Chryſtal Streams adorn.
Or ſhall my Muſe the *Adrian*'s Praiſes ſhow,
Or *Tyrrhene* Seas which round her Harbours flow?
Shall I great *Larius* or *Benacus* ſing,
Thoſe Sea-like Lakes from whence great Rivers ſpring;
Or ſing the Harbours of the *Locrine* Bay,
Whoſe Moles oppoſe the raging of the Sea?
Which from the Waves the *Julian* Port confin'd,
When *Tyrrhene* Billows Lake *Avernus* join'd.
Theſe Bleſſings are expos'd to ev'ry Eye;
But ſhe has Treaſures in her Entrails lie,

Which

Which Veins of Silver and of Copper hold;
Her Hills are fruitful Caſks of ſhining Gold.
She many warlike Nations has brought forth;
She gave the *Marſians* and *Sabellians* Birth;
Ligurians, us'd to toil in Peace and War,
And the brave *Volſcians*, arm'd with Dart and Spear.
From her the *Decii* and *Camilli* came,
With all the Worthies of the *Marian* Name,
The *Scipios* too, renown'd for martial Fame.
At laſt, Great *Cæſar*, great above the reſt,
Who bears victorious Eagles through the Eaſt,
Who all his bold Attempts with Conqueſt crowns,
And lazy *Indians* drives from *Roman* Towns!
Hail, Source of Wine and Corn, *Saturnian* Soil!
For whoſe dear Sake I undertook this Toil!
Eternal Lays of hid myſterious Things,
From ancient Art and Labour's ſecret Springs,
My Muſe, on *Heſiod*'s Lyre, through *Roman* Cities ſings.

LAUDERDALE.

This Book is alſo remarkable for that beautiful Deſcription near the End of it, which the Poet gives us of the Pleaſures of a Country Life, in theſe inimitable Lines:

O fortunatos nimium, ſua ſi bona nôrint,
Agricolas! quibus ipſa, procul diſcordibus armis,
Fundit humo facilem victum juſtiſſima tellus.
Si non ingentem foribus domus alta ſuperbis
Mane ſalutantum totis vomit ædibus undam;
Nec varios inhiant pulchrâ teſtudine poſtes,
Illuſaſque auro veſtes, Ephyreïaque æra;
Alba neque Aſſyrio fucatur lana veneno,
Nec caſiâ liquidi corrumpitur uſus olivi:
At ſecura quies, & neſcia fallere vita,
Dives opum variarum; at latis otia fundis,
Speluncæ, vivique lgcus; at frigida Tempe,

Mugituſque

Mugituſque boum, molleſque ſub arbore ſomni
Non abſunt. Illic ſaltus, ac luſtra ferarum,
Et patiens operum, parvoque aſſueta juventus,
Sacra Deûm, ſanctique patres: extrema per illos
Juſtitia excedens terris veſtigia fecit.

O! happy Swains! did they their Bliſs but know!
To whom the Earth releas'd from all the Woe
Of civil Broils, gives with a lib'ral Hand
An eaſy Plenty at their juſt Demand.
What if no lofty Pile, with haughty Tow'rs
A waving Throng through ev'ry Paſſage pours
Of humble Waiters in the Morning Hours?
What if no Tortoiſe-ſcales incruſting Wood,
Nor *Corinth*'s Braſs amaze the gaping Crowd?
If no brocaded Hangings dreſs the Room?
Nor *Tyrian* Purple ſtain the milk-white Loom?
Nor *Caſſia* taint pure Oil with ſtrong Perfume?
Yet fraudleſs Innocence, and peaceful Reſt,
Unbounded Plains, with endleſs Riches bleſt,
Yet Caves and living Springs, and airy Glades,
And the ſoft Lowe of Kine and ſleepy Shades,
Are never wanting: There wild Herds abound,
And Youth inur'd to Toil and Thrift are found,
And aged Sires rever'd, and Altars crown'd:
There Juſtice left, when ſhe forſook Mankind,
The laſt Impreſſions of her Steps behind. B.

In the *Third Book*, after invoking ſome rural Deities, he raiſes a TEMPLE to the Honour of *Auguſtus*, more laſting than the Pyramids of *Egypt*.

Primus ego in patriam mecum, modo vita ſuperſit,
Aonio rediens deducam vertice Muſas:
Primus Idumæas referam tibi, Mantua, palmas:

Et

Et viridi in campo Templum *de marmore ponam*
Propter aquam, tardis ingens ubi flexibus errat
Mincius, & tenerâ prætexit arundine ripas.
In medio mihi Cæsar *erit, Templumque tenebit.*
Illi victor ego, & Tyrio conspectus in ostro,
Centum quadrijugos agitabo ad flumina currus.
Cuncta mihi, Alpheum linquens, lucosque Molorchi,
Cursibus, & crudo decernet Græcia cæstu.
Ipse caput tonsæ foliis ornatus olivæ
Dona feram. Jam nunc solennes ducere pompas
Ad delubra juvat, cæsosque videre juvencos:
Vel scena ut versis discedat frontibus; utque
Purpurea intexti tollant aulæa Britanni.
In foribus pugnam ex auro solidoque elephanto
Gangaridum faciam, victorisque arma Quirini:
Atque hic undantem bello, magnumque fluentem
Nilum, ac navali surgentes ære columnas.
Addam urbes Asiæ domitas, pulsumque Niphatem,
Fidentemque fugâ Parthum, versisque sagittis;
Et duo rapta manu diverso ex hoste trophæa,
Bisque triumphatas utroque ab littore gentes.
Stabunt & Parii lapides, spirantia signa,
Assaraci proles, demissæque ab Jove gentis
Nomina, Trosque parens, & Trojæ Cynthius auctor.
Invidia infelix furias amnemque severum
Cocyti metuet, tortosque Ixionis angues,
Immanemque rotam, & non exsuperabile saxum.

I first of *Romans* shall in Triumph come
From conquer'd *Greece*, and bring her Trophies home:
With foreign Spoils adorn my native Place;
And with *Idume*'s Palms my *Mantua* grace.
Of *Parian* Stone a TEMPLE will I raise,
Where the slow *Mincius* through the Valley strays;

Where

Where cooling Streams invite the Flocks to drink;
And Reeds defend the winding Water's Brink.
Full in the Midſt ſhall mighty CÆSAR ſtand,
Hold the chief Honours, and the Dome command.
Then I, conſpicuous in my *Tyrian* Gown,
(Submitting to his Godhead my Renown)
A hundred Courſers from the Goal will drive;
The Rival Chariots in the Race ſhall ſtrive.
All *Greece* ſhall flock from far my Games to ſee;
The Whirlbat, and the rapid Race ſhall be
Reſerv'd for *Cæſar*, and ordain'd by me.
Myſelf, with Olive crown'd, the Gifts will bear:
Ev'n now, methinks, the public Shouts I hear;
The paſſing Pageants, and the Pomps appear.
I to the *Temple* will conduct the Crew;
The Sacrifice and Sacrificers view:
From thence return, attended with my Train,
Where the proud Theatres diſcloſe the Scene;
Which interwoven *Britons* ſeem to raiſe,
And ſhew the Triumph which their Shame diſplays.
High o'er the Gate, in Ivory and Gold,
The Crowd ſhall *Cæſar*'s *Indian* War behold;
The *Nile* ſhall flow beneath, and on the Side
His ſhatter'd Ships on brazen Pillars ride.
Next him *Niphates* with inverted Urn,
And dropping Sedge, ſhall his *Armenia* mourn;
And *Aſian* Cities in our Triumph born.
With back-ward Bows the *Parthians* ſhall be there,
And, ſpurring from the Fight, confeſs their Fear.
A double Wreath ſhall crown our *Cæſar*'s Brows;
Two differing Trophies from two different Foes.
Europe with *Afric* in his Fame ſhall join;
But neither Shore his Conqueſt ſhall confine.
The *Parian* Marble, there, ſhall ſeem to move
In breathing Statues, not unworthy *Jove*;

Reſembling Heroes, whoſe Ethereal Root
Is *Jove* himſelf, and *Cæſar* is the Fruit.
Tros and his Race the Sculptor ſhall employ;
And he, the God, who built the Walls of *Troy*.
Envy herſelf, at laſt, grown pale and dumb,
(By *Cæſar* combated and overcome)
Shall give her Hands; and fear the curling Snakes
Of laſhing Furies, and the burning Lakes:
The Pains of famiſh'd *Tantalus* ſhall feel;
And *Siſyphus*, that labours up the Hill
The rolling Stone in vain; and curs'd *Ixion*'s Wheel.

DRYDEN.

He then addreſſes himſelf to *Mæcenas*, and enters upon his Subject, in which he lays down Rules for the Choice and Breeding of all Sorts of Cattle, Oxen, Horſes, *&c.* whence he takes Occaſion to give this inimitable Deſcription of that noble Animal the Horſe.

Continuò pecoris generoſi pullus in arvis
Altius ingreditur, & mollia crura reponit:
Primus & ire viam, & fluvios tentare minaces
Audet, & ignoto ſeſe committere ponti:
Nec vanos horret ſtrepitus. Illi ardua cervix,
Argutumque caput, brevis alvus, obeſaque terga:
Luxuriatque toris animoſum pectus: honeſti
Spacides, glaucique; color deterrimus albis,
Et gilvo: tum, ſiqua ſonum procul arma dedere,
Stare loco neſcit; micat auribus, & tremit artus;
Collectumque premens volvit ſub naribus ignem:
Denſa juba, & dextro jactata recumbit in armo.
At duplex agitur per lumbos ſpina, cavatque
Tellurem, & ſolido graviter ſonat ungula cornu.

The

The Colt that for a Sire is deſign'd,
By ſure Preſages ſhews his generous Kind,
Of able Body, ſound of Limb and Wind.
Upwards he walks, on Paſterns firm and ſtraight;
His Motions eaſy; prancing in his Gait.
The firſt to lead the Way, to tempt the Flood;
To paſs the Bridge unknown, nor fear the trembling Wood.
Dauntleſs at empty Noiſes; lofty neck'd;
Slender his Head, his Belly round, broad back'd.
Brawny his Cheſt and deep, his Colour grey;
For Beauty dappled, or the brighteſt Bay:
Faint White and Dun will ſcarce the Rearing pay.
The fiery Courſer, when he hears afar
The ſprightly Trumpets and the Shouts of War,
Pricks up his Ears, and trembling with Delight,
Shifts Place, and paws, and hopes the promis'd Fight.
On his right Shoulder his thick Main reclin'd,
Ruffles at Speed, and dances in the Wind.
His horny Hoofs are jetty black and round;
His Chine is double: Starting with a Bound,
He turns the Turf, and ſhakes the ſolid Ground.
Fire from his Eyes, Clouds from his Noſtrils flow:
He bears his Rider headlong on the Foe.

DRYDEN.

Nor has the Poet ſhewn leſs Skill in that curious Deſcription of the Chariot Race.

Nonne vides? cum præcipiti certamine campum
Corripuere, ruuntque effuſi carcere currus
Cum ſpes arrectæ juvenum, exſultantiaque haurit
Cordia pavor pulſans: illi inſtant verbere torto,
Et proni dant lora: volat vi fervidus axis.
Jamque humiles, jamque elati ſublime videntur
Aëra per vacuum ferri, atque aſſurgere in auras.

Nec mora, nec requies: at fulvæ nimbus arenæ
Tollitur: humeſcunt ſpumis, flatuque ſequentum:
Tantus amor laudum, tantæ eſt victoria curæ.

Haſt thou beheld, when from a Goal they ſtart,
The youthful Charioteers with heaving Heart,
Ruſh to the Race; and panting, ſcarcely bear
Th' Extremes of fev'riſh Hope, and chilling Fear;
Stoop to the Reins, and laſh with all their Force;
The flying Chariot kindles in the Courſe:
And now a-low, and now aloft they fly,
As borne thro' Air, and ſeem to touch the Sky.
No Stop, no Stay, but Clouds of Sand ariſe,
Spurn'd, and caſt backward on the Follower's Eyes;
The hindmoſt blows the Foam upon the firſt:
Such is the Love of Praiſe, an honourable Thirſt.

DRYDEN.

The Force of Love is repreſented in Words moſt expreſſive, and yet ſo modeſt as not to offend the chaſteſt Ear. The Battle of the Bulls too is painted in moſt lively Colours, in theſe beautiful Lines:

Illi alternantes multâ vi prælia miſcent
Vulneribus crebris: lavit ater corpora ſanguis,
Verſaque in obnixos urgentur cornua vaſto
Cum gemitu: reboant ſylvæque & magnus Olympus.
Nec mos bellantes unà ſtabulare: ſed alter
Victus abit, longeque ignotis exſulat oris:
Multa gemens ignominiam, plagaſque ſuperbi
Victoris; tum quos amiſit inultus amores:
Et ſtabula aſpectans regnis exceſſit avitis.
Ergo omni curâ vires exercet, et inter
Dura jacet pernox inſtrato ſaxa cubili,
Frondibus hirſutis, & carice paſtus acutâ:

Et

Et tentat ſeſe, atque iraſci in cornua diſcit
Arboris obnixus trunco, ventoſque laceſſit
Ictibus, & ſparſâ ad pugnam proludit arenâ,
Poſt, ubi collectum robur, vireſque receptæ,
Signa movet, præcepſque oblitum fertur in hoſtem.
Fluctus ut, in medio cœpit cum albeſcere ponto,
Longius ex altoque ſinum trahit; utque volutus
Ad terras, immane ſonat per ſaxa, nec ipſo
Monte minor procumbit: at ima exæſtuat unda
Vorticibus, nigramque altè ſubjectat arenam.

A beauteous Heifer in the Wood is bred;
The ſtooping Warriors, aiming Head to Head,
Engage their claſhing Horns; with dreadful Sound
The Foreſt rattles, and the Rocks rebound.
They fence, they puſh, and puſhing loudly roar;
Their Dewlaps and their Sides are bath'd in Gore.
Nor when the War is over, is it Peace;
Nor will the vanquiſh'd Bull his Claim releaſe;
But feeding in his Breaſt his ancient Fires,
And, curſing Fate, from his proud Foe retires.
Driv'n from his native Land, to foreign Grounds,
He, with a gen'rous Rage, reſents his Wounds;
His ignominious Flight, the Victor's Boaſt,
And more than both, the Loves, which unreveng'd he loſt.
Often he turns his Eyes, and, with a Groan,
Surveys the pleaſing Kingdoms, once his own.
And therefore, to repair his Strength he tries;
Hard'ning his Limbs with painful Exerciſe;
And rough upon the flinty Rock he lies;
On prickly Leaves, and on ſharp Herbs he feeds,
Then to the Prelude of a War proceeds.
His Horns, yet ſore, he tries againſt a Tree;
And meditates his abſent Enemy.

He ſnuffs the Wind, his Heels the Sand excite:
But, when he ſtands collected in his Might,
He roars, and promiſes a more ſucceſsful Fight.
Then to redeem his Honour at a Blow,
He moves his Camp, to meet his careleſs Foe.
Not with more Madneſs, rolling from afar,
The ſpumy Waves proclaim the wat'ry War,
And mounting upwards with a mighty Roar,
March onwards, and inſult the rocky Shoar.
They mate the middle Region with their Height;
And fall no leſs, than with a Mountain's Weight:
The Waters boil, and belching from below,
Black Sands, as from a forceful Engine, throw.

DRYDEN.

But who can read the admirable Deſcription of the *Scythian* Winter-piece without ſhivering?

At non, qua Scythiæ gentes, Mæoticaque unda,
Turbidus & torquens flaventes Iſter arenas:
Quaque redit medium Rhodope porrecta ſub axem:
Illic clauſa tenent ſtabulis armenta; neque ullæ
Aut herbæ campo apparent, aut arbore frondes:
Sed jacet aggeribus niveis informis, & alto
Terra gelu latè, ſeptemque aſſurgit in ulnas.
Semper hyems, ſemper ſpirantes frigora Cauri.
Tum Sol pallentes haud unquam diſcutit umbras:
Nec cum invectus equis altum petit æthera; nec cum
Præcipitem Oceani rubro lavit æquore currum.
Concreſcunt ſubitæ currenti in flumine cruſtæ:
Undaque jam tergo ferratos ſuſtinet orbes,
Puppibus illa prius patulis, nunc hoſpita plauſtris.
Æraque diſſiliunt vulgo, veſteſque rigeſcunt
Indutæ, cæduntque ſecuribus humida vina,
Et totæ ſolidam in glaciem vertêre lacunæ,
Stiriaque impexis indurit horrida barbis.

Interea

Interea toto non ſecius aëre ningit:
Intereunt pecudes: ſtant circumfuſa pruinis
Corpora magna boum: confertoque agmine cervi
Torpent mole novâ, & ſummis vix cornibus exſtant.
Hos non immiſſis canibus, non caſſibus ullis,
Puniceæve agitant pavidos formidine pennæ:
Sed fruſtra oppoſitum trudentes pectore montem,
Cominus obtruncant ferro; gravitèrque rudentes
Cædunt; & magno læti clamore reportant.
Ipſi in defoſſis ſpecubus, ſecura ſub altâ
Otia agunt terrâ, congeſtaque robora, totaſque
Advolvere focis ulmos, ignique dedere:
Hic noctem ludo ducunt, & pocula læti
Fermento, atque acidis imitantur vitea ſorbis.
Talis Hyperboreo ſeptem ſubjecta trioni
Gens effræna virûm Riphæo tunditur Euro:
Et pecudum fulvis velantur corpora ſetis.

Not ſo the *Scythian* Shepherd tends his Fold;
Nor he who bears in *Thrace* the bitter cold:
Nor he who treads the bleak *Meotian* Strand;
Or where proud *Iſter* rolls his yellow Sand.
Early they ſtall their Flocks and Herds; for there
No Graſs the Fields, no Leaves the Foreſts wear:
The frozen Earth lies bury'd there, below
A hilly Heap, ſeven Cubits deep in Snow;
And all the Weſt Allies of ſtormy *Boreas* blow:
The Sun from far peeps with a ſickly Face;
Too weak the Clouds, and mighty Fogs to chace;
When up the Skies he ſhoots his roſy Head;
Or in the ruddy Ocean ſeeks his Bed.
Swift Rivers are with ſudden Ice conſtrain'd;
And ſtudded Wheels are on its Back ſuſtain'd.
An Hoſtry now for Waggons, which before
Tall Ships of Burthen on its Boſom bore.

The brazen Cauldrons with the Froſt are flaw'd;
The Garment, ſtiff with Ice, at Hearths is thaw'd;
With Axes firſt they cleave the Wine, and thence
By Weight, the ſolid Portions they diſpenſe.
From Locks uncomb'd, and from the frozen Beard,
Long Iſicles depend, and crackling Sounds are heard.
Mean time, perpetual Sleet, and driving Snow,
Obſcure the Skies, and hang on Herds below;
The ſtarving Cattle periſh in their Stalls,
Huge Oxen ſtand inclos'd in wintry Walls
Of Snow congeal'd; whole Herds are buried there
Of mighty Stags, and ſcarce their Horns appear.
The dext'rous Huntſman wounds not theſe afar,
With Shafts, or Darts, or makes a diſtant War
With Dogs, or pitches Toils to ſtop their Flight:
But cloſe engages in unequal Fight:
And while they ſtrive in vain to make their Way
Through Hills of Snow, and pitifully bray;
Aſſaults with Dint of Sword, or pointed Spears:
And homeward, on his Back, the joyful Burden bears:
The Men to ſubterranean Caves retire;
Secure from Cold, and crowd the chearful Fire:
With Trunks of Elms and Oaks the Hearth they load,
Nor tempt.th' Inclemency of Heaven Abroad,
Their jovial Nights in Frolicks and in Play
They paſs, to drive the tedious Hours away.
And their cold Stomachs with crown'd Goblets chear,
Of windy Cyder, and of balmy Beer.
Such are the cold *Riphean* Race; and ſuch
The ſavage *Scythian*, and unwarlike *Dutch*.
Where Skins of Beaſts, the rude Barbarians wear,
The Spoils of Foxes, and the Furry Bear.

DRYDEN.

The

The Murrain that raged among the Cattle on the *Alps*, with which he concludes this Book, is likewiſe repreſented in moſt ſublime Expreſſions, and can never be enough admired.

But of all the Books of the *Georgics*, *Virgil* ſeems to have exerted his Skill more eſpecially on the *Fourth*: Nor, had he ranſacked all Nature, could he poſſibly have made Choice of a Subject more curious, or more adapted to his Purpoſe, than that of the Bees, if, as an ingenious Author obſerves, he had it in his View to recommend to the *Romans* Obedience to their Prince, and Submiſſion to the Laws both to Prince and People, by the Example of theſe wonderful Creatures; neither could any Subject promiſe fairer to have a due Influence on the *Romans*, as they had a religious Veneration for Bees, and looked upon them as peculiarly conſecrated to *Jupiter*. Indeed the Polity and Government of the Bees is vaſtly ſurpriſing, nor are there any other Creatures in the World, Men excepted, that have any ſuch Thing.

Solæ communes natos, conſortia tecta
Urbis habent, magniſque agitant ſub legibus ævum:
Et patriam ſolæ, & certos novêre penates.

Of all the Race of Animals alone,
The Bees have common Cities of their own,
And common Sons; they're rul'd by mighty Laws,
Their Country and their Gods the common Cauſe.

And what Obedience the *Romans* were to pay to *Auguſtus*, *Virgil* ſhews them by that of the Bees to their King, who do not think even their Lives too dear for him.

Præterea regem non ſic Ægyptus, & ingens
Lydia, nec populi Parthorum, aut Medus Hydaſpes,
Obſervant. Rege incolumi, mens omnibus una eſt;
Ille operum cuſtos, illum admirantur, & omnes
Circumſtant fremitu denſo, ſtipantque frequentes,

Et ſæpe attollunt humeris, & corpora bello
Objectant, pulchramque petunt per vulnera mortem.

Beſides, nor *Ægypt*, nor the *Parthian* Space
Of *Lydia*'s Empire, nor the *Parthian* Race,
Nor whom *Hydaſpes* cools with *Median* Springs,
Pay ſuch ſincere Obedience to their Kings;
While he is ſafe, in Concord and Content
The Commons live, by no Diviſions rent.
He rules their Works, all him admire alone,
And ſtrut around him with a humming Tone.
They raiſe him on their Shoulders with a Shout:
And when their ſov'reign's Quarrel call them out,
His Foes to mortal Combat they defy,
And think it Honour at his Feet to die.

Nor did ever the Armies of *Æneas* and *Turnus* make a more ſolemn Preparation for Battle than they: For, if a Difference happens between two Kings, they hum a hoarſe Alarm, reſembling the broken Sound of a Trumpet, upon which they aſſemble together, prepare their Wings, whet their Stings, and ſharpen their Claws; then repair to their King's Pavilion, and attend him to the Field of Battle. On Sight of their Enemies, they challenge them by making a loud Noiſe, and engage with the greateſt Courage and Bravery, reſolved to conquer or die; of which *Virgil* has given this moſt beautiful Deſcription:

Sin autèm ad pugnam exierint (nam ſæpe duobus
Regibus inceſſit magno diſcordia motu)
Continuoque animos vulgi, & trepidantia bello
Corda licet longe præſciſcere: namque morantes
Martius ille æris rauci canor increpat; & vox
Auditur, fractos ſonitus imitata tubarum.
Tum repidæ inter ſe coëunt, penniſque coruſcant,
Spiculaque exacuunt roſtris, aptantque lacertos;

Et

Et circa regem atque ipſa ad prætoria denſæ
Miſcentur, magniſque vocant clamoribus hoſtem.
Ergo ubi ver nactæ ſudum, campoſque patentes,
Erumpunt portis; concurritur: æthere in alto
Fit ſonitus: magnum miſtæ glomerantur in orbem,
Præcipiteſque cadunt: non denſior aëre grando,
Nec de concuſſâ tantum pluit ilice glandis.
Ipſi per medias acies, inſignibus alis,
Ingentes animos anguſto in pectore verſant:
Uſque adeo obnixi non cedere, dum gravis, aut hos,
Aut hos, verſa fugâ victor dare terga ſubegit.

But if to Battle jarring Swarms draw out,
For oft two mighty Kings their Rights diſpute,
Which ſoon inflames both Nations to the War,
You'll hear them chide the lazy from afar;
And warlike Noiſes through their Camps rebound,
Like the hoarſe Clangor of the Trumpet's Sound:
They run to Arms, and ruſtle with their Wings,
They ply their nimble Joints, and whet their Stings;
Their King and royal Tent arm'd Crowds incloſe,
And with loud Cries provoke the ling'ring Foes:
A Day for Battle when both Armies find,
Serene from Clouds, and undiſturb'd by Wind;
Then from their Camps they ruſh high in the Air,
And the ſhrill ſounding Charge is heard afar;
They glow with Anger, and with Fury ſhine,
They charge, both Bodies in one Cluſter join:
Thick fall the Dead as Acorns, thick as Hail,
Both Sides each other with ſuch Rage aſſail;
The glitt'ring Kings both Armies Courage fire,
Their little Bodies mighty Minds inſpire:
So bent to conquer, and ſo loth to yield,
'Till one has beat the other from the Field.

LAUDERDALE.

Virgil then lays down two Rules to hinder the Bees from wandering and leaving their Homes. The firſt is, to clip their Kings Wings; and the next to plant Orchards near them, and Gardens well ſtocked with all Manner of Herbs and Flowers; whence he takes Occaſion to give us a beautiful Platform of a little Garden, and inſtances the vaſt Advantage an old *Corycian*'s Bees had over thoſe of his Neighbours, and the great Benefit that accrued to himſelf, by the ſingular Care he took of his Garden, whereby his Bees yielded him great Plenty of fine Honey, more early than any in the Country.

Atque equidem, extremo ni jam ſub fine laborum
Vela trahàm, & terris feſtinem advertere proram:
Forſitan & pingues hortos quæ cura colendi
Ornaret, canerem, biferique roſaria Pæſti:
Quoque modo potis gauderent intyba rivis,
Et virides apio ripæ, tortuſque per herbam
Creſceret in ventrem cucumis: nec ſera comantem
Narciſſum, aut flexi tacuiſſem vimen acanthi,
Pallenteſque ederas, & amantes litora myrtos.
Namque ſub Oebaliæ memini me turribus altis,
Qua niger humectat flaventia culta Galeſus,
Corycium vidiſſe ſenem: cui pauca relicti
Jugera ruris erant; nec fertilis illa juvencis,
Nec pecori opportuna ſeges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum
Lilia, verbenaſque premens, veſcumque papaver,
Regum æquabat opes animis: ſerâque revertens
Nocte domum, dapibus menſas onerabat inemtis.
Primus vere oſam, atque autumno carpere poma;
Et cum triſtis hyems etiam nunc frigore ſaxa
Rumperet, & glacie curſus frænaret aquarum;
Ille comam mollis jam tum tondebat acanthi,

Æſtatem

Æſtatem increpitans ſeram, Zephyroſque morantes.
Ergo apibus fœtis idem atque examine multo
Primus abundare; & ſpumantia cogere preſſis
Mella favis: illi tiliæ, atque uberrima pinus:
Quotque in flore novo pomis ſe fertilis arbos
Induerat, totidem autumno matura tenebat.
Ille etiam ſeras in verſum diſtulit ulmos,
Eduramque pyrum, & ſpinos jam pruna ferentes
Jamque miniſtrantem platanum potantibus umbras.

But that my rural Labour's near at End,
Since to the Port with falling Sails I tend;
I would *Pomona* and her Treaſure ſing,
And how bright *Flora* beautifies the Spring:
How twice a Year the fam'd *Lucanian* Roſe
Near *Pæſtum* blooms; how creeping Parſley grows,
And Succory, which wat'ry Banks incloſe.
To raiſe Acanthus and the Daffodil,
How bending Cucumbers their Bellies fill;
How Ivy-Twigs the Trunks of Trees ſurround,
And *Venus'* Myrtles on the Shore abound.
For once I knew an old *Corycian* Swain,
Where deep *Galeſus* wets *Tarentum*'s Plain,
Heir to few Acres of a barren Field,
Which neither Wine, nor Corn, nor Graſs did yield;
He Coleworts planted, Vervain, Poppy ſow'd;
Where Thorns once grew, his Beds of Lilies ſtood:
When he return'd at Night, with Plenty ſtor'd,
His unbought Diſhes heap'd his homely Board,
Nor envy'd he the Wealth which Royal Courts afford.
Firſt in the Spring he bluſhing Roſes ſees,
In Autumn firſt unloads his fruitful Trees;
When Winter cleaves the Rocks, and Nature pains,
And Rivers languiſh under Icy Chains.

He

He gathers Cotton from th' *Egyptian* Thorn,
Chiding the ling'ring Spring, and *Phœbus'* ſlow Return.
His Grounds with Pines and fragrant Limes are fill'd,
His Bees the firſt of all the flow'ry Field,
Produce their Young, the firſt their Honey yield.
And all the Bloſſoms which his Orchards bear,
Rip'n into Fruit, when Harveſt crowns the Year:
He plants his Pear-trees and his Elms in Rows;
The Damaſk Plum on Thorns ingrafted grows;
His ſpreading Plains their pleaſing Shade extend,
Where he enjoys his Bottle and his Friend.

LAUDERDALE.

He then proceeds to ſhew the great Oeconomy of the Bees, their unwearied Induſtry, and the Way to come at their Honey without deſtroying them quite: But if they ſhould happen to be all deſtroyed, he ſhews the Method how to reſtore their Kind, in the charming Epiſode of *Ariſtæus* recovering his Bees, with which he concludes theſe admirable Poems.

Theſe and innumerable other Beauties, obvious to every judicious Reader, have gained the GEORGICS the Eſteem and Admiration of all Ages, as the moſt finiſhed Piece of all Antiquity: For who can help being charmed with the agreeable Manner in which the Poet lays down his Precepts, the Juſtneſs of his Sentiments, the Delicacy of his Thoughts, the Sublimity of his Expreſſions, and the inexpreſſible Beauty of his Deſcriptions? So that we may well ſay, in the Poet's own Words,

Tale tuum carmen nobis, divine Poeta,
Quale ſopor feſſis in gramine; quale per æſtum
Dulcis aquæ ſaliente ſitim reſtinguere rivo.
Nam neque me tantum venientis ſibilus Auſtri,
Nec percuſſa juvant fluctu tam litora, nec quæ
Saxoſas inter decurrunt flumina valles.

O heav'nly Poet! ſuch thy Verſe appears,
So ſweet, ſo charming to my raviſh'd Ears,
As to the weary Swain, with Cares oppreſt,
Beneath the Sylvan Shade, refreſhing reſt:
As to the fev'riſh Traveller, when firſt
He finds a Cryſtal Stream to quench his Thirſt.
The cool ſoft Zephyrs don't delight me more,
Nor murm'ring Billows on the ſounding Shore;
Nor winding Streams that through the Valley glide;
And the ſcarce cover'd Pebbles gently chide.

DRYDEN.

PREFACE

TO THE

ÆNEID.

THE *ÆNEID*, in which *Virgil* imitates *Homer*, is a Poem of a nobler Kind, as it is an *Epic* or *Heroic Poem, which*, as Mr. *Rapin* has obſerved, *is the greateſt Work the Soul of Man is capable of performing:* For of it may be juſtly ſaid what *Scaliger* ſays of *Buchanan*,

Namque ad ſupremum perducta poetica culmen
In te ſtat; nec quo progrediatur habet.

Nature's great Efforts can no further tend,
Here fix'd her Pillars, all her Labours end.

As, under the Allegory of one heroic Action, its Deſign is to form our Morals, and inflame our Mind with the Love of Virtue: And this indeed is the chief and principal Deſign of all Poetry, as plainly appears by this and every other Species of it. For the *Lyric* celebrates the Virtues of great Men for our Imitation; *Tragedy* regulates our Pity and Fears; *Comedy* and *Satire* correct our Vices; *Elegy* ſets Bounds to our Sorrow; and the *Eclogue* or *Paſtoral* ſings the innocent Pleaſures of a Country Life: So that all of them have a Tendency to make us wiſer and better. This was the Deſign *Homer* and *Virgil* had in View in their Poems, thoſe Maſter-

pieces of human Wit, which have been ſo juſtly and highly admired in all Ages. This appears by the very Plan of their Works. In the *Iliad*, *Achilles* quarrels with *Agamemnon*, ſhuts himſelf up in his Tent, and refuſes to fight. Upon which the *Greeks*, who had hitherto been victorious, are beat every Day, and reduced to the laſt Extremity; nor could they recover their former Glory, but by the Reconciliation of theſe two Princes; by which *Homer* teaches us, *That the Safety and Welfare of a Nation depends on the Harmony of its Rulers.* In the *Odyſſey*, *Ulyſſes* being neceſſarily abſent from his Family, and at a great Diſtance from his Country, neighbouring Princes take the Advantage of his Abſence, make Encroachments on his Eſtate, lay Snares for his Son, and commit Outrages of all Sorts: But no ſooner does *Ulyſſes* return, than he reſtores his Kingdom and Family to their former Peace and Quiet. By which *Homer* would teach us, *That the Preſence and Vigilance of a Maſter and Prince are abſolutely neceſſary to keep good Order in a Family or Kingdom.* *Homer*'s Deſign in theſe two Poems is plainly to eſtabliſh National and Family Happineſs; nor could a more noble Thought enter the Mind of Man.

Virgil again, out of Love to his Country, and Gratitude to his Prince, who had loaded him with Favours, forms the Plan of the *Æneis*, with a View to eſtabliſh the Authority of *Auguſtus*, and the Happineſs of the *Romans*; and to this End chuſes for the Hero of his Poem a Man whom the Gods order to found a Kingdom in *Italy*; to obſtruct which, *Juno* uſes all her Authority and all her Art, and exerts herſelf the more to prevent its Accompliſhment, that *Æneas* was at the Head of it, to whom ſhe bore an inveterate Enmity, as he was a *Trojan*, and the Son of *Venus*, her great Enemy and Rival. She applies to *Æolus*, the God of the Winds, to ſink his Fleet; uſes all the Policy ſhe was Miſtreſs of to detain him at *Carthage*; and deſtroys Part of his Fleet in *Sicily*: But, in ſpite of all her Oppoſition, he arrives in *Italy*, and founds the *Roman* State. By all which *Virgil* ſhews us this great

great Truth, *That when it is the Will of Heaven to ſet a Prince over a People, their plain Duty is humbly to ſubmit to his Authority.* Theſe are the excellent Morals of thoſe three ineſtimable Poems. But to confine ourſelves to *Virgil:* If from his general Inſtructions, which is the Structure of his Poem, we deſcend to particular Leſſons, which are of great Uſe in the Conduct of Life, how innumerable are they! Nor has he delivered theſe Inſtructions in dogmatical Precepts and Maxims, but exhibits them to us in the Perſon of his Hero, to whom he aſſigns a conſtant Piety, the Height of filial Affection, in running ſo many Riſks of his Life to ſave his Parents, and a ready Obedience to the Command of Heaven, in forſaking a Queen for whom he had the greateſt Affection wherewith Love and Gratitude could inſpire the Heart of Man. Nor does he only take this modeſt Way of conveying theſe important Leſſons to us by a third Perſon, but to make us in Love with them, he inſinuates himſelf into our Hearts, by ſpreading Charms over every Thing he touches, and enriches his Poem with curious Deſcriptions, fine Epiſodes, beautiful Allegories, lofty Expreſſions, and Numbers ſo very harmonious, as muſt charm the Ear of every Reader. But, as it would be endleſs to recite Examples of all the Beauties of this inimitable Poem, I ſhall inſtance only a few of them. And, firſt, what a beautiful Deſcription does our Author give us of a *Storm at Sea*, in the *Firſt Book*, in theſe expreſſive Words:

Hæc ubi dicta, cavum converſâ cuſpide montem
Impulit in latus; ac venti, velut agmine facto,
Quà data porta, ruunt, & terras turbine perflant.
Incubuere mari, totumque à ſedibus imis
Una Eurusque Notuſque ruunt, creberque procellis
Africus, & vaſtos volvunt ad litora fluctus.
Inſequitur clamorque virûm, ſtridorque rudentum.
Eripiunt ſubito nubes, cœlumque, diemque
Teucrorum ex oculis: ponto nox incubat atra.

Intonuer

Intonuere poli, & crebris micat ignibus æther:
Præſentemque viris intentant omnia mortem.
Extemplo Æneæ ſolvuntur frigore membra.
Ingemit, & duplices tendens ad ſidera palmas,
Talia voce refert: O terque quaterque beati,
Queis ante ora patrum, Trojæ ſub mœnibus altis,
Contigit oppetere! ô Danaûm fortiſſime gentis
Tydide, mene Iliacis occumbere campis
Non potuiſſe, tuâque animam hanc effundere dextrâ?
Sævus ubi Æacidæ telo jacet Hector, ubi ingens
Sarpedon: ubi tot Simoïs correpta ſub undis
Scuta virûm, galeaſque & fortia corpora volvit.
Talia jactanti, ſtridens Aquilone procella
Velum adverſa ferit, fluctuſque ad ſidera tollit.
Franguntur remi: tum prora avertit, & undis
Dat latus: inſequitur cumulo præruptus aquæ mons.
Hi ſummo in fluctu pendent; his unda dehiſcens
Terram inter fluctus aperit: furit æſtus arenis.
Tres Notus abreptas in ſaxa latentia torquet;
Saxa vocant Itali, mediis quæ in fluctibus, Aras;
Dorſum immane mari ſummo. Tres Eurus ab alto
In brevia & Syrtes urget, (miſerabile viſu)
Illiditque vadis, atque aggere cingit arenæ.
Unam quæ Lycios fidumque vehebat Orontem,
Ipſius ante oculos ingens à vertice pontus
In puppim ferit: excutitur pronuſque magiſter
Volvitur in caput: aſt illam ter fluctus ibidem
Torquet agens circum, & rapidus vorat æquore vortex.
Apparent rari nantes in gurgite vaſto:
Arma virûm, tabulæque & Troïa gaza per undas.
Jam validam Ilionei navem, jam fortis Achatæ;
Et qua vectus Abas, & qua grandævus Alethes,
Vicit hiems: laxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimiſque fatiſcunt.

He ſaid, and hurl'd againſt the Mountain Side
His quiv'ring Spear, and all the God apply'd.
The raging Winds ruſh through the hollow Wound,
And dance aloft in Air, and ſkim along the Ground:
Then ſettling on the Sea, the Surges ſweep;
Raiſe liquid Mountains, and diſcloſe the Deep.
South, Eaſt, and Weſt, and mix'd Confuſion roar,
And roll the foaming Billows to the Shore.
The Cables crack, the Sailors fearful Cries
Aſcend; and ſable Night involves the Skies;
And Heav'n itſelf is raviſh'd from their Eyes.
Loud Peals of Thunder from the Poles enſue,
Then flaſhing Fires the tranſient Light renew;
The Face of Things a frightful Image bears,
And preſent Death in various Forms appears.
Struck with unuſual Fright, the *Trojan* Chief
With lifted Hands and Eyes implores Relief.
And thrice and four times happy thoſe, he cry'd,
That under *Ilian* Walls before their Parents dy'd.
Tydides, braveſt of the *Græcian* Train,
Why could not I by that ſtrong Arm be ſlain,
And lie by noble *Hector* on the Plain;
Or great *Sarpedon*, in thoſe bloody Fields,
Where *Simois* rolls the Bodies and the Shields
Of Heroes, whoſe diſmember'd Hands yet bear
The Dart aloft, and clinch the pointed Spear?
Thus while the pious Prince his Fate bewails,
Fierce *Boreas* drove againſt his flying Sails,
And rent the Sheets: The raging Billows riſe,
And mount the toſſing Veſſel to the Skies:
Nor can the ſhiv'ring Oars ſuſtain the Blow:
The Galley gives her Side, and turns her Prow:
While thoſe aſtern deſcending down the Steep,
Through gaping Waves behold the boiling Deep.

Three Ships were hurry'd by the ſouthern Blaſt,
And on the ſecret Shelves with Fury caſt.
Thoſe hidden Rocks, th' *Auſonian* Sailors knew,
They call'd them Altars, when they roſe in View,
And ſhew'd their ſpacious Backs above the Flood.
Three more, fierce *Eurus* in his angry Mood
Daſh'd on the Shallows of the moving Sand,
And in mid Ocean left them moor'd a-land.
Orontes' Bark, that bore the *Lycian* Crew,
(A horrid Sight!) ev'n in the Hero's View,
From Stem to Stern, by Waves was overborn:
The trembling Pilot, from his Rudder torn,
Was headlong hurl'd; thrice round, the Ship was toſt,
Then bulg'd at once, and in the Deep was loſt.
And here and there above the Waves were ſeen,
Arms, Pictures, precious Goods, and floated Men.
The ſtouteſt Veſſel to the Storm gave Way,
And ſuck'd thro' looſen'd Planks the ruſhing Sea;
Ilioneus was her Chief: *Alethes* old,
Achates, faithful, *Abas* young and bold,
Endur'd not leſs: Their Ships, with gaping Seams,
Admit the Deluge of the briny Streams. DRYDEN.

What a moving Scene is that in the *Second Book*, where *Æneas*, after going through Fire and Sword to look after the Safety of his Father and Family, finds the old Gentleman reſolute on continuing in *Troy*, and ſharing the ſame Fate with it, maugre all the Arguments he could uſe to the contrary; nay, though he, *Creüſa*, and *Aſcanius*, with Tears in their Eyes, begged of him to conſult his own Safety by leaving *Troy*. What filial Affection and Duty does *Æneas* expreſs in that moving Speech?

Mene efferre pedem, genitor, te poſſe relicto
Speraſti? tantumque nefas patrio excidit ore?
Si nihil ex tantâ Superis placet urbe relinqui,

Et ſedet hoc animo, perituræque addere Trojæ
Teque tuoſque juvat: patet iſti janua letho.
Jamque aderit multo Priami de ſanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras.
Hoc erat, alma parens, quod me, per tela, per ignes,
Eripis? ut mediis hoſtem in penetralibus, utque
Aſcaniumque, patremque meum, juxtaque Creüſam,
Alterum in alterius mactatos ſanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danais: ſinite inſtaurata reviſam
Prœlia: nunquam omnes hodie moriemur inulti.

To fly the Foe, and leave your Age alone,
Could ſuch a Sire propoſe to ſuch a Son?
If 'tis by yours and Heav'n's high Will decreed,
That you and all with hapleſs *Troy* muſt bleed;
If not her leaſt Remains you deign to ſave;
Behold! the Door lies open to the Grave.
Pyrrhus will ſoon be here, all cover'd o'er,
And red from *Priam*'s venerable Gore;
Who ſtabb'd the Son before the Father's View,
Then at the Shrine the Royal Father ſlew.
Why, heav'nly Mother! did thy guardian Care
Snatch me from Fires, and ſhield me in the War?
Within theſe Walls to ſee the *Grecians* roam,
And purple Slaughter ſtride around the Dome;
To ſee my murder'd Conſort, Son, and Sire,
Steep'd in each other's Blood, on Heaps expire!
Arms! Arms! my Friends, with Speed my Arms ſupply,
'Tis our laſt Hour, and ſummons us to die;
My Arms!—in vain you hold me,—let me go!
Give, give me back this Moment to the Foe.
'Tis well,—we will not tamely periſh all,
But die reveng'd, and triumph in our Fall.

PITT.

But

But when *Æneas* (finding his Father ſtill obſtinate) put on his Armour, and offers to ruſh out at the Door, chuſing rather to die by the Hand of the Enemy, than ſee his Father, Wife and Son butchered before his Eyes, who can read what follows without falling into Tears?

Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tendebat Iülum.
Si periturus abis, & nos rape in omnia tecum:
Sin aliquam expertus ſumptis ſpem ponis in armis,
Hanc primum tutare domum: cui parvus Iülus,
Cui pater, & conjux quondam tua dicta relinquor?

When, at the Door, my weeping Spouſe I meet,
The fair *Creüſa*, who embrac'd my Feet,
And clinging round them, with Diſtraction wild,
Reach'd to my Arms my dear unhappy Child:
And oh! ſhe cries, if bent on Death thou run,
Take, take with thee, thy wretched Wife and Son;
Or, if on glimmering Hope from Arms appear,
Defend theſe Walls, and try thy Valour here:
Ah! who ſhall guard thy Sire, when thou art ſlain,
Thy Child, or me thy Conſort once in vain!
Thus while ſhe raves, the vaulted Dome replies
To her loud Shrieks, and agonizing Cries. PITT.

And when the good old Man was at laſt perſuaded there was no Way to ſave himſelf and Family but by leaving his beloved *Troy*, what Compaſſion and Tenderneſs does *Æneas* ſhew to his aged, helpleſs Father? How ſoft are theſe Words!

Ergo age, chare pater, cervici imponere noſtræ:
Ipſe ſubibo humeris: nec me labor iſte gravabit.
Quo res cunque cadent, unum & commune periclum,
Una ſalus ambobus erit: mihi parvus Iülus

Sit comes, & longe ſervet veſtigia conjux.
Vos famuli, quæ dicam, animis advertite veſtris.
Eſt urbe egreſſis tumulus, templumque vetuſtum
Deſertæ Cereris: juxtaque antiqua cupreſſus,
Relligione patrum multos ſervata per annos,
Hanc ex diverſo ſedem veniemus in unam.
Tu, genitor, cape ſacra manu, patrioſque Penates.
Me, bello è tanto digreſſum & cæde recenti,
Attrectare nefas; donec me flumine vivo
Abluero.

Haſte, my dear Father, ('tis no Time to wait)
And load my Shoulders with a willing Freight.
Whate'er befals, your Life ſhall be my Care;
One Death, and one Deliv'rance we will ſhare.
My Hand ſhall lead our little Son; and you,
My faithful Conſort, ſhall our Steps purſue.
Next, you, my Servants, heed my ſtrict Commands:
Without the Walls a ruin'd Temple ſtands,
To *Ceres* hallow'd once; a Cypreſs nigh,
Shoots up her venerable Head on high;
By long Religion kept: There tend your Feet;
And in divided Parties let us meet.
Our Country Gods, the Relicks, and the Bands,
Hold you, my Father, in your guiltleſs Hands:
In me 'tis impious holy Things to bear,
Red as I am with Slaughter, new from War:
'Till in ſome living Stream I cleanſe the Guilt
Of dire Debate, and Blood in Battle ſpilt.

DRYDEN.

Virgil, in all his Poems, ſhews he thoroughly underſtood the human Paſſions; but he has painted none of them in ſuch ſtrong and lively Colours, as that of Love, in the Paſſion of *Dido* for *Æneas*, in his *Fourth Book*: But to point out all the Beauties of this Book, would be to tranſcribe almoſt

moſt the whole of it: Wherefore, I ſhall mention only two; the one is that beautiful Deſcription the Poet gives of *Dido* and *Æneas* going a-hunting, in which how charming is the Compariſon of *Æneas* to *Apollo!*

Oceanum interea ſurgens Aurora reliquit.
It portis jubare exorto delecta juventus:
Retia rara, plagæ, lato venabula ferro,
Maſſylique ruunt equites, & odora canum vis.
Reginam thalamo cunctantem ad limina primi
Pœnorum exſpectant: oſtroque inſignis & auro
Stat ſonipes, ac frena ferox ſpumantia mandit.
Tandem progreditur, magnâ ſtipante cateryâ,
Sidoniam picto chlamydem circumdata limbo:
Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream ſubnectit fibula veſtem.
Necnon & Phrygii comites, & lætus Iülus,
Incedunt: ipſe ante alios pulcherrimus omnes
Infert ſe ſocium Æneas, atque agmina jungit.
Qualis, ubi hybernam Lyciam, Xanthique fluenta
Deſerit, ac Delum maternam inviſit Apollo
Inſtauratque choros: miſtique altaria circum
Creteſque Dryopeſque fremunt, pictique Agathyrſi:
Ipſe jugis Cynthi graditur, mollique fluentem
Fronde premit crinem fingens, atque implicat auro.
Tela ſonant humeris. Haud illo ſegnior ibat
Æneas: tantum egregio decus enitet ore.

Scarce had *Aurora* left her Orient Bed,
And rear'd above the Waves her radiant Head,
When, pouring through the Gates, the Train appear,
Maſſylian Hunters with the ſteely Spear,
Sagacious Hounds, and Toils, and all the Sylvan War.
The Queen engag'd in Dreſs, with Reverence wait
The *Tyrian* Peers before the regal Gate.

Her Steed, with Gold and Purple cover'd round,
Neighs, champs the Bit, and foaming paws the Ground.
At length she comes, magnificently dreſt,
(Her Guards attending) in a *Tyrian* Veſt.
Back in a golden Caul her Locks are ty'd;
A golden Quiver rattles at her Side;
A golden Claſp her purple Garment binds,
And Robes, that flew redundant in the Winds.
Next, with the youthful *Trojans*, to the Sport,
The fair *Aſcanius* iſſues from the Court.
But far the faireſt, and ſupremely tall,
Tow'rs great *Æneas*, and outſhines them all.
As when from *Lycia* bound in wintry Froſt,
Where *Xanthus'* Streams enrich the ſmiling Coaſt,
The beauteous *Phœbus* in high Pomp retires,
And hears in *Delos* the triumphant Quires;
The *Cretan* Crowds, and Dryopes, advance,
And painted *Scythians* round his Altar dance;
Fair Wreaths of vivid Bays his Head infold,
His Locks bound backward, and adorn'd with Gold;
The God majeſtic moves o'er *Cynthus'* Brows,
His golden Quiver rattling as it goes:
So mov'd *Æneas*; ſuch his charming Grace;
So glow'd the purple Bloom, that fluſh'd his godlike Face.

PITT.

The other is that inimitable Deſcription of Fame, which, a great Critick ſays, ought to be conſidered as one of the greateſt Ornaments of the *Æneid*.

Extemplo Libyæ magnas it Fama per urbes:
Fama, malum quo non aliud velocius ullum:
Mobilitate viget, viresque acquirit eundo:
Parva metu primo; mox ſeſe attollit in auras,
Ingrediturque ſolo, & caput inter nubila condit.

Illam

Illam Terra parens, irâ irritata Deorum,
Extremam (ut perhibent) Cæo Enceladoque ſororem
Progenuit, pedibus celerem & pernicibus alis:
Monſtrum horrendum, ingens: cui quot ſunt corpore plumæ,
Tot vigiles oculi ſubter (mirabile dictu!)
Tot linguæ, totidem ora ſonant, tot ſubrigit aures,
Nocte volat cæli medio, terræque per umbram
Stridens, nec dulci declinat lumina ſomno:
Luce ſedet cuſtos, aut ſummi culmine tecti,
Turribus aut altis, & magnas territat urbes:
Tam ficti pravique tenax, quam nuncia veri.

Now Fame, tremendous Fiend! without Delay,
Through *Libyan* Cities took her rapid Way.
Fame, the ſwift Plague, that ev'ry Moment grows,
And gains new Strength and Vigour as ſhe goes.
Firſt ſmall with Fear, ſhe ſwells to wond'rous Size,
And ſtalks on Earth, and tow'rs above the Skies;
Whom, in her Wrath to Heav'n, the teeming Earth
Produc'd the laſt of her gigantic Birth;
A Monſter huge, and dreadful to the Eye,
With rapid Feet to run, or Wings to fly.
Beneath her Plumes the various Fury bears
A thouſand piercing Eyes and liſt'ning Ears;
And with a thouſand Mouths and babbling Tongues appears.
Thund'ring by Night, thro' Heav'n and Earth ſhe flies,
No golden Slumbers ſeal her watchful Eyes;
On Tow'rs or Battlements ſhe ſits by Day,
And ſhakes whole Towns with Terror and Diſmay;
Alarms the World around, and, perch'd on high,
Reports a Truth, or publiſhes a Lie.

PITT.

How remarkably curious is the Deſcription, in the *Sixth Book*, of *Æneas*'s Deſcent into Hell! where the Sybil, after explaining to him the various Scenes of the infernal Regions,

conducts him to *Anchises*, who instructs him in those sublime Subjects, the Immortality of the Soul, and the Happiness and Misery of a future State, and shews him the glorious Race of Heroes that were to descend from him and his Posterity; and closes this noble Account with the Character of their Genius; then concludes all with the Character of the elder *Marcellus*, in order to introduce that noble heroic Elegy on the Death of the younger *Marcellus*, who was the Darling of *Augustus*, *Octavia*, and of all the *Romans*.

Atque hic Æneas (una namque ire videbat
Egregium formâ juvenem & fulgentibus armis;
Sed frons læta parum, & dejecto lumina vultu)
Quis, pater, ille virum qui sic comitatur euntem?
Filius? anne aliquis magnâ de stirpe nepotum?
Quis strepitus circa comitum? quantum instar in ipso est!
Sed nox atra caput tristi circumvolat umbrâ.
Tum pater Anchises lacrymis ingressus obortis:
O nate, ingentem luctum ne quære tuorum:
Ostendunt terris hunc tantum fata, neque ultra
Esse sinent. Nimium vobis Romana propago
Visa potens, superi, propria hæc si dona fuissent.
Quantos ille virûm magnam Mavortis ad urbem
Campus aget gemitus! vel quæ, Tyberine, videbis
Funera, cum tumulum præterlabere recentem!
Nec puer Iliacâ quisquam de gente Latinos
In tantum spe tollet avos: nec Romula quondam
Ullo se tantum tellus jactabit alumno.
Heu pietas! heu prisca fides! invictaque bello
Dextera! non illi quisquam se impune tulisset
Obvius armato: seu cum pedes iret in hostem,
Seu spumantis equi foderet calcaribus armos.
Heu, miserande puer: si qua fata aspera rumpas,
Tu Marcellus eris. Manibus date lilia plenis:
Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, & fungar inani
Munere.

Say,

Say, who that Youth (he cries) o'ercaſt with Grief;
The Youth who follows that victorious Chief;
His Son? or one of his victorious Line?
What Numbers crowd, and ſhout around the Form divine!
His Port how noble! how auguſt his Fame!
How like the former! and how near the ſame!
But gloomy Shades his penſive Brows o'erſpread,
And a dark Cloud involves his beauteous Head.
Seek not, my Son, replies the Sire, to know
(And, as he ſpoke, the guſhing Sorrows flow)
What Woes the Gods to thy Deſcendants doom.
What endleſs Grief to ev'ry Son of *Rome!*
This Youth on Earth the Fates but juſt diſplay,
And ſoon, too ſoon, they ſnatch the Gift away!
Had *Rome* for ever held the glorious Prize,
Her Bliſs had rais'd the Envy of the Skies!
Oh! from the martial Field what Cries ſhall come!
What Groans ſhall echo thro' the Streets of *Rome!*
How ſhall old *Tyber*, from his oozy Bed,
In that ſad Moment rear his reverend Head,
The length'ning Pomp, and Fun'ral to ſurvey,
When by the mighty Tomb he takes his mournful Way!
A Youth of nobler Hopes ſhall never riſe,
Nor glad, like him, the *Latian* Father's Eyes:
And *Rome*, proud *Rome* ſhall boaſt, ſhe never bore,
From Age to Age, ſo brave a Son before!
Honour and Fame, alas! and ancient Truth,
Revive and die with that illuſtrious Youth!
In vain embattled Troops his Arms oppoſe:
In ev'ry Field he tames his Country's Foes,
Whether on Foot he marches in his Might,
Or ſpurs his fiery Courſer to the Fight.
Poor pitied Youth! the Glory of the State!
Oh! could'ſt thou ſhun the dreadful Stroke of Fate,
Rome ſhould in thee behold, with raviſh'd Eyes,
Her Pride, her Darling, her *Marcellus* riſe!

Bring fragrant Flow'rs, the whiteſt Lilies bring,
With all the purple Beauties of the Spring;
Theſe Gifts at leaſt, theſe Honours ſhall be paid
To the dear Youth, to pleaſe his penſive Shade. PITT.

In the *Ninth Book*, what a noble Deſcription does the Poet give of true Friendſhip in that famous Epiſode of *Niſus* and *Euryalus*, which conſiſting of 474 Lines, is of too great a Length to inſert here; I ſhall therefore only take Notice of ſome of the principal Parts of it. However, it will be neceſſary to premiſe what gave Occaſion to this noble Epiſode, which was this: *Æneas* having gone, in Perſon, to beg Auxiliaries of *Evander* againſt *Turnus*, who was at War with him on account of *Lavinia*, *Turnus* takes the Advantage of his Abſence, and beſieges the City in which his Troops were garriſoned. The *Trojans*, in the utmoſt Diſtreſs for want of *Æneas*, and *Niſus* and *Euryalus*, two dear Friends, then ſtanding Centinels in their Turn, and obſerving the *Rutulians* ſunk in Wine and Sleep, perſuaded themſelves they could make their Way to *Æneas*. *Niſus* makes the Propoſal to *Euryalus*.

Niſus ait: Dîne hunc ardorem mentibus addunt,
Euryale? an ſua cuique Deus fit dira cupido?
Aut pugnam, aut aliquid jamdudum invadere magnum,
Mens agitat mihi; nec placidâ contenta quiete eſt.
Cernis, quæ Rutulos habeat fiducia rerum:
Lumina rara micant: ſomno vinoque ſoluti
Procubuere: ſilent late loca. Percipe porro
Quid dubitem, & quæ nunc animo ſententia ſurgat.
Ænean acciri omnes, populuſque, patreſque,
Expoſcunt: mittique viros, qui certa reportent.
Si tibi, quæ poſco, promittunt (nam mihi factî
Fama ſat eſt) tumulo videor reperire ſub illo
Poſſe viam ad muros & mœnia Pallantea.

Has Heav'n (cry'd *Niſus* firſt) this Warmth beſtow'd?
Heav'n? or a Thought that prompts me like a God?

This

This glorious Warmth, my Friend, that breaks my Reſt?
Some high Exploit lies throbbing at my Breaſt.
My glowing Mind, what gen'rous Ardors raiſe,
And ſet my mounting Spirits on a Blaze!
See the looſe Diſcipline of yonder Train,
The Lights, grown thin, ſcarce glimmer from the Plain:
The Guards in Slumber and Debauch are drown'd,
And mark!—a gen'ral Silence reigns around;
Then take my Thought; the People, Fathers, all,
Join in one Wiſh, our Leader to recall.
Now, would they give to thee the Prize I claim,
(For I could reſt contented with the Fame—)
An eaſy Road, methinks, I can ſurvey
Beneath yon Summit to direct my Way. PITT.

To whom young *Euryalus* makes this charming Anſwer, in which he ſhews he is reſolved to run all Riſks with his Friend, and takes it amiſs he ſhould once think of leaving him behind.

Obſtupuit magno laudum perculſus amore
Euryalus: ſimul his ardentem affatur amicum:
Mene igitur ſocium ſummis adjungere rebus,
Niſe, fugis? ſolum te in tanta pericula mittam?
Non ita me genitor bellis aſſuetus Opheltes
Argolicum terrorem inter Trojæque labores
Sublatum erudiit: nec tecum talia geſſi,
Magnanimum Ænean & fata extrema ſecutus.
Eſt hic, eſt animus lucis contemptor; & iſtum
Qui vitâ bene credat emi, quo tendis, honorem.

The brave *Euryalus*, with martial Pride,
Fir'd with the Charms of Glory, thus reply'd:
And will my *Niſus* then his Friend diſclaim?
Deny'd his Share of Glory and of Fame?
And can thy dear *Euryalus* expoſe
Thy Life, alone, unguarded to the Foes?
Not ſo my Father taught his gen'rous Boy,
Born, train'd and ſeaſon'd in the Wars of *Troy*,

And

And where the great *Æneas* led the Way,
I brav'd all Dangers of the Land and Sea:
Thou too canſt witneſs that my Worth is try'd;
We march'd, we fought, we conquer'd Side by Side.
Like thine, this Boſom glows with martial Flame,
Burns with a Scorn of Life, and Love of Fame,
And thinks, if endleſs Glory can be ſought
On ſuch low Terms, the Prize is cheaply bought. PITT.

To which *Niſus* makes this moving and affectionate Reply:

Niſus ad hæc: Equidem de te nil tale verebar,
Nec fas: non: ita me referat tibi magnus ovantem
Jupiter, aut quicunque oculis hæc aſpicit æquis.
Sed ſi quis (quæ multa vides diſcrimine tali)
Si quis in adverſum rapiat caſuſve Deuſve,
Te ſupereſſe velim: tua vitâ dignior ætas.
Sit, qui me raptum pugnâ, prætiove redemptum,
Mandet humo ſolita; aut, ſi qua id fortuna vetabit,
Abſenti ferat inferias, decoretque ſepulcro.
Neu matri miſeræ tanti ſim cauſa doloris:
Quæ te ſola, puer, multis è matribus auſa
Proſequitur; magni nec mœnia curat Aceſtæ.

Let no ſuch jealous Fears alarm thy Breaſt,
Thy Worth and Valour ſtand to all confeſt;
But let the Danger fall (he cries) on me;
For this Exploit, I durſt not think on thee!
No—as I hope the bleſt Etherial Train
May bring me glorious to thy Arms again!
But ſhould the Gods deny me to ſucceed,
Should I—(which Heav'n avert!) but ſhould I bleed;
Live thou;—in Death ſome Pleaſure that will give;
Live for thy *Niſus'* Sake; I charge thee, live.
Thy blooming Youth a longer Term demands;—
Live, to redeem my Corpſe from hoſtile Hands;
And decent to the ſilent Grave commend
The poor Remains of him who was thy Friend:

Or

Or raiſe at leaſt, by kind Remembrance led,
A vacant Tomb in Honour of the Dead.
Why ſhould I cauſe thy Mother's Soul to know
Such Heart-felt Pangs? unutterable Woe!
Thy dear, fond Mother, who, for Love of thee,
Dar'd ev'ry Danger of the Land and Sea!
She left *Aceſtes'* Walls, and ſhe alone,
To follow thee, her only, darling Son! PITT.

But all *Niſus*'s Reaſons and Remonſtrances are in vain; wherefore they wait on their Generals, who were then holding a Council of War, and having received their Inſtructions, they ſet out. Having paſſed the Enemy's Trenches ſafely, they find them faſt aſleep after a Debauch of Wine, among whom they made great Slaughter; but Day approaching, they reſolve to retire. *Euryalus*, like moſt young Warriors, taken with the glittering Spoils of the Killed and Wounded, ſeizes, among other Things, *Meſſapus*'s creſted Helmet, and puts it on his own Head; which inconſiderate Action proved fatal to both him and his Friend *Niſus*; for by it *Volſcens*, at the Head of a Party of Horſe, eſpies them in their Retreat; upon which they fly to a neighbouring Wood for Safety, where *Euryalus* loſes his Way; nor does *Niſus* miſs him till he was got a great Way off; but how great is his Surpriſe, when, boldly returning in queſt of him, he ſees him in the Hands of the Enemy? Reſolved to reſcue his Friend, he throws two Lances unobſerved, and kills two of their Men; which ſo enraged *Volſcens*, that he reſolves to revenge their Deaths on *Euryalus*, and drawing his Sword, makes up to him; then cries out *Niſus* in theſe beautiful Words, which admirably expreſs the Confuſion he was in, and at the ſame time the great Power of true Friendſhip.

Me, me; adſum qui feci; in me convertite ferrum.
O Rutuli: mea fraus omnis: nihil iſte, nec auſus
Nec potuit: cœlum hoc, & conſcia ſidera teſtor:
Tantum infelicem nimium dilexit amicum.

Me,

Me, me, to me alone, your Rage confine;
Here ſheath your Javelins; all the Guilt was mine.
By yon bright Stars, by each immortal God,
His Hands, his Thoughts are innocent of Blood!
Nor could, nor durſt the Boy the Deed intend;
His only Crime (and oh! can that offend?)
Was too much Love to his unhappy Friend! PITT.

This did not hinder *Volſcens* from giving the fatal Wound to *Euryalus*, whoſe Death, and *Niſus*'s brave Revenge of it on *Volſcens*, are painted to Admiration in the following Words:

Talia dicta dabat: ſed viribus enſis adactus
Tranſadigit coſtas, & pectora candida rumpit.
Volvitur Euryalus letho, pulchroſque per artus
It cruor, inque humeros cervix collapſa recumbit.
Purpureus veluti cum flos ſucciſus aratro
Langueſcit moriens; laſſove papavera collo
Demiſere caput, pluvia cum forte gravantur.
At Niſus ruit in medios, ſolumque per omnes
Volſcentem petit; in ſolo Volſcente moratur.
Quem circum glomerati hoſtes, hinc cominus atque hinc
Proturbant: inſtat non ſegnius, ac rotat enſem
Fulmineum: donec Rutuli clamantis in ore
Condidit adverſo, & moriens animam abſtulit hoſti.
Tum ſuper exanimum ſeſe projecit amicum
Confoſſus, placidâque ibi demum morte quievit.

In vain he ſpoke, for ah! the Sword, addreſt
With ruthleſs Rage, had pierc'd his lovely Breaſt.
With Blood his ſnowy Limbs are purpled o'er,
And, pale in Death, he welters in his Gore.
As a gay Flow'r with blooming Beauties crown'd,
Cut by the Share, lies languid on the Ground;
Or ſome tall Poppy, that, o'ercharg'd with Rain,
Bends the faint Head, and ſinks upon the Plain;
So fair, ſo languiſhingly ſweet he lies,
His Head declin'd, and drooping as he dies!

Now midſt the Foe diſtracted *Niſus* flew;
Volſcens, and him alone he kept in View.
The gath'ring Train the furious Youth ſurround;
Dart follows Dart, and Wound ſucceeds to Wound;
All, all, unfelt, he ſeeks their guilty Lord;
In fiery Circles flies his thundering Sword;
Nor ceas'd, but found at length the diſtant Way;
And, buried in his Mouth, the Faulchion lay.
Thus, cover'd o'er with Wounds on ev'ry Side,
Brave *Niſus* ſlew the Murtherer as he dy'd;
Then, on the dear *Euryalus*'s Breaſt,
Sunk down, and ſlumber'd in eternal Reſt. PITT.

Thus even Death itſelf could not ſeparate theſe two ſincere Friends, to whom *Virgil* gives this noble Elogy.

Fortunati ambo! ſi quid mea carmina poſſunt,
Nulla dies unquam memori vos eximet ævo;
Dum domus Æneæ Capitoli immobile ſaxum
Accolet, imperiumque Pater Romanus habebit.

Hail, happy Pair! if Fame our Verſe can give,
From Age to Age, your Memory ſhall live;
Long as the Imperial Capitol ſhall ſtand,
Or *Rome*'s majeſtic Lord the conquer'd World command.
PITT.

It would be endleſs to point out all the Beauties of the *Æneid*; but there is one Thing ſo very remarkable, not only in this, but in all *Virgil*'s Poems, that it would be unpardonable to omit it; I mean the great Art and Dexterity *Virgil* ſhews in making the Sound of his Verſe expreſſive of its Senſe; of which I ſhall give a few Inſtances from each of his Poems.

How admirably does the Sound of this Line expreſs the warbling of the Pipe!

Formoſam reſonare doces Amaryllida ſylvas. Ecl. i. 5.

And the Sound of this a ſorrowful Parting,

Et, longum formoſe vale, vale, inquit, Iola. Ecl. iii. 79.

How

How ſlow does the Waggon move in this Line,

Tardaque Eleuſinæ matris volventia plauſtra. G. i. 163.

One can ſcarcely help thinking he hears the Sheep bleating while he reads this Verſe,

Balantumque gregem fluvio merſare ſalubri. G. i. 272.

Theſe Lines ſeem to heave, in which *Virgil* deſcribes the Giants laying Mountain upon Mountain,

Ter ſunt conati imponere Pelio Oſſam
Scilicet, atque Oſſæ frondoſum involvere Olympum. G. i. 281.

There never was a Crab-tree rougher than this Verſe, deſcribing the ingrafting a Filberd on a Crab-ſtock,

Inſeritur vero ex fœtu nucis arbutus horrida. G. ii. 69.

How expreſſive is this Line of the Swiftneſs of Time,

Sed fugit interea, fugit irreparabile tempus. G. iii. 284.

And this of the Fury of the Storm?

Una Euruſque Notuſque ruunt, creberque procellis. Æ. ii. 89.

How ſoft and expreſſive of filial Love and Affection are theſe Words of *Æneas* to his Father?

Ergo, age, care Pater, cervici imponere noſtræ. Æ. i. 707.

And how harſh does this Line read, expreſſing the frightful Figure *Polyphemus* made?

Monſtrum horrendum, informe, ingens, cui lumen ademptum.
Æn. iii. 658.

In

In reading the following Verſe one would think he hears the Bound the bulky Body of the Ox makes when it falls on the Ground,

Sternitur, exanimiſque tremens procumbit humi bos.
Æ. v. 481.

How admirably does this Line expreſs not only the Swiftneſs of the Horſe, but the Sound of his Feet!

Quadrupedante putrem ſonitu quatit ungula campum.
Æ. viii. 596.

Nor is the Sound of the Trumpet itſelf more ſhrill than the Sound of this Verſe,

At Tuba terribilem ſonitum procul ære canoro. Æ. ix. 503.

With ſuch Charms does *Virgil*'s Poetry every where abound, more than that of any Poet whatever. Who therefore, as the learned Dr. *Trapp* obſerves, can help being enamoured with the unaffected Beauty of his *Paſtorals*, the finiſhed and chaſte Elegance of his *Georgics*, their entertaining Deſcriptions, their uſeful Precepts in Huſbandry, and their noble Excurſions upon every proper Occaſion, into Subjects of a more ſublime Nature?

But who can read the divine *Æneid*, without being tranſported, and as it were loſt in a Mixture of Pleaſure and Admiration? Who can help being aſtoniſhed at that Force of Imagination, tempered with ſo cool a Judgment? In what human Compoſition is there ſo exact a Harmony, and ſo much Beauty in all its Parts? It would be endleſs to enumerate the many different Images of Heroes, and the Variety of Manners that appear up and down in it; the Conflict of Paſſions and almoſt every Object of the Imagination beautifully deſcribed, all Nature unfolded, the great Events, the ſurprizing Revolutions, the Incentives to Virtue, the moſt finiſhed Eloquence in the ſeveral Speeches, the ſublimeſt Majeſty in the Thoughts and Expreſſions, in ſhort, the moſt

conſummate Art by which all theſe Things are brought into one uniform and perfect Piece.

Wherefore we may juſtly ſay of the Poet what his great Modeſty would not allow him to ſay of himſelf,

Exegit monumentum ære perennius,
Regalique ſitu Pyramidum altius;
Quod non Imber Edax, non Aquilo impotens
Poſſit diruere, aut innumerabilis
Annorum ſeries, & fuga temporum.

He has rais'd a Monument will ſurpaſs
The Age of thoſe that ſtand in ſolid Braſs;
That eminently tow'ring to the Skies
In Height the Royal Pyramids outvies:
The Force of boiſt'rous Winds and mould'ring Rain,
Years after Years an everlaſting Train,
Shall ne'er deſtroy the Glory of his Name,
Still ſhall he ſhine in Verſe and live in Fame.

As to this Translation of VIRGIL, though there have been many in Verſe, ſome of which are of great Merit; yet as the Tranſlators have confined themſelves to Meaſure and Numbers, none of them have expreſſed the Author's Meaning ſo fully and exactly as may be done by a Tranſlator in Proſe. For the Poet is often neceſſitated, for the Sake of his Meaſures, to add, retrench, or otherwiſe deviate from the preciſe Meaning of his Author, eſpecially if he be ſhackled and hemmed in by Rhymes. Beſides, as this Work was chiefly intended for the Uſe of Schools, and of thoſe who have made but ſmall Proficiency in the Knowledge of the *Latin* Tongue, it was judged neceſſary to be much more literal and exact than a Poetical Tranſlation can well bear.

When I call this Tranſlation literal, I do not mean, that I have rendered *Virgil*'s *Latin* Word for Word into *Engliſh*; for

for this the different Idioms of the two Languages will not admit of; but, that Care has been taken all along to preſerve the full Senſe of the Author, and to adhere as cloſely to the Letter as was conſiſtent with Spirit, Elegance, and Propriety of Stile; above all, to preſent to the Reader the ſame Ideas in *Engliſh* which the Author does in *Latin*, and carefully to affix the preciſe determinate Meaning to every one of his Words, diſtinguiſhing them from others commonly reckoned ſynonymous, or that nearly reſemble them in Senſe, however different in Sound. And herein, if I am not miſtaken, will be found to lie the preciſe Difference between this and the Interpretation of *Ruæus* and others, which, in Numbers of Places, have not ſo much given the ſtrict and proper Senſe of their Author, as ſomething like it; that is, they ſubſtitute one Idea for another, which is the more apt to miſlead the Reader, as it bears a near Reſemblance to that of the Author, without being exactly the ſame. And though this might happen in tranſlating ſome Authors without doing them much Injury, yet in ſo judicious and correct an Author as *Virgil*, whoſe Sentiments on every Subject are ſo juſt, every little Deviation from the Ideas of the Original becomes conſiderable; for if we alter them at all, it muſt be for the worſe.

I have only this further to add with regard to the Tranſlation, that though Proſe ſeemed better adapted than Verſe to my Deſign of being almoſt quite literal; yet the nervous comprehenſive Stile of the Original obliged me frequently to adopt the Language of Poetry, ſetting aſide the Numbers. For which Purpoſe, I not only conſulted the beſt of our poetical Verſions, but borrowed Aid from the Works of our celebrated Poets, who have made *Virgil* their Standard, and happily imitated his Manner.

Nor will this Work be uſeful only to Boys at School, or mere Novices in the *Latin*, but may without Vanity promiſe to be of ſome Service even to greater Proficients. Many, even of thoſe who think themſelves pretty much Maſters of

Virgil, will find, upon Reflection, that they have but a confuſed, or at beſt but a very ſuperficial and general Knowledge of his Meaning. To ſuch it may poſſibly be no unprofitable Labour to beſtow ſome Time and Attention, even on ſtudying the Words of an Author, whoſe Choice is ſo nice and delicate; eſpecially, if they will take the Trouble to conſult the Notes ſubjoined to the Tranſlation, which are extracted from the beſt Commentators ancient and modern, interſperſed with ſeveral that occurred to the Tranſlator himſelf, and which ſeemed neceſſary, either to ſupply the Defects of others, or to ſupport the Senſe of the Tranſlation, where it differs from the commonly received Explication. As theſe Notes are not calculated to make a vain Parade and Oſtentation of Learning, but merely to explain and illuſtrate the Author, they are generally ſhort and conciſe, except where the clearing up of more remarkable Difficulties, or the ſolving ſome curious Queſtions, required a longer Diſcuſſion. What I found of chief Uſe in compiling them, was to make *Virgil* his own Interpreter, and illuſtrate one Paſſage by comparing it with others that are parallel. This often proved the only Reſource in Difficulties which were either entirely overlooked by Commentators, or where they diſagreed among themſelves.

As to the *Latin* Text, no Pains has been ſpared to preſent it to the Reader in its genuine Purity and Correctneſs: For I all along compared the moſt celebrated Editions, namely, thoſe of *H. Stephen*, *Heinſius*, *Emmeneſſius*, *Maſvicius*, *Servius*, and *La Cerda*. And for the Satisfaction of the Curious, I have alſo taken Notice of the moſt material of the various Readings from *Pierius*, *Servius*, *Stephen*, and others.

And that nothing might be wanting to render this Work complete, the Pointing, which in moſt Editions is exceeding erroneous, I have altered throughout, and endeavoured to ſet it to rights: Conſiderable Inſtances of this the Reader will find in *Geor.* iv. 241. *Æn.* vii. 390. and *Æn.* ix. 140.

P. VIRGILII MARONIS,

BUCOLICA.

ECLOGA I.

MELIBOEUS, TITYRUS.

MEL. TITYRE, tu, patulæ recubans sub tegmine fagi,
Silvestrem tenui Musam meditaris avenâ:
Nos patriæ fines, et dulcia linquimus arva:
Nos patriam fugimus: tu, Tityre, lentus in umbrâ,
Formosam resonare doces Amaryllida silvas.

ORDO.

Mel. *Tityre, tu, recubans sub tegmine patulæ fagi, meditaris silvestrem Musam tenui avenâ: Nos linquimus fines patriæ, et dulcia arva; nos fugimus patriam: tu, Tityre, lentus in umbrâ, doces silvas resonare formosam Amaryllida.*

TRANSLATION.

MEL. YOU, Tityrus, lying all along the Covert of *that* full-spread Beech, practise your woodland Lays on a slender oaten Pipe: We *are forced to* leave the Bounds of our Country, and our pleasant Fields; we fly our Country, *while* you, Tityrus, in the Shade at Ease teach the Woods to re-eccho fair Amaryllis.

NOTES.

The Occasion of the first Pastoral was this: When *Augustus* had settled himself in the *Roman* Empire, that he might reward his veteran Troops for their past Service, he distributed among them all the Lands that lay about *Mantua* and *Cremona*, turning out the right Owners for having sided with his Enemies. *Virgil*, or his Father, was a Sufferer among the rest; but afterwards recovered his Estate by the Intercession of *Mecænas*, *Pollio*, and *Varus*. *Virgil*, as an Instance of his Gratitude, composed the following Pastoral; where he sets out his Father's good Fortune in the Person of *Tityrus*, and the Calamities of his *Mantuan* Neighbours, in the Character of *Melibœus*. To this Piece of History *Martial* refers in the following Lines:

Sint Mecœnates, non deerunt, Flacce, Marones,
Virgiliumque tibi vel tua rura dabunt.
Jugera perdiderat miseræ vicina Cremonæ,
Flebat et abductas Tityrus æger oves.
Risit Thuscus eques, paupertatemque malignam
Reppulit, ut celeri jussit abire fuga.
Accipe divitias, et vatum maximus esto,
Tu licet, et nostrum dixit Alexin ames.

1. *Fagi.* We commonly make the *Fagus* the same Tree as the *Esculus*: but *Ovid* plainly distinguishes them. Metam. Book 10. Lines 91 and 92.

2. *Silvestrem Musam*, i. e. *Rusticum carmen*, *Lucretius*, Lib. II.

Fistula silvestrem ne cesset findere Musam.

2. *Meditaris*, i. e. *Exerces*, as in *Plautus*. Stich. II. 1. 34. *Ad cursum meditabor me.* And *Cic.* 1. *de Orat.* 62. *Demosthenes perfecit meditando, ut nemo planius eo locutus putaretur.*

2. *Avenâ.* For *fistula avenacea*.

5. *Amaryllida.* By *Amaryllis* some understand *Rome*, and *Virgil*'s Friends at *Rome*: But there is no Occasion for such Refinement: The Pastoral will appear more beautiful by considering *Amaryllis* simply as the Shepherd's Mistress, whose Praises he sings at his Ease. See *Theocritus*, Idyll. III.

Tit. *O Melibœe, Deus fecit hæc otia nobis; namque ille erit ſemper Deus mihi: ſæpe tener agnus, ab noſtris ovilibus, imbuet aram illius. Ille permiſit meas boves errare, ut cernis, et* me *ipſum ludere quæ* carmina *vellem agreſti calamo.* Mel. *Equidèm non invideo* tibi; *miror magis: turbatur uſque adò totis agris undique. Ecce ego ipſe æger ago* meas *capellas protenùs: Tityre, etiam vix duco hanc: namque modò connixa gemellos, ſpem gregis, hìc inter denſas corylos, ah! reliquit* eos *in nudâ ſilice. Memini quercus, tactas de cœlo, ſæpe prædicere hoc malum nobis, ſi mens non fuiſſet lævæ: ſæpe ſiniſtra cornix prædixit* hoc *ab cavâ ilice. Sed tamen, Tityre, da nobis, qui iſte Deus ſit.* Tit. *Melibœe, ego ſtultus, putavi urbem, quam dicunt Romam, ſimilem huic noſtræ* Mantuæ, *quò* nos *paſtores ſæpe ſolemus depellere teneros fetus ovium. Sic nôram catulos ſimiles canibus, ſic nôram hœdos ſimiles matribus; ſic ſolebam componere magna parvis. Verùm hæc* Roma *extulit caput inter alias urbes, tantum quantum cupreſſi ſolent inter lenta viburna.*

TIT. O Melibœe, Deus nobis hæc otia fecit;
Namque erit ille mihi ſemper Deus: illius aram
Sæpe tener noſtris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipſum
Ludere, quæ vellem, calamo permiſit agreſti. 10
MEL. Non equidèm invideo; miror magis; undique totis
Uſque adeò turbatur agris. En ipſe capellas
Protenùs æger ago: hanc etiam vix, Tityre, duco:
Hìc inter denſas corylos modò namque gemellos,
Spem gregis, ah! ſilice in nudâ connixa reliquit. 15
Sæpe malum hoc nobis, ſi mens non læva fuiſſet,
De cœlo tactas memini prædicere quercus:
Sæpe ſiniſtra cavâ prædixit ab ilice cornix.
Sed tamen, iſte Deus qui ſit, da, Tityre, nobis.
TIT. Urbem, quam dicunt Romam, Melibœe, putavi 20
Stultus ego huic noſtræ ſimilem, quò ſæpe ſolemus
Paſtores ovium teneros depellere fetus.
Sic canibus catulos ſimiles, ſic matribus hœdos
Nôram; ſic parvis componere magna ſolebam.
Verùm hæc tantum alias inter caput extulit urbes,
Quantum lenta ſolent inter viburna cupreſſi. 26

TRANSLATION.

TIT. A God, O Melibœus, hath vouchſafed us this Tranquillity; for to me he ſhall always be a God: A tender Lambkin from our Folds ſhall often ſtain his Altar *with its Blood*. It is he hath licenſed my Heifers to feed at large, as you ſee, and myſelf to play what *Tunes* I pleaſed on my rural Reed.

MEL. Truly I envy you not; *but* rather am amazed *at your good Fortune*; *now that* all around there are ſuch Confuſions in the Country. Lo myſelf, ſick *as I am*, drive far hence my tender Goats: This too, O Tityrus, I drag along with much ado: For here juſt now among the thick Hazles having yeaned Twins, the Hope of my Flock, ſhe left them, alas! on the naked flinty Rock. This Calamity, I remember, my Oaks ſtruck *with Lightning* from Heaven often preſaged to me, had not my Mind been under Infatuation: Often the ill-boding Crow from an *old* hollow Oak preſaged *it*. But tell me, Tityrus, who is this God of yours.

TIT. The City, Melibœus, which they call Rome, I fooliſhly imagined to be like this our *Mantua*, whither we Shepherds oft-times are wont to drive the tender Offspring of our Ewes. So I had known Whelps like Dogs, ſo Kids like their Dams; thus was I wont to compare great Things with ſmall. But that City hath raiſed its Head as far above others as the Cypreſſes uſe *to do* above the limber Shrubs.

NOTES.

19. *Iſte.* Is the true Reading: *Hic, iſte,* and *ille,* being thus diſtinguiſhed: *Hic Deus,* is *this God of mine, or whom I mentioned*; *iſte Deus,* is *that God of yours*; and *ille Deus, that God of his, of theirs, or of any third Perſon.*

23. *Sic.* He thought it only different in Magnitude, not in Kind: But, when he came to ſee *Rome,* he then not only found it diſtinguiſhed in Degree, but even in Species: It was a quite other Sort of City; juſt as the Cypreſs differs in Species from a Shrub.

28. *Libertas.*

MEL. Et quæ tanta fuit Romam tibi cauſa videndi?

TIT. Libertas, quæ ſera, tamen reſpexit inertem;
Candidior poſtquam tondenti barba cadebat:
Reſpexit tamen, et longo poſt tempore venit:
Poſtquam nos Amaryllis habet, Galatea reliquit.
Namque (fatebor enim) dum me Galatea tenebat,
Nec ſpes libertatis erat, nec cura peculî.
Quamvis multa meis exiret victima ſeptis,
Pinguis et ingratæ premeretur caſeus urbi;
Non unquam gravis ære domum mihi dextra redibat.

MEM. Mirabar, quid mœſta Deos, Amarylli, vocares;
Cui pendere ſuâ patereris in arbore poma.
Tityrus hinc aberat: ipſæ te, Tityre, pinus,
Ipſi te fontes, ipſa hæc arbuſta vocabant.

TIT. Quid facerem? neque ſervitio me exire licebat,
Nec tam præſentes alibi cognoſcere Divos.
Hìc illum vidi juvenem, Melibœe, quotannis
Bis ſenos cui noſtra dies altaria fumant.
Hìc mihi reſponſum primus dedit ille petenti:

Mel. *Et quæ fuit tibi tanta cauſa videndi Romam?* Tit. *Libertas: quæ* licet *ſera, tamen reſpexit* me *inertem; poſtquam candidior barba cadebat* mihi *tondenti: tamen reſpexit, et venit longo tempore poſt; poſtquam Amaryllis habet nos,* et *Galatea reliquit* nos. *Namque, dum Galatea tenebat me (enim fatebor) erat* mihi *nec ſpes libertatis, nec cura peculî. Quamvis multa victima exiret meis ſeptis, et pinguis caſeus premeretur* noſtræ *ingratæ urbi* Mantuæ; *dextra non unquam redibat mihi domum gravis ære.* Mel. *Amarylli, mirabar quid* tu *mœſta vocares Deos; cui patereris poma pendere in ſuâ arbore. Tityrus aberat hinc: Tityre, pinus ipſæ* vocabant *te, fontes ipſi, hæc arbuſta ipſa vocabant te.* Tit. *Quid facerem? neque licebat me exire ſervitio, nec cognoſcere tam præſentes Divos alibi. Melibœe, hìc vidi illum juvenem, cui noſtra altaria fumant bis ſenos dies quotannis. Hìc ille primus dedit reſponſum, mihi petenti* ab illo; ait, *Pueri,*

TRANSLATION.

MEL. And what Cauſe ſo important had you to viſit Rome?

TIT. Liberty, which, *though* late, yet caſt an Eye upon me *in my* inactive *Time of Life*; after that my Beard began to fall of a whiter Colour when I ſhaved: Yet on me ſhe caſt an Eye, and after a long Period of Slavery came *at laſt:* Ever ſince that Amaryllis ſways me, *and* Galatea hath caſt me off. For, I will not diſown it, while Galatea ruled me, I had neither Hopes of Liberty, nor Concern about my Stock. Though many a Victim went from my Folds, and *many a* fat Cheeſe was preſſed by me for the ungrateful City, I never returned Home with my Hands full of Money.

MEL. I admired, Amaryllis, why diſconſolate you was *ſtill* invoking the Gods; for whom you ſuffered the Apples to hang on their *native* Tree. *Now I ſee the Cauſe.* Your Tityrus from hence was abſent: The very Pines, O Tityrus, the Fountains, theſe very Groves invited thee *to return.*

TIT. What could I do? It was neither in my Power, *while here I ſtaid,* to rid me of my Thraldom, nor elſewhere could I experience Gods ſo propitious. Here, Melibœus, I ſaw that *divine* Youth, to whom for twice ſix Days our Altars yearly ſmoke *with Incenſe.* Here firſt he gave this *gracious* Anſwer, to me

NOTES.

28. *Libertas.* Not that *Virgil* or his Father were really Slaves: But he ſpeaks of the Oppreſſions he ſuſtained at home in his own Country as a kind of Slavery.

33. *Peculî.* Peculium is properly the private Stock of a Slave; in which Senſe it is fitly applied to *Tityrus,* who perſonates the Character of a Slave.

36. *Non unquam,* &c. Literally, *My Right-hand never returned Home loaded with Money.*

paſcite boves ut antè, et *ſubmittite tauros* jugo. Mel. *Fortunate ſenex, ergo tua rura manebunt, et magna ſatìs tibi: quamvis nudus lapis, paluſque obducat omnia* tua *paſcua limoſo junco*; *inſueta pabula non tentabunt* tuas *graves fetas* oves: *nec mala contagia vicini pecoris lædent* eas. *Fortunate ſenex, hìc inter nota flumina, et ſacros fontes, captabis opacum frigus. Hinc ſepes, quæ, ab vicino limite, ſemper depaſta* quoad *florem ſalicti* ab *Hyblæis apibus, ſæpe ſuadebit tibi inire ſomnum levi ſuſurro. Hinc frondator canet ad auras ſub altâ rupe. Tamen interea nec raucæ palumbes, tua cura, nec turtur ceſſabit gemere aëriâ ab ulmo.* Tit. *Antè, ergo leves cervi paſcentur in æthere, et freta deſtituent piſces nudos in litore*; *antè, aut Par-*

" Paſcite, ut antè, boves, pueri, ſubmittite tauros."
MEL. Fortunate ſenex, ergo tua rura manebunt;
Et tibi magna ſatìs: quamvis lapis omnia nudus,
Limoſoque palus obducat paſcua junco;
Non inſueta graves tentabunt pabula fetas;
Nec mala vicini pecoris contagia lædent.
Fortunate ſenex, hìc inter flumina nota,
Et fontes ſacros, frigus captabis opacum.
Hinc tibi, quæ ſemper vicino ab limite ſepes
Hyblæis apibus florem depaſta ſalicti,
Sæpe levi ſomnum ſuadebit inire ſuſurro.
Hinc altâ ſub rupe canet frondator ad auras:
Nec tamen interea raucæ, tua cura, palumbes,
Nec gemere aëriâ ceſſabit turtur ab ulmo.
TIT. Antè leves ergo paſcentur in æthere cervi,
Et freta deſtituent nudos in litore piſces;
Antè, pererratis amborum finibus, exul

TRANSLATION.

his Suppliant: " Swains, feed your Heifers as formerly, yoke your Steers."

MEL. Happy old Man, your Lands ſhall then remain *ſtill in your Poſſeſſion*, and large enough for you: Though naked Stones and Marſh with ſlimy Ruſhes overſpread all the Paſture-grounds; *yet* no unaccuſtomed Fodder ſhall taint thy pregnant Ewes; nor noxious Diſeaſes of the neighbouring Flocks ſhall hurt them. Happy old Man, here between the well-known Streams, and ſacred Fountains, you ſhall enjoy the cool Shades. On the one Hand a Hedge planted on the neighbouring Marſh, whoſe ſallow Blooms are ever fed on by Hyblæan Bees, ſhall often court you by its gentle Hummings to indulge Repoſe. On the other Hand the Wood-lopper beneath a lofty Rock ſhall ſing aloud to Heaven: Nor mean while ſhall either the hoarſe Wood-pigeon, thy Delight, or the Turtle from his airy Elm ceaſe to cooe.

TIT. Sooner therefore ſhall fleet Stags feed in the Air, and the Seas leave Fiſhes naked on the Shore; ſooner, each others Bounds being *mutually* traverſed,

NOTES.

46. *Pueri.* Puer has three Significations. 1. *A Slave.* 2. *A Boy, in Oppoſition to a Girl.* 3. *Puerilis ætas.*

50. *Graves fetas.* i. e. *Prægnantes: Nam feta ſine addito, et de gravida, et de puerpera dicitur.* In the firſt Senſe it occurs, Æn. VIII. 630.

Fecerat et viridi fetam *Mavortis in antro.*
Procubuiſſe lupam.

52. *Inter flumina.* The *Mincio* and the *Po.*

53. *Frigus opacum.* Literally, *the ſhady Coolneſs.*

54. *Ab vicino limite.* The ſame as *in*, &c.

55. *Florem depaſta ſalicti.* A Greciſm, the ſame as *habens florem ſalicti depaſtum.*

55. *Hyblæis apibus.* i. e. *Bees ſuch as thoſe of* Hybla, a Mountain in *Sicily*, productive of the fineſt Honey.

57. *Frondator.* Servius gives it three Significations. 1. The Wood-man in general. 2. The Vine-dreſſer, who clears away the Vine-leaves when they are too thick, and lays the Grapes more open to the Sun. 3. Any Bird that ſings among the Boughs; whence ſome render it the Nightingale.

57. *Ad auras.* In die, ſays *Servius*: But I rather think it means *aloud*, ſo as to pierce the Skies, as the Phraſe is uſed elſewhere.

63. *Partûs.*

Aut Ararim Parthus bibet, aut Germania Tigrim,
Quàm noſtro illius labatur pectore vultus.
MEL. At nos hinc, alii ſitientes ibimus Afros:
Pars Scythiam, et rapidum Cretæ veniemus Oaxem,
Et penitùs toto diviſos orbe Britannos.
En unquàm patrios longo poſt tempore fines,
Pauperis et tugurî congeſtum ceſpite culmen,
Poſt aliquot, mea regna, videns mirabor ariſtas?
Impius hæc tam culta novalia miles habebit?
Barbarus has ſegetes? en quò diſcordia cives
Perduxit miſeros! en queis conſevimus agros!
Inſere, nunc, Melibœe, pyros: pone ordine vites.
Ite meæ, felix quondam pecus, ite capellæ:
Non ego vos poſthàc, viridi projectus in antro,
Dumoſâ pendere procul de rupe videbo.
Carmina nulla canam; non, me paſcente, capellæ,
Florentem cytiſum, et ſalices carpetis amaras.
TIT. Hic tamen hanc mecum poteris requieſcere noctem
Fronde ſuper viridi. Sunt nobis mitia poma,

thus exul bibet fluvium *Ararim, aut Germania bibet* fluvium *Tigrim, finibus amborum* populorum *pererratis quàm vultus illius* juvenis *labatur noſtro pectore.* Mel. *At nos* pulſi *hinc, alii ibimus* ad *ſitientes Afros: pars veniemus Scythiam et rapidum Oaxem* fluvium *Cretæ, et Britannos penitùs diviſos toto orbe. En unquàm* ego *videns mirabor patrios fines longo tempore poſt, et culmen pauperis tugurî congeſtum ceſpite, poſt aliquot ariſtas mea regna?* An *impius miles* habebit *Læc tam culta novalia?* An *Barbarus* habebit *has ſegetes? En quò diſcordia perduxit miſeros cives! en queis conſevimus agros! Melibœe, nunc inſere pyros: pone vites ordine. Ite, ite meæ capellæ, quondam felix pecus. Ego, projectus in viridi antro, non videbo vos poſthàc pendere procul de dumoſâ rupe. Canam nulla carmina;* vos *capellæ non carpetis florentem cytiſum et amaras ſalices, me paſcente* vos. Tit. *Hic tamen poteris requieſcere hanc noctem mecum ſuper viridi fronde. Sunt nobis mitia poma,*

TRANSLATION.

ſhall the Parthian Exile drink the Soane, or Germany the Tigris, than his *lovely* Image be effaced from my Breaſt.

MEL. But we muſt go hence, ſome to the parched Africans; ſome of us ſhall viſit Scythia, and Oaxes the rapid River of Crete, and the Britons quite disjointed from all the World *beſides*. Say, ſhall I ever, after a Length of Time, with Wonder ſee my native Territories, and the Roof of my poor Cot covered over with Turf, *ſtanding* behind ſome Ears of Corn, my Kingdom, *my All?* Shall *then* a Ruffian Soldier poſſeſs theſe ſo well cultivated Lands *of mine?* A Barbarian theſe my Fields of ſtanding Corn? See to what Extremity *civil* Diſcord hath reduced us, wretched Citizens! See for whom we have ſowed our Fields! Now, Melibœus, graft your Pear-trees, in Order range your Vines. Begone, my Goats, begone, once a happy Flock: No more ſhall I, extended in my verdant Grot, henceforth behold you hanging far above me from a Rock with Buſhes overgrown. No Carols ſhall I ſing; no more, my Goats, tended by me, ſhall you browze the flowery Cytiſus and bitter Sallows.

TIT. Yet here this Night you may take up your Reſt with me on *a Bed of* green Leaves. We have mellow Apples, Cheſnuts ſoft *and ripe*, and Plenty of

NOTES.

63. *Parthus.* Is not here to be taken for a particular Native of *Parthia*, but for the *Parthian* Nation in general; as *Germania* in the other Part of the Verſe ſignifies *the* Germans *all in a Body.* So that the Meaning is, *That theſe two Nations ſhall ſooner exchange Countries with one another than*, &c. Had the Critics attended to this, it might have ſaved them a great deal of needleſs Trouble.

70. *Aliquot ariſtas.* Some Years, according to ſome, as *Claudian* ſays, *decimas emenſus ariſtas.* But this agrees not with *longo poſt tempore*; the one implying a long, and the other a ſhort Duration; or at beſt it would be an idle Repe-

molles caſtaneæ, et copia preſſi lactis. Et jam ſumma culmina villarum procul fumant, majoreſque umbræ cadunt de altis montibus.

Caſtaneæ molles, et preſſi copia lactis.
Et jam ſumma procul villarum culmina fumant,
Majoreſque cadunt altis de montibus umbræ.

TRANSLATION.

Curds and Cream. And now the high Tops of the Villages at Diſtance ſmoke, and larger Shadows fall from the lofty Mountains.

NOTES.

tition of the ſame Idea. Therefore by *ariſtas* it ſeems better to underſtand *thin Fields of Corn*, where are but a few Ears to be ſeen; which alſo ſuits beſt with *mea regna*, which in the natural Order of Conſtruction muſt refer to *aliquot ariſtas*, not to *culmen pauperis tuguri*.

82. *Caſtaneæ molles.* *Molles* either ſignifies *ripe*, or *ſuch Cheſnuts as were called ſoft, in Oppoſition to the* hirſutæ, Ecl. VII. 53. the one being ſmooth in the Huſk, the other rough and jagged.

ECLOGA II.

ALEXIS.

ORDO.

Paſtor Corydon ardebat formoſum Alexin, delicias domini; nec habebat quid ſperaret. Tantùm veniebat aſſiduè inter denſas fagos habentes *umbroſa cacumina: ibi ſolus jactabat hæc incondita carmina montibus et ſilvis inani ſtudio.*

FOrmoſum paſtor Corydon ardebat Alexin,
Delicias domini; nec, quid ſperaret, habebat.
Tantùm inter denſas, umbroſa cacumina, fagos
Aſſiduè veniebat: ibi hæc incondita ſolus
Montibus, et ſilvis ſtudio jactabat inani. 5

TRANSLATION.

THE Shepherd Corydon burned for fair Alexis, the Darling of his Maſter; nor had he any Hope *of Succeſs*. Only among the thick Beeches, with high embowering Tops, he continually reſorted: There all alone with unavailing Fondneſs he threw away to the Mountains and the Woods theſe indigeſted Complaints.

NOTES.

By *Corydon* here ſome would have us to underſtand *Virgil* himſelf, and by *Alexis* a young Slave of *Mecænas*, for whom *Virgil* had conceived a violent Affection, and ſolicited his Patron to make him a Preſent of the Boy: To which *Martial* is thought to allude in the Verſes above quoted, Ecl. I. Be that as it will, *Corydon* is here repreſented making Love to this beautiful Youth. His Way of Courtſhip is wholly paſtoral: His Complaints of the Boy's Coyneſs; recommends himſelf for his Beauty and Skill in Piping; invites the Youth into the Country, where he promiſes him the Diverſions of the Place, with a ſuitable Preſent of Nuts and Apples: But, when he finds nothing will prevail, he reſolves to quit his troubleſome Amour, and betake himſelf again to his former Buſineſs.

There is certainly ſomething more intended in this Paſtoral than a Deſcription of Friendſhip or *Platonic* Love; the Sentiments, though chaſte, are too warm and paſſionate for a mere *Platonic*

O crudelis Alexi, nihil mea carmina curas;
Nil noſtri miſerere; mori me denique coges.
Nunc etiam pecudes umbras et frigora captant;
Nunc virides etiam occultant ſpineta lacertos;
Theſtylis et rapido feſſis meſſoribus æſtu
Allia ſerpyllumque herbas contundit olentes:
At mecum raucis, tua dum veſtigia luſtro,
Sole ſub ardenti reſonant arbuſta cicadis.
Nonne fuit ſatiùs, triſtes Amaryllidis iras,
Atque ſuperba pati faſtidia? nonne Menalcan?
Quamvis ille niger, quamvis tu candidus eſſes.
O formoſe puer, nimiùm ne crede colori.
Alba liguſtra cadunt, vaccinia nigra leguntur.
Deſpectus tibi ſum, nec qui ſim quæris, Alexi;
Quàm dives pecoris nivei, quàm lactis abundans.
Mille meæ Siculis errant in montibus agnæ.
Lac mihi non æſtate, novum non frigore defit.
Canto, quæ ſolitus, ſi quando armenta vocabat,

O crudelis Alexi, curas mea carmina nihil; miſerere noſtri nil; denique coges me mori. Nunc etiam pecudes captant umbras et frigora; nunc etiam ſpineta occultant virides lacertos; et famula *Theſtylis contundit allia ſerpyllumque, olentes herbas, meſſoribus feſſis rapido æſtu. At, dum luſtro tua veſtigia, ô* Alexi, *arbuſta reſonant raucis cicadis mecum ſub ardenti ſole. Nonne fuit ſatiùs pati triſtes iras Amaryllidis, atque* ejus *ſuperba faſtidia? nonne* fuit ſatiùs pati *Menalcan? quamvis ille* eſſet *niger, quamvis tu eſſes candidus. O formoſe puer, ne crede nimiùm* tuo *colori. Alba liguſtra cadunt, nigra vaccinia leguntur. Sum deſpectus tibi, Alexi, nec quæris qui ſim: quàm dives nivei pecoris, quàm abundans lactis. Meæ mille agnæ errant in Siculis montibus. Novum lac defit mihi non æſtate, non frigore* hyemis. *Canto* hæc carmina,

TRANSLATION.

Ah cruel Alexis, to my Songs thou haſt no Regard; on me thou haſt no Pity; thou wilt ſurely be my Death at laſt. Even the Cattle now *in this Noontide Heat* pant after Shades and cool Retreats; now the thorny Brakes ſhelter *the vileſt Reptiles* even the green Lizards; and Theſtylis pounds the Garlic and wild Thyme, ſtrong-ſcented Herbs, for the Reapers ſpent with violent Heat. But to the hoarſe Graſhoppers and me the Groves reſound, while under the ſcorching Sun I trace thy Steps. Was it not better to endure the rueful Spite and proud Diſdain of Amaryllis? Had it not been better to endure Menalcas, though he was black, though thou art fair? Ah comely Boy, truſt not too much to a Complexion. White Privets fall *neglected*, the purple Hyacinths are gathered. By thee, Alexis, I am neglected; nor once enquire you who I am; how rich in ſnowy Flocks, how abounding in Milk. A thouſand Ewes of mine ſtray on the Mountains of Sicily. I want not New-milk in Summer, nor in the Cold *of Winter*. I warble the ſame Airs which Theban Amphion was wont *to practiſe*, what time

NOTES.

nic Lover. But there is no Reaſon to charge *Virgil* on that Account with the unnatural Love of Boys; a Poet may ſhew his Talent in deſcribing a Paſſion which he by no Means approves. "The Paſſion for Boys, Mr. *Bayle* "obſerves, was as common in Pagan Times as "that for Girls; a Writer of Eclogues there-"fore might make his Shepherds talk according "to that abominable Paſſion, as we at preſent "make the Heroes and Heroines of Romances "talk, without approving the Paſſions therein "mentioned."

18. *Vaccinia.* Some will have this to be Bilberries; *Servius* makes it the Violet; but from that *Virgil* himſelf plainly diſtinguiſhes it, Ecl. X. 39.

Et nigræ violæ, ſunt et vaccinia nigra.

Salmaſius and others explain it of the Hyacinth, chiefly becauſe *vaccinium* anſwers to ὑακινθος, in that Line of *Theocritus*, which *Virgil* here not only imitates, but almoſt literally tranſlates:

Και τοι ιον μελαν εστι και ἀγεραντα ὑακινθος.

quæ Dircæus Amphion erat *ſolitus* cantare *in Actæo Aracyntho, ſi quando vocabat armenta. Nec ſum adeò informis: nuper ſtans in litore vidi me, cum mare ſtaret placidum ventis. Ego non metuam Daphnin, te judice, ſi imago nunquam fallat. O tantùm libeat tibi habitare, mecum, rura ſordida, atque humiles caſas, et figere cervos, compellereque gregem hœdorum* cum *viridi hibiſco! Imitabere Pana canendo unà mecum in ſilvis. Pan primus inſtituit conjungere plures calamos cerâ: Pan curat oves, magiſtroſque ovium. Nec pœniteat te,* Alexi, *triviſſe labellum calamo. Quid Amyntas non faciebat, ut ſciret hæc eadem* a me? *Eſt mihi fiſtula, compacta ſeptem diſparibus cicutis, quam* fiſtulam *Damœtas olim dedit mihi dono, et moriens dixit* mihi: *Nunc iſta* fiſtula *habet te ſecundum* dominum. *Damœtas dixit* hoc: *ſtultus Amyntas invidit* mihi. *Præterea duo capreoli reperti mihi nec tutâ valle,*

Amphion Dircæus in Actæo Aracyntho.
Nec ſum adeò informis: nuper me in litore vidi,
Cùm placidum ventis ſtaret mare. Non ego Daphnin,
Judice te, metuam, ſi nunquam fallat imago.
O tantùm libeat mecum tibi ſordida rura,
Atque humiles habitare caſas, et figere cervos,
Hœdorumque gregem viridi compellere hibiſco!
Mecum unà in ſilvis imitabere Pana canendo.
Pan primus calamos cerâ conjungere plures
Inſtituit: Pan curat oves, oviumque magiſtros.
Nec te pœniteat calamo triviſſe labellum.
Hæc eadem ut ſciret, quid non faciebat Amyntas?
Eſt mihi diſparibus ſeptem compacta cicutis
Fiſtula: Damœtas dono mihi quam dedit olim;
Et dixit moriens: Te nunc habet iſta ſecundum.
Dixit Damœtas: Invidit ſtultus Amyntas.
Præterea duo, nec tutâ mihi valle reperti

TRANSLATION.

On Attic Aracynthus he called his Herds together. Nor am I ſo deformed *as to be the Object of your Diſdain:* Upon the Shore I lately viewed myſelf, when the Sea ſtood unruffled by the Winds. I will not fear *to compare even with* Daphnis, thyſelf being Judge, if the Image does not deceive me. O wouldſt thou but vouchſafe to inhabit with me our mean rural Retreats, and humble Cots, to pierce the Deer, and with a Bundle of green Twigs to drive together a Flock of Kids! In the Woods along with me thou ſhalt rival *even* Pan *himſelf* in Singing. Pan firſt taught *us* to join together ſeveral Reeds with Wax: Pan guards the Sheep and Shepherds both. Nor be thou averſe to wear thy Lip with a Shepherd's Reed. What *Pains* did not Amyntas *take* to learn this ſame *Art of mine?* A Pipe I have of ſeven unequal Reeds compactly joined, of which Damœtas ſome time ago made me a Preſent; and *in his* dying *Moments* ſaid: Thou art now its ſecond Maſter. Damœtas ſaid: *Me* the fooliſh Amyntas envied. Beſides, *I have*

NOTES.

24. *Amphion.* The famous King of *Thebes*, who built the Walls of that City: The Stones whereof he is ſaid to have made to dance into their Places by the Muſick of his Lyre. He is called *Dircæus*, either from *Dirce* his Step-mother, whom he put to Death for the Injuries ſhe had done to his Mother *Antiope*; or from a Fountain in *Beotia* of that Name.

24. *Aracyntho.* Aracynthus was a Town on the Confines of *Attica* and *Beotia*, where was the Fountain of *Dirce*: It is called *Actæo, Attica*, Ovid. *Acta* or *Acto*, the Country about *Attica*, from *Acte*. Lib. II. 720. *Sic ſuper Actæas agilis Icarius arces inclina curſus.*

28. *Tibi ſordida rura.* Servius, and all the Commentators after him, join *tibi* with *ſordida*, the Country which gives you ſuch Diſguſt. But that Conſtruction ſeems not ſo natural; and therefore we have joined *tibi* with *libeat*. As for *ſordida*, it is a proper enough Epithet to Cottages and rural Villages, which are but mean and poorly furniſhed. Or he ſpeaks in the Character of a Lover, who thinks nothing good enough for his beloved Object.

30. *Hibiſco.* A ſlender Twig, or Ruſh; as appears from Ecl. X. 71.

Dum ſedet, et gracili fiſcellam texit hibiſco.

36. *Cicutis.* Hemlock, here uſed for any hollow Reeds.

38. *Te nunc, &c.* Literally, *Now it has you its ſecond Maſter.*

Capreoli, ſparſis etiam nunc pellibus albo,
Bina die ſiccant bovis ubera: quos tibi ſervo.
Jampridem à me illos abducere Theſtylis orat:
Et faciet: quoniam ſordent tibi munera noſtra.
Hùc ades, ô formoſe puer: tibi lilia plenis
Ecce ferunt nymphæ calathis: tibi candida Naïs,
Pallentes violas et ſumma papavera carpens,
Narciſſum et florem jungit benè olentis anethi.
Tum caſiâ, atque aliis intexens ſuavibus herbis,
Mollia luteolâ pingit vaccinia calthâ.
Ipſe ego cana legam tenerâ lanugine mala,
Caſtaneaſque nuces, mea quas Amaryllis amabat.
Addam cerea pruna: honos erit huic quoque pomo:
Et vos, ô lauri, carpam, et te, proxima myrte:
Sic poſitæ quoniam ſuaves miſcetis odores.
Ruſticus es, Corydon; nec munera curat Alexis:
Nec, ſi muneribus certes, concedat Iolas.
Eheu, quid volui miſero mihi? floribus Auſtrum
Perditus, et liquidis immiſi fontibus apros.

etiam nunc pellibus ſparſis albo, ſiccant bina ubera ovis die: quos capreolos ego *ſervo tibi. Jampridem Theſtylis orat abducere illos à me: et faciet: quoniam noſtra munera ſordent tibi. Ades huc, ô formoſe puer: ecce Nymphæ ferunt lilia tibi plenis calathis: candida Naïs, carpens pallentes violas et ſumma papavera tibi, jungit Narciſſum et florem bene olentis anethi. Tum intexens* illos flores *caſiâ, atque aliis ſuavibus herbis, pingit mollia vaccinia luteolâ calthâ. Ego ipſe legam cana mala tenerâ lanugine, caſtaneaſque nuces, quas mea Amaryllis amabat. Addam cerea pruna:* et *honos erit huic pomo quoque: et carpam vos, ô lauri, et te, myrte proxima* lauris: *quoniam* vos *ſic poſitæ miſcetis ſuaves odores. Corydon, es ruſticus, nec Alexis curat* tua *munera: nec Iolas concedat* tibi, *ſi certes muneribus. Eheu, quid volui mihi miſero?* ego *perditus immiſi Auſtrum floribus, et apros liquidis fontibus.*

TRANSLATION.

two young He-goats, which I found in a Valley not without Danger, whoſe Skins even now are flecked with white, each Day they drain both the Udders of a Ewe: Theſe I reſerve for thee. Long Theſtylis has begged to have them from me; and ſhe ſhall have them; ſince my Preſents are diſdained by you.

Come hither, O lovely Boy: Behold the Nymphs bring thee Lillies in full Baſkets: For thee, fair Nais, cropping the pale Violets and Heads of Poppies, joins the Narciſſus and Flower of ſweet-ſmelling Aniſe. Then, interweaving them with Caſſia and other fragrant Herbs, ſets off the ſoft Hyacinths with Saffron Marygold. Myſelf will gather for thee Quinces whitening with tender Down, and Cheſnuts which my Amaryllis loved. Plums I will add of waxen Hue: On this Fruit too ſhall Honour be conferred: And you, ye Laurels, I will crop, and thee, O Myrtle, next *in Dignity to the Laurel:* For thus arranged you mingle ſweet Perfumes.

Ah Corydon, thou art a *ſilly* Clown *thus to flatter thyſelf.* Alexis neither minds thy Preſents: Nor if by Preſents thou ſhouldſt ſtrive *to win him*, would Iolas, *thy richer Rival*, yield. Alas, what was in my wretched Mind? Undone, undone, I have let the South-wind looſe among my Flowers, and the Boars *to pollute*

NOTES.

51. *Mala.* We have tranſlated it *Quinces*, with *Servius*, and all the Commentators; whereof the white are the beſt and moſt fragant. See *Pliny* XXI. 6. But the Deſcription here given ſeems rather to agree to the Peach, as Mr. *Dryden* renders it.

53. *Cerea.* Of a beautiful Colour as Wax. See *La Cerda.* The *et* is wanting in all the ancient Manuſcripts: It ſeems to have been added by ſome Tranſcriber, who had fancied the Verſe would be deficient without it; but the Aſpiration *h* coming after the *a* ſupports it.

57. *Iolas.* Thoſe who think *Corydon* perſonates *Virgil*, and *Alexis* the Slave of *Mæcenas* whom he loved, by *Iolas* here of Courſe underſtand *Mecænas.*

58. *Floribus Auſtrum immiſi.* A proverbial Expreſſion, applicable to thoſe who wiſh for Things

Ah, demens! quem fugis? Dî quoque Dardaniuſque Paris habitârunt ſilvas. Pallas ipſa colat arces quas condidit: ſilvæ placeant nobis ante omnia. Torva leæna ſequitur lupum, lupus ipſe ſequitur capellam; laſciva capella ſequitur florentem cytiſum; Corydon ſequitur te, ô Alexi. Sua voluptas trahit quemque. Aſpice, juvenci referunt aratra ſuſpenſa jugo, et ſol decedens duplicat creſcentes umbras: tamen amor urit me. Enim quis modus adſit amori? Ah, Corydon, Corydon, quæ dementia cepit te? Eſt tibi ſemiputata vitis in frondoſâ ulmo. Quin tu potiùs paras detexere aliquid ſaltem, quorum uſus indiget, viminibus mollique junco? invenies alium Alexin, ſi hic Alexis *faſtidit te.*

Quem fugis, ah, demens! habitârunt Dî quoque ſilvas,
Dardaniuſque Paris. Pallas, quas condidit, arces
Ipſa colat: nobis placeant ante omnia ſilvæ.
Torva leæna lupum ſequitur, lupus ipſe capellam;
Florentem cytiſum ſequitur laſciva capella;
Te, Corydon, ô Alexi. Trahit ſua quemque voluptas.
Aſpice, aratra jugo referunt ſuſpenſa juvenci;
Et ſol creſcentes decedens duplicat umbras:
Me tamen urit amor. Quis enim modus adſit amori?
Ah, Corydon, Corydon! quæ te dementia cepit?
Semiputata tibi frondoſâ vitis in ulmo eſt.
Quin tu aliquid ſaltem, potiùs quorum indiget uſus,
Viminibus, mollique paras detexere junco?
Invenies alium, ſi te hic faſtidit, Alexin.

TRANSLATION.

my criſtal Springs. Ah, witleſs *Boy* whom doſt thou fly? The Gods themſelves have dwelt in Woods, and *there* the Trojan Paris dwelt. Let Pallas inhabit Palaces of which ſhe is the Foundreſs: Let us in Woods above all Things delight. The grim Lioneſs purſues the Wolf, the Wolf himſelf the Goat; the wanton Goat purſues the flowery Cytiſus; *and* Corydon thee, O Alexis. Each is drawn away by ſome peculiar Pleaſure.

See, the *labouring* Steers bring home the Plough borne lightly on the Yoke, and the retreating Sun doubles the growing Shadows: But me Love *ſtill* conſumes. For what Bounds can be ſet to Love? Ah, Corydon, Corydon; what Frenzy hath poſſeſſed thee? Half-pruned is thy Vine *propped* on the leafy Elm. Why rather trieſt thou not to weave, or Oſiers and pliant Ruſhes, ſome one or other at leaſt of thoſe Implements which thy Work require? Thou wilt find another Alexis, if this diſdains thee.

NOTES.

Things that prove deſtructive to them; the South wind by its hot, ſultry Quality, being noxious to Flowers. Hence *Papin.* Lib. III. *Sylv.*

Pubenteſque roſæ primos moriuntur ad auſtros.

61. *Dardaniuſque Paris.* Paris was expoſed by his Father in a Wood, in order to elude the Oracle, which foretold that he was to be the Deſtruction of *Troy.*

61. *Pallas condidit.* Meaning, that ſhe firſt invented and taught to build ſtately Structures.

66. *Suſpenſa.* Moving lightly, as Things that are ſuſpended in a Balance.

ECLOGA III.

Menalcas, Damoetas, Palæmon.

M. DIC mihi, Damœta, cujum pecus? an Melibœi?

D. Non; verùm Ægonis. Nuper mihi tradidit Ægon.

M. Infelix ô semper oves pecus! ipse Neæram
Dum fovet, ac, ne me sibi præferat illa, veretur;
Hic alienus oves custos bis mulget in horâ,
Et succus pecori, et lac subducitur agnis.

D. Parcius ista viris tamen objicienda memento.
Novimus et qui te, transversa tuentibus hircis,
Et quo, sed faciles nymphæ risere, sacello.

M. Tum, credo, cum me arbustum videre Myconis,
Atque malâ vites incidere falce novellas.

D. Aut hìc ad veteres fagos, cum Daphnidis arcum

ORDO.

M. *Damœta, dic mihi cujum pecus* est? *an* est *Melibœi?* D. *Non; verùm* est *Ægonis. Ægon tradidit* illud *mihi nuper.* M. *O oves, semper infelix pecus! dum* Ægon *ipse fovet Neæram, ac veretur ne illa præferat me sibi; hic alienus custos mulget oves bis in horâ: et succus subducitur pecori, et lac* subducitur *agnis.* D. *Tamen memento ista objicienda* esse *viris parcius. Et novimus qui* corruperit *te, hircis tuentibus transversa, et quo sacello, sed faciles nymphæ risere.* M. *Credo* fuisse *tum, cum* illæ *videre me incidere arbustum Myconis, atque* ejus *novellas vites malâ falce.* D. *Aut hìc ad veteres fagos, quum fregisti arcum et calamos Daphnidis, quæ tu,*

TRANSLATION.

M. TELL me, Damœtas, whose *is* that Flock? Is it *that* of Melibœus?

D. No; but Ægon's. Ægon lately gave it to my Care.

M. Ah Sheep, still a luckless Flock! while *the Master* himself caresses Neæra, and fears that she prefers me to him; this hireling Shepherd milks his Ewes twice in an Hour; and *by him* the Juice from the Flock, and the Milk from the Lambs is filched away.

D. Remember, however, that these Scandals should with more Reserve be charged on Men. We know both who *seduced* you, and in what sacred Cave, while the Goats looked askance; but the good-natured Nymphs *winked thereat, and* smiled.

M. Then, I suppose, when they saw me with a felonious Bill cut down Mycon's Grove and tender Vines.

D. Or here by these old Beeches, when *for Spite* you broke the Bow and Arrows of Daphnis: Which when you, cross-grained Menalcas, saw given to the

NOTES.

Damœtas and *Menalcas*, after some smart Strokes of Country Raillery, resolve to try who has the most Skill at a Song; and accordingly make their Neighbour *Palæmon* Judge of their Performance: Who, after a full Hearing of both Parties, declares himself unfit for the Decision of so weighty a Controversy, and leaves the Victory undetermined.

7. *Viris.* There is a particular Emphasis lies on *viris*: As much as to say, *Such indignities may be borne by such Varlets as you, but not by Men of Honour.*

10. *Tum, credo,* &c. Menalcas here slily accuses *Damœtas* of what he charges himself with.

16. *Fures.*

Fregiſti et calamos: quæ tu, perverſe Menalca,
Et, cùm vidiſti puero donata, dolebas;
Et, ſi non aliquâ nocuiſſes, mortuus eſſes.
M. Quid domini facient, audent cum talia fures?
Non ego te vidi Damonis, peſſime, caprum
Excipere inſidiis, multùm latrante Lyciſcâ?
Et, cum clamarem: Quò nunc ſe proripit ille?
Tityre, coge pecus: tu poſt carecta latebas.
D. An mihi cantando victus non redderet ille,
Quem mea carminibus meruiſſet fiſtula caprum?
Si neſcis, meus ille caper fuit: et mihi Damon
Ipſe fatebatur: ſed reddere poſſe negabat.
M. Cantando tu illum? aut unquam tibi fiſtula cerâ
Juncta fuit? non tu in triviis, indocte, ſolebas
Stridenti miſerum ſtipulâ diſperdere carmen?
D. Vis ergo inter nos, quid poſſit uterque, viciſſim
Experiamur? ego hanc vitulam (ne fortè recuſes,
Bis venit ad mulctram, binos alit ubere fetus)
Depono: tu dic, mecum quo pignore certes.

perverſe Menalca, cùm vidiſti donata puero, et dolebas, et eſſes mortuus, ſi non nocuiſſes ei *aliquâ.* M. *Quid domini* ipſi *facient, cum* ſervi *fures audent talia? an non ego vidi te, peſſime, excipere caprum Damonis inſidiis, Lyciſcâ latrante multùm? et cum* ego *clamarem: quò nunc ille* fur *proripit ſe? Tityre, coge* tuum *pecus: tu latebas poſt carecta.* D. *An non ille, victus cantando, redderet mihi caprum, quem mea fiſtula meruiſſet carminibus? ſi neſcis, ille caper fuit meus; et Damon ipſe fatebatur* id *mihi, ſed negabat* ſe *poſſe reddere* eum. M. *Tu* viciſti *illum cantando? aut unquam fuit tibi fiſtula juncta cerâ? an non tu, indocte, ſolebas diſperdere miſerum carmen ſtridenti ſtipulâ in triviis?* D. *Vis ergo* ut *viciſſim experiamur inter nos, quid uterque poſſit? ego depono hanc vitulam (ne forte recuſes* eam, *bis* die *venit ad mulctram, alit binos fetus ubere) tu dic, quo pignore certes mecum.*

TRANSLATION.

Boy, you both repined; and, hadſt thou not by ſome Means or other done him a Miſchief, thou alſo hadſt burſt *for Envy.*

M. What may *not* Maſters do, when pilfering Slaves are ſo audacious? Miſcreant! did not I ſee thee inſidiouſly ſnap the Goat of Damon, while his Mongrel barked with Fury? And when I cried out, Whither is he now ſneaking off? Tityrus, gather your Flock together: You ſkulked away behind the Sedges.

D. Ought he not when vanquiſhed in piping to give me the Goat which my Flute by its Muſic won? If you know not, *I will let you know*, that Goat was my own; and Damon himſelf owned to me *the Debt*, but alledged he was not able to pay.

M. You *vanquiſh* him in piping? Or was there ever a Wax-jointed Pipe in your Poſſeſſion? Waſt thou not wont, thou Dunce, in the Croſs-ways to murder a pitiful Tune on a ſqueaking Straw?

D. Are you willing then that we ſhall each of us try by Turns what we can do? This young Heifer I ſtake, and, leſt you ſhould poſſibly reject it, ſhe comes twice a Day to the Milking-Pail, two Calves ſhe ſuckles with her Udder: Say you what Stake you will lay againſt me.

NOTES.

16. *Fures.* i. e. *Slaves*; becauſe Slaves were much addicted to Pilfering; Hence *Plautus*, ſpeaking to a Slave, ſays: *Tu trium literarum homo, vituperas me?* i. e. *tu fur.*

18. *Lyciſcâ.* The Mongrel Breed of a Wolf and a Bitch, *from* λυκος, *lupus*, and κυων, *canis.*

20. *Coge.* i. e. *Examine that none of them be wanting.*

31. *Mecum quo pignore certes.* Literally, *With what Stake you will contend with me.*

38. *Lenta*

M. De grege non auſim quicquam deponere tecum:
Eſt mihi namque domi pater, eſt injuſta noverca:
Biſque die numerant ambo pecus, alter et hœdos.
Verùm, id quod multò tute ipſe fatebere majus,
Inſanire libet quoniam tibi, pocula ponam
Fagina, cœlatum divini opus Alcimedontis:
Lenta quibus torno facili ſuperaddita vitis
Diffuſos hederâ veſtit pallente corymbos.
In medio duo ſigna, Conon: et, quis fuit alter,
Deſcripſit radio totum qui gentibus orbem;
Tempora quæ meſſor, quæ curvus arator haberet?
Necdum illis labra admovi, ſed condita ſervo.
D. Et nobis idem Alcimedon duo pocula fecit:
Et molli circum eſt anſas amplexus acantho:
Orpheaque in medio poſuit, ſilvaſque ſequentes.
Necdum illis labra admovi, ſed condita ſervo.
Si ad vitulam ſpectes, nihil eſt quod pocula laudes.
M. Nunquam hodiè effugies: veniam quocunque vocâris.

M. *Non auſim deponere quicquam de grege tecum: namque eſt mihi pater domi, eſt injuſta noverca: biſque die ambo numerant pecus, et alter* numerat *hœdos. Verùm, quoniam libet tibi inſanire, ponam id, quod tute ipſe fatebere* eſſe *majus* pignus, ſcilicet, duo *fagina pocula, cœlatum opus divini Alcimedontis: quibus* poculis *lenta vitis, ſuperaddita facili torno, veſtit corymbos diffuſos pallente hederâ. In medio* ſunt *duo ſigna, Conon: et, quis fuit alter,* ille *qui deſcripſit totum orbem gentibus radio, quæ tempora meſſor, quæ* tempora *curvus arator haberet? necdum admovi* mea *labra illis, ſed ſervo* illa *condita.* D. *Et idem Alcimedon fecit duo pocula nobis, et eſt circum amplexus anſas* eorum *molli acantho: poſuitque Orphea in medio, ſilvaſque ſequentes* eum. *Necdum admovi* mea *labra illis, ſed ſervo* illa *condita. Si ſpectas ad vitulam, eſt nihil* propter *quod laudes pocula.* M. *Nunquam effugies* certamen *hodiè: veniam quocunque vocaris* me.

TRANSLATION.

M. I dare not ſtake any thing from the Flock: For I have a Sire at home, I have a harſh Step-dame: And twice a Day they number the Cattle both, and one the Kids. But, what thyſelf ſhalt own of far greater Value, ſince thou chooſeſt to be mad, I will pawn my beechen Bowls, the carved Work of divine Alcimedon: Round which a curling Vine, ſuperadded by the eaſy *ſkilful* Carver's Art, mantles the cluſtering Berries diffuſely ſpread from a pale Ivy *bough*. In the midſt two Figures *are emboſſed*, Conon *the one:* And, who was the other, he who with his Wand diſtributed among the Nations the whole Globe; *who taught* what Seaſons the Reaper, what the bending Ploughman ſhould obſerve? Nor have I yet applied my Lips to them, but keep them carefully laid up.

D. For me too the ſame Alcimedon made two Bowls, and with ſoft Foliage wreathed their Handles round: Orpheus in the midſt he placed, and the Woods following. Nor have I yet applied my Lips to them, but keep them carefully laid up. If you conſider the Heifer, you have no Reaſon to praiſe *ſo much* your Bowls.

M. By no Means ſhalt thou this Day eſcape: I will deſcend to any Terms you

NOTES.

38. *Lenta quibus, &c.* Theſe two Verſes are ſomewhat intricate, and the Commentators have made them much more ſo by their Gloſſes. *Ruæus* takes *vitis* for *vimen*, but quotes no Authority: And the whole of his Interpretation appears harder than the Original. *Vitis* I take in the uſual Senſe: By *torno facili, the eaſy carving Tool*, underſtand the ingenious Carver, who handles the graving Tool with Eaſe and Addreſs: And by *diffuſos hederâ pallente corymbos*, the Berries diffuſed on the Ivy-boughs. So that the plain Meaning will be, that each of theſe Cups was engraven with Vine and Ivy-branches interwoven, in ſuch ſort, that the Ivy-berries were ſhaded by the mantling Vine.

40. *Quis fuit alter?* Suppoſed to mean either *Aratus* or *Archimedes*.

45. *Acantho.* Acanthus is properly the Plant called *Bear's-foot*, or *Bear's breech*.

49. *Nunquam hodiè effugies.* Damœtas ſeem-

ed

Tantùm vel ille *qui venit audiat hæc, ecce, Palæmon: efficiam, ne laceſſas quemquam voce poſthàc.* D. *Quin age, ſi habes quid; non erit ulla mora in me: nec fugio quemquam. Tantùm, vicine Palæmon, reponas hæc imis ſenſibus* mentis, *res non eſt parva.* P. *Dicite; quandoquidem conſedimus in molli herbâ: et nunc omnis ager, nunc omnis arbos parturit: nunc ſilvæ frondent, nunc annus* eſt *formoſiſſimus. Incipe, Damœta: tu deinde ſequêre, Menalca. Dicetis alternis* carminibus: *Camenæ amant alterna* carmina. D. *Muſæ, principium* ſit *ab Jove: omnia* ſunt *plena Jovis: ille colit terras, mea carmina* ſunt *illi curæ.* M. *Et Phœbus amat me: ſunt Phœbo ſemper apud me ſua munera, lauri, et ſuave rubens hyacinthus.* D. *Galatea, laſciva puella, petit me malo, et fugit ad ſalices, et cupit ſe videri* à me *antè* quàm fugiat. M. *At meus ignis Amyntas offert ſeſe mihi ultro; ut jam non Delia ſit notior noſtris canibus.*

Audiat hæc tantùm vel qui venit, ecce, Palæmon:
Efficiam poſthàc ne quemquam voce laceſſas. 51
D. Quin age, ſi quid habes; in me mora non erit ulla:
Nec quemquam fugio. Tantùm, vicine Palæmon,
Senſibus hæc imis, res eſt non parva, reponas.
P. Dicite: quandoquidem in molli conſedimus herbâ: 55
Et nunc omnis ager, nunc omnis parturit arbos:
Nunc frondent ſilvæ, nunc formoſiſſimus annus.
Incipe, Damœta: tu deinde ſequêre, Menalca.
Alternis dicetis: amant alterna Camenæ.
D. Ab Jove principium, Muſæ: Jovis omnia plena: 60
Ille colit terras, illi mea carmina curæ.
M. Et me Phœbus amat: Phœbo ſua ſemper apud me
Munera ſunt, lauri, et ſuave rubens hyacinthus.
D. Malo me Galatea petit, laſciva puella;
Et fugit ad ſalices, et ſe cupit ante videri. 65
M. At mihi ſeſe offert ultro meus ignis Amyntas:
Notior ut jam ſit canibus non Delia noſtris.

TRANSLATION.

name. Let but that very Perſon who comes (lo, it is Palæmon) liſten to this *Debate:* I'll take care you ſhall not challenge *any* henceforth at Singing.

D. Come on then, if thou haſt any *Manhood*; in me there ſhall be no Delay: Nor do I decline any *Judge*. Only, *good* Neighbour Palæmon, weigh this Debate with the deepeſt Attention; it is a Matter of no ſmall Importance.

P. Sing *then*; ſince we are ſeated on the ſoft Graſs: And now every Field, now every Tree is budding forth: Now the Woods look green, now the Year is in its higheſt Beauty. Begin Damœtas: Then you, Menalcas, follow. Ye ſhall ſing in alternate Meaſures: Alternate Meaſures pleaſe the Muſes.

D. From Jove, ye Muſes, let us begin: All Things are full of Jove: He cheriſhes the Earth, my Songs are his Regard.

M. And me Phœbus loves: For Phœbus are ſtill with me his *ſacred* Gifts, the Laurel, and ſweet-bluſhing Hyacinth.

D. Galatea, a wanton Girl, pelts me with Apples: *then* to the Sallows flies, but wiſhes firſt to be ſeen.

M. But my Darling Amyntas voluntarily offers himſelf to me; that now not Delia's-ſelf is more familiar to our Dogs.

NOTES.

ed to conſtrue *Menalcas*'s Backwardneſs to ſtake a Heifer as an Attempt to evade the Combat, and ſtill inſiſted on that Condition: Upon which *Menalcas* turns ſhort upon him, retorts the Charge of Faintheartedneſs, and takes him on his own Terms; *Nunquam hodiè*, &c. Think not that any of your evaſive Arts will ſerve your Turn; *veniam quocunque vocaris*; I will deſcend to any Terms you name; if you inſiſt on my ſtaking a Heifer, be it ſo; I agree to that, or any other Condition you name.

54. *Senſibus imis.* Literally, *Lay up theſe Matters in your deepeſt Thoughts.*

63. *Lauri—hyacinthus.* The Laurel and Hyacinth were ſacred to *Apollo*; the one on account of *Daphne*, *Apollo*'s Miſtreſs, who was transformed

D. Parta meæ Veneri ſunt munera : namque notavi
Ipſe locum, aëriæ quo congeſſere palumbes.
M. Quod potui, puero ſylveſtri ex arbore lecta
Aurea mala decem miſi : cras altera mittam.
D. O quoties, et quæ nobis Galatea locuta eſt !
Partem aliquam, venti, Divûm referatis ad aures.
M. Quid prodeſt, quod me ipſe animo non ſpernis, Amynta,
Si, dum tu ſectaris apros, ego retia ſervo ?
D. Phyllida mitte mihi : meus eſt natalis, Iola.
Cùm faciam vitulâ pro frugibus, ipſe venito.
M. Phyllida amo ante alias, nam me diſcedere flevit ;
Et, longum formoſe vale, vale, inquit, Iola.
D. Triſte lupus ſtabulis ; maturis frugibus imbres ;
Arboribus venti : nobis Amaryllidis iræ.
M. Dulce ſatis humor ; depulſis arbutus hœdis ;
Lenta ſalix feto pecori ; mihi ſolus Amyntas.

D. *Munera ſunt parta meæ Veneri : namque* ego *ipſe notavi locum,* in *quo aëriæ palumbres congeſſere* nidamenta. M. Ego *miſi decem aurea mala puero* Amyntæ, *lecta ex ſilveſtri arbore, quod* unum *potui* facere : *cras mittam altera.* D. *O quoties, et quæ* verba *Galatea eſt locuta nobis !* vos *venti referatis aliquam partem* eorum *ad aures Divûm.* M. *Quid prodeſt* mihi, *Amynta, quod* tu *ipſe non ſpernis me animo, ſi ego ſervo retia, dum tu ſectaris apros ?* D. *Iola, mitte Phyllida mihi, eſt meus natalis* dies. *Cum faciam* ſacra *vitulâ pro frugibus,* tu *ipſe venito.* M. *Iola, amo Phyllida ante alias* fœminas, *nam flevit me diſcedere : et inquit, formoſe* Menalca, *vale longum* tempus, *vale.* D. *Lupus* eſt *triſte ſtabulis ; imbres* ſunt *maturis frugibus ; venti* ſunt *arboribus ; iræ Amaryllidis* ſunt triſte *nobis.* M. *Humor* eſt *dulce ſatis ; arbutus* eſt *depulſis hœdis ; lenta ſalix* eſt *feto pecori ; Amyntas ſolus* eſt dulce *mihi.*

TRANSLATION.

D. I have a Preſent provided for my Love: For I myſelf marked the Place where the airy Ring-doves have built *their Neſt*

M. What I could I ſent to my Boy, ten golden Apples gathered from a Tree in the Wood : To-Morrow I will ſend him *other ten.*

D. O how often, and what *charming* Things Galatea ſpoke to me ! Some Part, ye Winds, waft to the Ears of the Gods.

M. What avails it, O Amyntas, that you deſpiſe me not in your Heart, if, while you hunt the Boars, I watch the Toils, *and ſhare not with you the Danger ?*

D. Iolas, ſend *home* to me *the charming* Phillis : It is my Birth-day. When for the Fruits I ſacrifice a Heifer, come thyſelf.

M. Iolas, I love Phyllis above others, for at my Departure ſhe wept ; and ſaid, Adieu, fair Youth, a long Adieu.

D. The Wolf is † fatal to the Flocks ; Showers of Rain to ripened Corn ; *ſhaking* Winds to Trees ; to me the Wrath of Amaryllis.

M. Moiſture is grateful to the ſpringing Corn ; the Arbutus to weaned Kids ; limber Willows to the teeming Cattle ; to me Amyntas only.

† *a ſad Thing.*

NOTES.

transformed into the Laurel ; and the other of *Hyacinthus* his favourite Boy, whom he accidentally killed with a Quoit, and from whoſe Blood ſprung the Flower of his Name. *See Banier's Mythology.*

74. *Quid prodeſt, &c.* Damœtas mentions the Happineſs he had enjoyed in his Miſtreſs's Preſence and Converſe ; and in her Abſence ſolaces himſelf with the delightful Remembrance thereof : *Menalcas* here ſtrives to go beyond him in Sentiments of Love and Tenderneſs, and ſhews that it is impoſſible for him to have any Enjoyment of himſelf while *Amyntas* is abſent, nay, unleſs he ſhare with him every Danger.

77. *Faciam vitulâ* i. e. *Faciam ſacra ex vitulâ.*

80. *Stabulis.* Stalls, here put for Herds or Flocks of Cattle.

82. *Arbutus.* The Strawberry-tree, ſo called from the Reſemblance of its Fruit to a Strawberry.

D. *Pollio amat noſtram Muſam, quamvis eſt ruſtica: Pierides, paſcite vitulum veſtro lectori.* M. *Et Pollio ipſe facit nova carmina; paſcite* illi *taurum,* qui *jam petat cornu, et qui ſpargat arenam pedibus.* D. *Qui amat te, Pollio, veniat, quò gaudet te quoque* veniſſe: *mella fluant illi, et aſper rubus ferat amomum.* M. *Qui non odit Bavium* poetam, *amet tua carmina, Mævi: atque idem jungat vulpes* jugo, *et mulgeat hircos.* D. *O pueri, qui legitis flores, et fraga naſcentia humi, fugite hinc, frigidus anguis latet in herbâ.* M. *Oves, parcite procedere nimiùm; non creditur bene ripæ: etiam aries ipſe nunc ſiccat vellera.* D. *Tityre, reîce paſcentes capellas à flumine: ego ipſe lavabo omnes in fonte, ubi erit tempus.* M. *Pueri, cogite oves* in oville: *ſi æſtus præceperit lac, ut nuper, fruſtra preſſabimus ubera* earum *palmis.*

D. Pollio amat noſtram, quamvis eſt ruſtica, Muſam:
Pierides, vitulam lectori paſcite veſtro. 85
M. Pollio et ipſe facit nova carmina: paſcite taurum,
Jam cornu petat, et pedibus qui ſpargat arenam.
D. Qui te, Pollio, amat, veniat, quò te quoque gaudet:
Mella fluant illi, ferat et rubus aſper amomum.
M. Qui Bavium non odit, amet tua carmina, Mævi: 90
Atque idem jungat vulpes, et mulgeat hircos.
D. Qui legitis flores, et humi naſcentia fraga,
Frigidus, ô pueri, fugite hinc, latet anguis in herbâ.
M. Parcite oves nimiùm procedere; non bene ripæ
Creditur: Ipſe aries etiam nunc vellera ſiccat. 95
D. Tityre, paſcentes à flumine reîce capellas:
Ipſe, ubi tempus erit, omnes in fonte lavabo.
M. Cogite oves, pueri: ſi lac præceperit æſtus,
Ut nuper, fruſtrà preſſabimus ubera palmis.

TRANSLATION.

D. Pollio loves my Muſe, tho' ruſtic: Ye Pierian Siſters, feed a Heifer for your Reader.

M. Pollio himſelf too compoſes noble Verſes: Feed *for him* the Bull which already butts with the Horn, and ſpurns the Sand with his Feet.

D. Let him who loves thee, Pollio, riſe *to thoſe Honours* to which he joys that thou *haſt riſen*: For him let Honey flow, and the prickly Bramble bring forth Amomum.

M. Who hates not Bavius's Verſe, may he love thine, O Mævius: And the ſame *Fool* may join Foxes *in the Yoke*, and milk He-goats.

D. Ye Swains who gather Flowers, and Strawberries that grow *lowly* on the Ground, oh fly hence, a cold *deadly* Snake lurks in the Graſs.

M. Forbear *my* Sheep to advance too far; it is not ſafe truſting to the Bank: The Ram himſelf is but now drying his Fleece.

D. Tityrus, from the River remove your browzing Goats: I myſelf, when it is time, will waſh them all in the Pool.

M. Pen up the Sheep, ye Swains: If the Heat ſhall dry up the Milk, as of late, in vain ſhall we ſqueeze the Teats with our Hands.

NOTES.

86. *Nova.* i. e. *Magna, miranda,* ſuch as are rare and unmatched.

88. *Veniat quò.* May he arrive at the Conſulſhip, and all thoſe Honours which you have attained.

89. *Amomum.* What is commonly called *amomum Plinii*, or *Berry-bearing Night ſhade*: But *Salmaſius* thinks the Ancients called every ſweet Odour *amomum*.

98. *Præceperit.* Shall take it before us, or prevent us of it.

D. Eheu, quàm pingui macer eſt mihi taurus in arvo!
Idem amor exitium pecori eſt, pecoriſque magiſtro.
M. His certè neque amor cauſa eſt: vix oſſibus hærent:
Neſcio quis teneros oculus mihi faſcinat agnos.
D. Dic, quibus in terris, et eris mihi magnus Apollo,
Tres pateat cœli ſpatium non amplius ulnas.
M. Dic, quibus in terris inſcripti nomina Regum
Naſcantur flores; et Phyllida ſolus habeto.
P. Non noſtrum inter vos tantas componere lites:
Et vitulâ tu dignus, et hic; et quiſquis amores
Aut metuet dulces, aut experietur amaros.
Claudite jam rivos, pueri: ſat prata biberunt.

D. *Eheu, quàm macer taurus eſt mihi in pingui arvo! idem amor eſt exitium pecori, magiſtroque pecoris.* M. *Certè neque amor eſt cauſa his* meis ovibus cur ſunt macræ: *vix hærent oſſibus: neſcio quis oculus faſcinat teneros agnos mihi.* D. *Dic in quibus terris, ſpatium cœli pateat tres ulnas,* et *non amplius, et eris magnus Apollo mihi.* M. Tu *dic, in quibus terris flores naſcantur, inſcripti* quoad *nomina regum, et* tu *ſolus habeto Phyllida.* P. *Non* eſt *noſtrum componere tantas lites inter vos: et tu* es *dignus vitulâ, et hic; et quiſquis aut metuet dulces, aut experietur amaros amores. Jam, pueri, claudite rivos: prata biberunt ſat.*

TRANSLATION.

D. Alas, how lean is my Bullock in a fertile Field! the ſame Love is the Bane of the Herd, and of the Herdſman.

M. Surely Love is not the Cauſe why theſe *too are ſo lean:* They ſcarce ſtick to their Bones: I know not what *malignant* Eye bewitches my tender Lambs.

D. Tell me, and you ſhall be my great Apollo, where Heaven's Circuit extends not farther than three Ells.

M. Tell me where Flowers grow, inſcribed with the Names of Kings; and have Phyllis to thyſelf alone.

P. It is not in me to determine this weighty Controverſy between you: Both you and he deſerve the Heifer; and whoever *ſo well* ſhall ſing the Fears of ſweet *ſucceſsful* Love, and experimentally deſcribe the Bitterneſs *of Diſappointment*. Now, Swains, ſhut up your Streams: The Meads have drank enough.

NOTES.

105. *Tres pateat, &c.* May mean, *In the Bottom of a Well.*

106. *Inſcripti nomina regum, &c.* The Flower here meant is probably the Hyacinth, of which *Pliny* ſays: *Hyacinthum comitatur fabula duplex, luctum præferens ejus quem Apollo dilexerat, aut ex Ajacis cruore editi, ita diſcurrentibus venis, ut figura literarum Græcarum* Ai, *legatur inſcripta,* Lib. XXI. Cap. 2. This Account, I doubt, is like many others in *Pliny*, built but on a ſlight Foundation: But it is ſufficient for *Virgil* if there was ſuch a Tradition.

110. *Metuet dulces, &c.* Literally, *Shall either fear ſweet Amours, or experience the bitter*; i. e. *ſhall ſing the Fears and Jealouſies that mingle with ſweet ſucceſsful Love, and from Experience deſcribe the Pangs and Bitterneſs of Diſappointment.* The one was the Caſe of *Menalcas, Dulce ſatis humor, &c.* the other that of *Damœtas, Triſte lupus ſtabulis, &c.* In the Language of Poetry Perſons are ſaid to do what they naturally deſcribe. So Ecl. VI. 62.

Tum Phœbontiadas muſco circumdat amaræ
Corticis, &c.

111. *Claudite, &c.* An allegorical Expreſſion, denoting that it was time to give over their Songs, now that they had given ſufficient Proof of their Talent.

ECLOGA IV.

POLLIO.

ORDO.

Muſæ Sicelides, canamus paulò majora carmina. *Arbuſta, humileſque myricæ, non juvant omnes. Si canimus ſilvas, ſilvæ ſint dignæ conſule. Jam ultima ætas Cumæi carminis venit*: jam *magnus ordo ſeculorum naſcitur ab integro. Et jam Virgo* Aſtræa *redit, Saturnia regna redeunt: jam nova progenies demittitur alto cœlo. Tu modò, caſta* Juno *Lucina, fave naſcenti puero,* ſub *quo ferrea* gens *primùm deſinet, ac aurea gens ſurget* in *toto mundo: jam tuus Apollo regnat. Adeòque hoc decus ævi inibit, te, Pollio, te conſule: et magni menſes incipient procedere.*

SIcelides Muſæ, paulò majora canamus.
Non omnes arbuſta juvant, humileſque myricæ.
Si canimus ſilvas, ſilvæ ſint Conſule dignæ.
Ultima Cumæi venit jam carminis ætas:
Magnus ab integrò ſeclôrum naſcitur ordo.
Jam redit et Virgo, redeunt Saturnia regna:
Jam nova progenies cœlo demittitur alto.
Tu modò naſcenti puero, quo ferrea primùm
Deſinet, ac toto ſurget gens aurea mundo,
Caſta fave Lucina: tuus jam regnat Apollo.
Teque adeò decus hoc ævi, te conſule, inibit
Pollio: et incipient magni procedere menſes.

TRANSLATION.

YE Sicilian Muſes, let us ſing ſomewhat higher Strains. The Groves and lowly Tamariſks delight not all. If rural Lays we ſing, let thoſe Lays be worthy a Conſul's Ear. The laſt Æra, *the Subject* of Cumæan Song, is now arrived: The great Series of *revolving* Ages begins anew. Now too returns the Virgin *Aſtræa*, returns the Reign of Saturn: Now a new Progeny from high Heaven deſcends. Be thou but propitious to the Infant Boy, by whom firſt the Iron Age ſhall ceaſe, and the golden Age over all the World ariſe. O chaſte Lucina; now thy own Apollo reigns. While thou too, Pollio, while thou art Conſul, this Glory of our Age ſhall make his Entrance; and the

NOTES.

Among the various Conjectures about the Deſign of this Paſtoral, the moſt probable is, that *Virgil* therein celebrates the Birth of the famous *Marcellus*, the Nephew of *Auguſtus* by *Octavia*; the ſame who died in the Flower of his Age, and whoſe Memory the ſame Poet has perpetuated by that celebrated Funeral Elegy in the ſixth Æneid. The Time of his Birth agrees to the Year of *Pollio*'s Conſulſhip, *A. U. C.* 714, when the Child here deſcribed is ſaid to have come into the World. This Event fell out in a happy Conjuncture, juſt after *Auguſtus* and *Antony* had ratified a League of Peace, and *Octavia* by marrying *Antony* ſealed that Peace; which reſtored Plenty to *Rome*, re-eſtabliſhed the Tranquility of the Empire, as in the Times of the golden Age. Yet many not without Ground think this Paſtoral a Prophecy of *Our bleſſed Saviour*, there being ſeveral remarkable Paſſages in it applicable to Him.

1. *Sicelides Muſæ.* Sicilian or paſtoral Muſes, becauſe *Theocritus*, the original paſtoral Poet, was a Native of *Sicily*.

3. *Silvæ.* Woods, here put for paſtoral rural Subjects.

5. *Magnus ordo.* Thought to refer to the great *Platonic* Year which *Cicero* ſays, *tum efficitur, cum Solis, et Lunæ, et quinque errantium ad eandem inter ſe comparationem confectis omnium ſpatiis, eſt facta converſio*, 2 de Nat. Deor. And *Clavius*, C. 1. *Sphæræ quo tempore quidam volunt omnia, quæcunque in mundo ſunt, eodem ordine eſſe reditura, quo nunc cernuntur.*

11. *Inibit.* Is a much finer Word, and more emphatic, than any of thoſe the Commentators ſubſtitute in the room of it: It implies, he ſhall enter on the Happineſs of his Life, and Glories of his Reign.

19. *Hederas,*

Te duce, ſi qua manent ſceleris veſtigia noſtri,
Irrita perpetuâ ſolvent formidine terras.
Ille Deûm vitam accipiet, Diviſque videbit
Permiſtos heroas, et ipſe videbitur illis :
Pacatumque reget patriis virtutibus orbem.
At tibi prima, puer, nullo munuſcula cultu,
Errantes hederas paſſim cum baccare tellus,
Miſtaque ridenti colocaſia fundet acantho.
Ipſæ lacte domum referent diſtenta capellæ
Ubera : nec magnos metuent armenta leones.
Ipſa tibi blandos fundent cunabula flores.
Occidet et ſerpens, et fallax herba veneni
Occidet : Aſſyrium vulgò naſcetur amomum.
At ſimul heroum laudes, et facta parentis
Jam legere, et quæ ſit poteris cognoſcere virtus :
Molli paulatim flaveſcet campus ariſtâ,
Incultiſque rubens pendebit ſentibus uva :
Et duræ quercus ſudabunt roſcida mella.
Pauca tamen ſuberunt priſcæ veſtigia fraudis,
Quæ tentare Thetin ratibus, quæ cingere muris
Oppida, quæ jubeant telluri infindere ſulcos.
Alter erit tum Tiphys, et altera quæ vehat Argo
Delectos heroas ; erunt etiam altera bella ;

Te duce, ſi qua veſtigia noſtri ſceleris manent, illa *irrita ſolvent terras perpetuâ formidine. Ille* puer *accipiet vitam Deorum, videbitque heroas permiſtos Divis, et ipſe videbitur illis : regetque pacatum orbem patriis virtutibus. At tellus* fundet *prima munuſcula tibi, puer, nullo cultu, errantes hederas paſſim cum baccare, fundetque colocaſia miſta, ridenti acantho. Capellæ ipſæ referent ubera domum, diſtenta lacte : nec armenta metuent magnos leones. Cunabula ipſa fundent blandos flores tibi. Et ſerpens occidet, et fallax herba veneni occidet : Aſſyrium amomum naſcetur vulgò. At ſimul poteris jam legere laudes heroum, et facta* tui *parentis, et cognoſcere quæ virtus ſit :* tunc *campus flaveſcet paulatim molli ariſtâ, rubenſque uva pendebit incultis ſentibus : et duræ quercus ſudabunt, roſcida mella. Tamen pauca veſtigia priſcæ fraudis ſuberunt, quæ* jubeant homines *tentare Thetin ratibus, quæ* jubeant *cingere oppida muris, quæ jubeant infindere ſulcos telluri. Tum erit alter Tiphys* gubernator, *et altera* navis *Argo, quæ vehat delectos heroas : etiam altera bella erunt ;*

TRANSLATION.

great Months begin to roll. Under thy Conduct, whatever Veſtiges of our Guilt remain, ſhall *by* being done away releaſe the Earth from Fear for ever. He ſhall partake the Life of Gods, ſhall ſee Heroes mingled in Society with Gods, himſelf be ſeen by them, and rule the peaceful World with his Father's Virtues. Mean while the Earth, *ſweet* Boy, as her firſt Offerings, ſhall pour thee forth every where without Culture creeping Ivy with Ladies-glove, and Egyptian Beans with ſmiling Acanthus intermixed. The Goats of themſelves ſhall homeward convey their Udders diſtended with Milk : Nor ſhall the Herds dread huge over-grown Lions. The very Cradle ſhall pour thee forth fair attractive Flowers. The Serpent ſhall die, and the Poiſon's fallacious Plant ſhall die : The Aſſyrian Spikenard ſhall grow in every Soil. But ſoon as thou ſhalt be able to read the Praiſes of Heroes, and the Atchievements of thy Sire, and to underſtand what Virtue is ; the Field ſhall by Degrees grow yellow with ſoft Ears of Corn, bluſhing Grapes ſhall hang on the rude Brambles, and hard Oaks ſhall diſtil the dewy Honey. Yet ſome few Footſteps of ancient Vice ſhall *ſtill* remain, to prompt *Men* to tempt the Sea in Ships, to incloſe Cities and Walls, and cleave Furrows in the Earth. Another Tiphys then ſhall be, and another Argo to waft choſen Heroes *over the Main :* There ſhall be likewiſe other Wars, and

NOTES.

19. *Hederas.* He promiſes him Ivy as a future Poet, Ecc. VII. 25.

Paſtores hedera creſcentem ornate poetam.

19. *Baccare.* The Herb *Baccar*, or *Ladies Glove*, thought to have Virtue againſt Faſcination.

26. *At ſimul.* i. e. *As ſoon as you ſhall arrive at Youth.*

26. *Facta parentis.* This is referred to *Auguſtus*, the adoptive Father of *Marcellus.*

37. *Firma-*

atque magnus Achilles mittetur iterum ad Trojam. Hinc, ubi jam firmata ætas fecerit te virum, et vector ipſe cedet mari; nec nautica pinus mutabit merces: omnis tellus feret omnia. Non humus patietur raſtros, non vinea patietur *falcem: jam quoque robuſtus arator ſolvet juga tauris. Nec lana diſcet mentiri varios colores: ſed aries ipſe, in pratis, mutabit ſua vellera, jam ſuave rubenti murice, jam croceo luto. Sandyx veſtiet paſcentes agnos ſuâ ſponte.* Sorores *Parcæ, concordes ſtabili numine fatorum, dixerunt ſuis fuſis, ô talia ſecla currite. O clara ſobules Deûm, magnum incrementum Jovis, aggredere magnos honores, jam tempus aderit. Aſpice mundum convexo pondere nutantem, terraſque, tractuſque maris, profundumque cœlum: aſpice, ut omnia lætentur* hoc aureo *ſeclo venture.*

Atque iterum ad Trojam magnus mittetur Achilles.
Hinc, ubi jam firmata virum te fecerit ætas,
Cedet et ipſe mari vector: nec nautica pinus
Mutabit merces: omnis feret omnia tellus.
Non raſtros patietur humus, non vinea falcem:
Robuſtus quoque jam tauris juga ſolvet arator.
Nec varios diſcet mentiri lana colores:
Ipſe ſed in pratis aries jam ſuave rubenti
Murice, jam croceo mutabit vellera luto.
Sponte ſuâ ſandyx paſcentes veſtiet agnos.
Talia ſecla, ſuis dixerunt, currite, fuſis
Concordes ſtabili fatorum numine Parcæ.
Aggredere ô magnos (aderit jam tempus) honores,
Clara Deûm ſoboles, magnum Jovis incrementum.
Aſpice, convexo nutantem pondere mundum,
Terraſque, tractuſque maris, cœlumque profundum:
Aſpice, venturo lætentur ut omnia ſeclo.

TRANSLATION.

great Achilles ſhall once more be ſent to Troy. After this, when confirmed Age ſhall now have ripened thee into Man, the Sailor ſhall of himſelf renounce the Sea: Nor ſhall the naval Pine barter Commodities: All Lands ſhall all Things produce. The Ground ſhall not endure the Harrow, nor the Vineyard the Pruning-hook: Now the ſturdy Ploughman too ſhall releaſe his Bullocks from the Yoke. Nor ſhall the Wool learn to counterfeit various Colours: But the Ram himſelf ſhall in the Meadows tinge his Fleece, now with ſweet-bluſhing Purple, now with ſaffron-dye. Scarlet ſhall ſpontaneous cloath the Lambs as they feed. The Deſtinies harmonious in the eſtabliſhed Order of the Fates ſung to their Spindles: "Ye ſo happy Ages run, *haſte forward to the Birth.*" Bright Offspring of the Gods, illuſtrious Progeny of Jove, ſet forward in thy Way to ſignal Honours, the Time is now at hand. See the World with its conglobed ponderous Frame nodding to thee *in ſign of Gratulation*, the Earth, the Regions of the Sea, and Heaven ſublime: See now all Things rejoice at the Approach of this *happy*

NOTES.

37. *Firmata virum, &c.* Literally, *When confirmed Age ſhall now have made thee a Man*, i. e. *When thou art now arrived at the Years of full Maturity.*

44. *Luto.* Lutum is an Herb with which they dyed yellow.

46. *Talia ſecla currite.* Some make the Conſtruction to be, *currite talia ſecla*, or, *per talia ſecla*; i. e. *interrupt not the Courſe of ſuch happy Ages.* The Expreſſion ſeems borrowed from *Catullus*, who has, *currite ducentes ſubtemina, currite fuſi.* I have given what I take to be the Senſe of *currite:* The Poet repreſents the Deſtinies well pleaſed in ſpinning ſuch happy Events, and haſtening to bring forth the glorious Schemes of Fate.

48. *Aggredere.* Expreſſes the Greatneſs of Mind with which he was to riſe to Honour, and ſurmount all Difficulties that oppoſed his Advancement; the aſſuming that Power to himſelf with which he was to ſubdue Vice and eſtabliſh Virtue.

49. *Clara.* Others read *chara.*

50. *Aſpice convexo nutantem pondere.* Some explain it thus; *Look with Compaſſion on a World* nutantem mole vitiorum, *labouring and oppreſſed with Guilt and Miſery.*

O mihi tam longæ maneat pars ultima vitæ,
Spiritus et quantum ſat erit tua dicere facta!
Non me carminibus vincet nec Thracius Orpheus,
Nec Linus; huic mater quamvis, atque huic pater adſit,
Orphei Calliopea Lino formoſus Apollo.
Pan etiam Arcadiâ mecum ſi judice certet,
Pan etiam Arcadiâ dicat ſe judice victum.
Incipe, parve puer, riſu cognoſcere matrem:
Matri longa decem tulerunt faſtidia menſes:
Incipe, parve puer: cui non riſere parentes,
Nec Deus hunc menſâ, Dea nec dignata cubili eſt.

O utinam *ultima pars tam longæ vitæ mancat mihi, et* tantum *ſpiritus, quantum erit ſat dicere tua facta! non* quivis *vincet me carminibus, nec Thracius Orpheus, nec Linus; quamvis mater Calliopea adſit huic Orphei, atque pater formoſus Apollo* adſit *huic Lino. Si etiam* Deus *Pan* ipſe *certet mecum, Arcadiâ judice, etiamPan* ipſe *dicat ſe* eſſe *victum, Arcadiâ judice. Parve puer, incipe cognoſcere matrem riſu: decem menſes tulerunt longa faſtidia* tuæ *matri. Incipe, parve puer: cui* puero *parentes non riſere, nec Deus* eſt dignatus *hunc menſâ, nec Dea eſt dignata* hunc *cubili.*

TRANSLATION.

Age. O that my laſt Stage of Life may continue ſo long, and ſo much Breath as ſhall ſuffice to ſing thy Deeds! Neither Thracian Orpheus, nor Linus ſhall ſurpaſs me in Song, though his Mother aid the one, and his Sire the other, Calliopea Orpheus, *and* fair Apollo Linus. Should even Pan with me contend, Arcadia's ſelf being Judge; even Pan ſhould own himſelf overcome, Arcadia's ſelf being Judge. Begin, ſweet Babe, to diſtinguiſh thy Mother by her Smiles: Ten Months did bring thy Mother tedious Qualms. Begin, ſweet Babe: That Child on whom his Parents never ſmiled, nor God *ever* honoured with his Table, nor Goddeſs with her Bed.

NOTES.

60. *Riſu cognoſcere.* Some explain it: *Begin to diſtinguiſh thy Mother by ſmiling on her*; but the Senſe we have given agrees better with the following, *cui non riſere parentes.*

62. *Cui non riſere parentes.* No leſs a Man than *Quintilian* explains it: *Thoſe who have not ſmiled on their Parents*; and, which is exceeding harſh, alledges *hunc* in the following Verſe is for *hos, Inſt.* Lib. IX. 3.

63. *Nec Deus, &c.* The Meaning ſeems to be this: *Begin, ſweet Boy, to know thy Parents by their Smile; for thy Parents muſt ſmile upon thee before thou canſt be advanced to that Life of the Gods mentioned,* Verſe 15. *Ille Deûm vitam accipiet, &c.* For no God nor Goddeſs ever promoted any to their Society on whom their Parents did not ſmile.

Or it may be interpreted thus: *Begin, ſweet Boy, to know thy Parents by their Smile; for thy Parents muſt ſmile upon thee before thou canſt be honoured with the Table of a God*; viz. Auguſtus, *or Bed of a Goddeſs*, viz. Julia. Both which Honours *Marcellus* arrived to by *Auguſtus* adopting him for his Son, and giving him *Julia* his Daughter in Marriage.

ECLOGA V.

MENALCAS, MOPSUS.

ORDO.

Me. *Mopſe, quoniam nos convenimus, ambo boni, tu inflare leves calamos, ego dicere verſus, cur non conſedimus hic inter ulmos miſtas corylis?* Mo. *Tu es major: eſt æquum me parere tibi, Menalca: ſive ſub incertas umbras Zephyris motantibus eas, ſive potiùs ſuccedimus antro: aſpice, ut ſilveſtris labruſca ſparſit antrum raris racemis.* Me. *In noſtris montibus Amyntas ſolus certet tibi.* Mo. *Quid ſi idem* Amyntas *certet ſuperare Phœbum canendo?* Me. *Mopſe, tu prior incipe, ſi habes aut quos ignes Phyllidis,*

ME. CUR non, Mopſe, boni quoniam convenimus ambo, [verſus,
Tu calamos inflare leves, ego dicere
Hìc corylis miſtas inter conſedimus ulmos?
MO. Tu major: tibi me eſt æquum parere, Menalca:
Sive ſub incertas Zephyris motantibus umbras,
Sive antro potiùs ſuccedimus: aſpice, ut antrum
Silveſtris raris ſparſit labruſca racemis. [myntas.
ME. Montibus in noſtris ſolus tibi certet A-
MO. Quid ſi idem certet Phœbum ſuperare canendo?
ME. Incipe, Mopſe, prior; ſi quos aut Phyllidis ignes,

TRANSLATION.

ME. SInce, Mopſus, we are *happily* met, both ſkilful Swains, you in piping on the ſlender Reed, I in ſinging Verſes, why have we not ſat down here among the Elms intermixed with Hazles?

MO. You, Menalcas, are my Superior: It is juſt that I be ruled by you: Whether under the Shades that waver by the fanning Zephyrs, or rather into this Grotto we repair: See how the wild Vine with Cluſters here and there hath mantled over the Grotto.

ME. Amyntas alone in our Mountains may vie with thee.

MO. What if the ſame *preſumptuous Youth* ſhould vie with Phœbus ſelf in Song?

ME. Begin you, Mopſus, firſt; whether you are diſpoſed to ſing the Paſſion of

NOTES.

Two Shepherds, *Menalcas* and *Mopſus*, celebrate the Funeral Elegy of *Daphnis*. *Virgil* himſelf is *Menalcas*, as appears from Verſe 85, &c. *Mopſus*, ſome other Poet of Reputation in *Rome*, but young, and who had probably been *Virgil*'s Diſciple. *Daphnis*, ſome ſuppoſe to have been a Brother of his, who died in the Prime of his Age; others *Quintilius Varus*, of whom *Horace* ſays, *nulli flebilior quam tibi Virgili*: But here the Chronology does not agree; for *Quintilius Varus* died *A. U. C.* 730. and *Virgil* wrote this Eclogue fifteen Years before: Others therefore with more Probability refer it to the Death and Deification of *Julius Cæſar*.

10. *Phyllidis ignes.* Phyllis, Queen of *Thrace*, fell in Love with *Demophoon*, the Son of *Theſeus*, and married him. Some time after *Demophoon* having gone to *Athens*, and being detained there beyond the Time when he had promiſed to return, *Phyllis*, tortured with the Pangs of a jealous Lover, grew impatient under his Abſence, and at laſt hanged herſelf in Deſpair.

Aut Alconis habes laudes, aut jurgia Codri;
Incipe: paſcentes ſervabit Tityrus hœdos.
Mo. Immò hæc, in viridi nuper quæ cortice fagi
Carmina deſcripſi, et modulans alterna notavi,
Experiar: tu deinde jubeto certet Amyntas.
Me. Lenta ſalix quantum pallenti cedit olivæ,
Puniceis humilis quantum ſaliunca roſetis;
Judicio noſtro tantum tibi cedit Amyntas.
Mo. Sed tu deſine plura, puer: ſucceſſimus antro.
Exſtinctum nymphæ crudeli funere Daphnin
Flebant, vos coryli teſtes, et flumina nymphis:
Cum, complexa ſui corpus miſerabile nati,
Atque Deos atque aſtra vocat crudelia mater.
Non ulli paſtos illis egêre diebus
Frigida, Daphni, boves ad flumina: nulla neque amnem
Libavit quadrupes, nec graminis attigit herbam.
Daphni, tuum Pœnos etiam ingemuiſſe leones
Interitum, monteſque feri ſilvæque loquuntur.

aut laudes Alconis, aut jurgia Codri; incipe: Tityrus ſervabit paſcentes hœdos. Mo. *Immò* potiùs *experiar hæc* carmina, *quæ carmina deſcripſi nuper in viridi cortice fagi, et modulans notavi* ea *alterna: deinde tu jubeto* ut *Amyntas certet* mecum. Me. *Quantum lenta ſalix cedit pallenti olivæ, quantum humilis ſaliunca* cedit *puniceis roſetis; tantum Amyntas cedit tibi noſtro judicio.* Mo. *Sed, puer, tu deſine* loqui *plura* verba: *ſucceſſimus antro. Nymphæ flebant Daphnin exſtinctum crudeli funere: vos coryli et flumina* eſtis *teſtes nymphis, cum mater complexa miſerabile corpus ſui nati, vocat atque Deos atque aſtra crudelia. Daphni, non ulli* paſtores *egere paſtos boves ad frigida flumina illis diebus: nulla quadrupes neque libavit amnem, nec attigit herbam graminis. Daphni, ferique montes ſilvæque loquuntur, etiam Pœnos leones ingemuiſſe tuum interitum.*

TRANSLATION.

Phyllis, or the Praiſes of Alcon, or the *glorious* Strife of Codrus; Begin, Tityrus will tend the browzing Kids.

Mo. Nay, I'll rather try thoſe Strains, which lately I inſcribed on the green Bark of the Beech-tree, and ſung and noted them by Turns: Then did Amyntas vie with me.

Me. As far as the limber Willow is inferior to the pale Olive, and humble Lavender to crimſon Beds of Roſes; ſo far is Amyntas, in my Judgment, inferior to you.

Mo. But Shepherd, no more: Now we have reached the Grotto. The Nymphs deplored Daphnis cut off by cruel Death: Ye Hazles and ye Streams witneſſed *the Mourning of* the Nymphs: When the Mother, embracing the lamented Corpſe of her Son, reproaches both Gods and Stars of Cruelty. The *mourning* Swains, O Daphnis, then forgot to drive their fed Cattle to the cooling Streams: No Quadruped or taſted of the Brook, or touched a Blade of Graſs. The ſavage Mountains, Daphnis, and the Woods, can tell that the *very* Lions

NOTES.

11. *Alconis.* A famous *Cretan* Archer, who aimed an Arrow ſo dextrouſly at a Serpent wreathed about the Body of his Son, as to kill the Animal without touching the Boy.

11. *Jurgia Codri.* Codrus was a King of the *Athenians*, and ſignalized himſelf by dying for his People. For in a War between them and the *Lacedæmonians*, hearing that an Oracle had promiſed the Victory to that People whoſe King ſhould die, and the Enemy being ſtrictly enjoined not to kill the *Athenian* King; he diſguiſed himſelf in the Habit of a Peaſant, went in among the Enemy, picked a Quarrel with ſome of them, and was ſlain in the Scuffle. The Enemy no ſooner found out who he was than they threw down their Swords.

24. *Non ulli.* To this *Ruæus* refers theſe Words of *Suetonius in Jul.* C. 81. *Proximis diebus equorum greges, quos in trajiciendo flumine Rubicone conſecrarat, ac vagos ac ſine cuſtode dimiſerat, comperit pertinaciſſimè a pabulo abſtinere, ubertimque flere.*

Daphnis et inſtituit ſubjungere Armenias tigres curru, Daphnis inſtituit *inducere thiaſos Baccho, et intexere lentas haſtas mollibus foliis. Ut vitis eſt decori arboribus, ut uvæ vitibus, ut tauri gregibus, ut ſegetes pinguibus arvis; tu es omne decus tuis. Poſtquam fata* abs *tulerunt te,* Dea *Pales ipſa, atque Apollo ipſe reliquit agros. Sæpe, quibus ſulcis mandavimus grandia hordea, infelix lolium, et ſteriles avenæ dominantur* his. *Pro molli violâ, pro purpureo narciſſo, carduus et paliurus ſurgit acutis ſpinis. Paſtores, ſpargite humum foliis,* et *inducite umbras fontibus: Daphnis mandat talia fieri ſibi. Et facite tumulum* illi, *et ſuperaddite* hoc *carmen tumulo: ego Daphnis* jaceo hìc, *notus in ſilvis, hinc uſque ad ſidera, cuſtos formoſi pecoris, ipſe formoſior.* Me. *Divine poeta, tuum carmen* eſt *tale nobis, quale ſopor* eſt *feſſis in gramine, quale per æſtum reſtinguere ſitim ſaliente rivo dulcis aquæ. Nec æquiparas magiſtrum calamis ſolùm, ſed* etiam *voce. Fortunate puer, nunc tu eris alter ab illo. Tamen nos dicemus hæc noſtra* carmina *tibi viciſſim, tollemuſque tuum Daphnin ad aſtra:*

Daphnis et Armenias curru ſubjungere tigres
Inſtituit, Daphnis thiaſos inducere Baccho,
Et foliis lentas intexere mollibus haſtas.
Vitis ut arboribus decori eſt, ut vitibus uvæ,
Ut gregibus tauri, ſegetes ut pinguibus arvis:
Tu decus omne tuis. Poſtquam te fata tulerunt,
Ipſa Pales agros, atque ipſe reliquit Apollo.
Grandia ſæpe quibus mandavimus hordea ſulcis,
Infelix lolium, et ſteriles dominantur avenæ.
Pro molli violâ, pro purpureo narciſſo,
Carduus, et ſpinis ſurgit paliurus acutis.
Spargite humum foliis, inducite fontibus umbras,
Paſtores: mandat fieri ſibi talia Daphnis.
Et tumulum facite, et tumulo ſuperaddite carmen:
Daphnis ego in ſilvis, hinc uſque ad ſidera notus,
Formoſi pecoris cuſtos, formoſior ipſe.
ME. Tale tuum carmen nobis, divine poeta,
Quale ſopor feſſis in gramine, quale per æſtum
Dulcis aquæ ſaliente ſitim reſtinguere rivo.
Nec calamis ſolùm æquiparas, ſed voce magiſtrum.
Fortunate puer, tu nunc eris alter ab illo.
Nos tamen hæc quocunque modo tibi noſtra viciſſim
Dicemus, Daphninque tuum tollemus ad aſtra:

TRANSLATION.

in the Wilds of Afric mourned thy Death. Daphnis taught to yoke Armenian Tygers in the Chariot, Daphnis *taught* to lead up the Dances in Honour of Bacchus, and wreathe the pliant Spears with ſoft Leaves. As the Vine is the Glory of the Trees, as Grapes are of the Vine, as the Bull is of the Flock, as ſtanding Corn of fertile Fields; ſo thou waſt all the Glory of thy Fellow-ſwains. Ever ſince the Fates ſnatched thee away, Pales herſelf, and Apollo too, have left the Plains. Luckleſs Darnel, and the barren Oats prevail in theſe Furrows where we were wont to ſow the plump Barley. In lieu of the ſoft Violet, in lieu of the empurpled Narciſſus, the Thiſtle ſprings up, and the Thorn with its ſharp Prickles. Strew the Ground with Leaves, ye Shepherds, cover the Fountains with ſhady Boughs: Theſe Rites Daphnis for himſelf ordains. And raiſe a Tomb, and on that Tomb inſcribe this Epitaph: *Here* I Daphnis of the Groves *repoſe*, from hence even to the Stars renowned, the Shepherd of a fair Flock, fairer myſelf *than they.*

ME. Such, matchleſs Poet, is thy Song to me, as Slumbers to the weary on the Graſs; as in ſcorching Heat to quench Thirſt from a ſalient Rivulet of freſh Water. Nor equal you your Maſter in the Pipe only, but *alſo* in the Voice. Happy Swain, you ſhall now be the next to him. Yet, as I can, I will ſing in my

NOTES.

38. *Purpureo narciſſo.* There are a great many different Kinds of the Narciſſus or Daffodil; *Dioxorides* particularly mentions one that is πυρφορος, *of a purple Hue.*

52. *Amavit*

Daphnin ad aſtra feremus : amavit nos quoquè Daphnis.
Mo. An quicquam nobis tali ſit munere majus ?
Et puer ipſe fuit cantari dignus : et iſta
Jampridem Stimichon laudavit carmina nobis.
Me. Candidus inſuetum miratur limen Olympi,
Sub pedibuſque videt nubes, et ſidera Daphnis.
Ergo alacris ſilvas, et cætera rura voluptas,
Panaque, paſtoreſque tenet, Dryadaſque puellas.
Nec lupus inſidias pecori, nec retia cervis
Ulla dolum meditantur : amat bonus otia Daphnis.
Ipſi lætitiâ voces ad ſidera jactant
Intonſi montes : ipſæ jam carmina rupes.
Ipſa ſonant arbuſta : Deus, Deus ille, Menalca.
Sis bonus ô felixque tuis ! en quatuor aras ;
Ecce duas tibi, Daphni, duoque altaria Phœbo.
Pocula bina novo ſpumantia lacte quotannis,
Crateraſque duos ſtatuam tibi pinguis olivi :

Daphnis amavit nos quoquè. Mo. *An quicquam ſit majus nobis tali munere ? et puer ipſe fuit dignus cantari : et jampridem Stimichon laudavit iſta* tua *carmina nobis.* Me. Nunc *Daphnis, candidus, miratur inſuetum limen Olympi, videtque nubes et ſidera ſub pedibus. Ergo alacris voluptas tenet ſilvas, et cætera rura, Panaque, paſtoreſque, puellaſque Dryadas. Nec lupus* meditatur *inſidias, pecori, nec ulla retia meditantur dolum cervis : bonus Daphnis amat otia. Intorſi montes ipſi jactant voces ad ſidera letitiâ : jam rupes ipſæ* modulantur *carmina.* Jam *arbuſta ipſa ſonant* hoc : *Menalca,* ille eſt *Deus, ille* eſt *Deus.* Daphni, *ô ſis bonus felixque tuis ! en* aſpice *quatuor aras : ecce duas tibi, Daphni, duoque altaria Phœbo. Statuam bina pocula ſpumantia novo lacte quotannis, duoſque crateras pinguis olivi tibi.*

TRANSLATION.

Turn theſe *Verſes* of mine, and exalt your Daphnis to the Stars : Daphnis I will raiſe to the Stars : Me too Daphnis loved.

Mo. Can aught be more acceptable to me than ſuch a Preſent ? The Swain was both worthy himſelf to be celebrated, and Stimichon hath long ſince praiſed to me that Song of yours.

Me. Daphnis robed in white admires the Courts of Heaven, to which he is a Stranger, and underneath his Feet beholds the Clouds and Stars. Hence mirthful Pleaſure fills the Woods, and every Field, Pan, and the Shepherds, and Virgin Dryads. The Wolf does neither meditate miſchievous Plots againſt the Sheep, nor are any Toils ſet to inſnare the Deer : Good Daphnis delights in Peace. For Joy, even the unſhorn Mountains raiſe their Voices to the Stars : Now the very Rocks, the very Groves reſound theſe Notes : A God, a God he *is*, Menalcas. Oh ! be propitious and indulgent to thy own ! See *here* four Altars ; lo, Daphnis, two for thee, and two for Phœbus. Two Bowls foaming with new Milk, and two Goblets of fat Oil will I preſent to thee each Year : And chiefly,

NOTES.

52. *Amavit nos quoquè Daphnis.* Virgil was obſcure and little known in *Julius Cæſar*'s Time ; but *Ruæus* thinks it may be explained of the *Mantuans* in general, who with the other People of *Ciſalpine Gaul* were cheriſhed and protected by *Cæſar*.

54. *Et puer ipſe.* Hence *Servius* infers that the *Daphnis* here celebrated cannot be *Julius Cæſar*, ſince *puer* ill agrees to a Man of fifty ſix Years. *Ruæus* contends that he may be called *puer*, as being now a God, whoſe Privilege is to preſerve immortal Youth. But theſe refined Criticiſms are very ſuperfluous ; *Virgil* in the Stile of paſtoral Poetry repreſents *Daphnis*, whoever he was, as a Swain, and *puer* is the Word he uſes all along in that Senſe, Ecl. III. *ult.* VI. 14, &c.

56. *Candidus. Servius* makes this an Emblem of his Divinity, white being the Colour of the cœleſtial Gods. *Tibull.* L. III. 6. *Candide Liber, ades, Ov. Triſt.* V. 514. *Candidus huc venias.*

66. *Altaria.* Aræ, were Altars conſecrated indifferently either to the celeſtial, or infernal Deities ; but the *altaria* only to the former, and were of a larger Form : Hence *Servius* derives the Word from *altus, high.*

71. *Arviſæ.*

Et imprimis hilarans convivia multo Baccho, ante focum, ſi erit frigus, ſi erit *meſſis, in umbrâ, fundam Arviſia vina, novum nectar è calathis. Damœtas & Lyctius Ægon cantabunt mihi: Alpheſibœus imitabitur ſaltantes Satyros. Hæc* ſacra *ſemper erunt tibi, et cum reddemus ſolennia vota Nymphis, et cum luſtrabimus agros. Dum aper* amabit *juga montis, dum piſcis amabit fluvios, dumque apes paſcentur thymo, dum cicadæ* paſcentur *rore; ſemper* tuus *honos, tuumque nomen, laudeſque manebunt. Agricolæ facient vota tibi quotannis ſic ut Baccho Cererique: tu quoque damnabis* eos *votis* ſolvendis. Mo. *Quæ, quæ dona reddam tibi pro tali carmine? nam neque ſibilus venientis Auſtri* juvat *me tantum, nec litora percuſſa fluctu tam juvant* me, *nec flumina, quæ decurrunt inter ſaxoſas valles.* Me. *Nos donabimus te ante hâc fragili cicutâ. Hæc* cicuta docuit *nos* canere; *Corydon ardebat formoſum Alexin:*

Et, multo imprimis hilarans convivia Baccho,
Ante focum, ſi frigus erit, ſi meſſis, in umbrâ,
Vina novum fundam calathis Arviſia nectar.
Cantabunt mihi Damœtas, et Lyctius Ægon:
Saltantes ſatyros imitabitur Alpheſibœus.
Hæc tibi ſemper erunt, et cum ſolennia vota
Reddemus Nymphis, et cum luſtrabimus agros.
Dum juga montis aper, fluvios dum piſcis amabit,
Dumque thymo paſcentur apes, dum rore cicadæ,
Semper honos, nomenque tuum, laudeſque manebunt.
Ut Baccho Cererique, tibi ſic vota quotannis.
Agricolæ facient: damnabis tu quoquè votis.
Mo. Quæ tibi, quæ tali reddam pro carmine dona?
Nam neque me tantum venientis ſibilus Auſtri,
Nec percuſſa juvant fluctu tam litora, nec quæ
Saxoſas inter decurrunt flumina valles.
Me. Hâc te nos fragili donabimus ante cicutâ.
Hæc nos, Formoſum Corydon ardebat Alexin:

TRANSLATION.

enlivening the Feaſt with Plenty of the Joys of Bacchus, before the Fire if it be Winter, if Harveſt in the Shade, I will pour thee forth Chian Wines rich as Nectar. Damœtas and Lyctian Ægon ſhall ſing to me: Alpheſibœus ſhall mimic the friſking Satyrs. Theſe Rites ſhall be ever thine, both when we pay our ſolemn anniverſary Vows to the Nymphs, and when we make the Circuit of the Fields. While the Boar ſhall love the Tops of Mountains, while Fiſhes in the Floods delight, while Bees on Thyme ſhall feed, and Graſshoppers on Dew; thy Honour, Name, and Praiſe ſhall ſtill remain. As to Bacchus and Ceres, ſo to thee the Swains ſhall yearly perform their Vows: Thou too ſhalt bind *them to* their Vows.

Mo. What *juſt*, what *grateful* Returns ſhall I make thee for ſo excellent a Song? For neither the Whiſpers of the riſing South Wind, nor Shores laſhed by the Wave, nor Rivers that glide down among the ſtony Vales, pleaſe me ſo much.

Me. Firſt will I preſent you with this brittle Reed. This *taught* me, "Cory-

NOTES.

71. *Arviſia.* From *Arviſus*, a Promontory in the Iſland of *Chios*, famous for excellent Wines. *Novum nectar*, i. e. *quæ ſunt novum nectar*; *Wines which are excellent as Nectar, the Drink of the Gods. Novus* here ſignifies *excellent*, as above, Ecl. III. 86.

80. *Damnabis tu quoquè votis.* Literally, *Thou ſhalt condemn them to their Vows.* When the Object of the Vow or Prayer was granted, then the Perſon was *reus voti*, or *damnatus voti*: So that *damnare votis* is a Phraſe equivalent to that of granting their Vows, or hearing their Prayers as a God.

Hæc

Hæc eadem docuit, cujum pecus? an Melibœi?
Mo. At tu ſume pedum, quod, me cum ſæpe rogaret,
Non tulit Antigenes, (et erat tum dignus amari)
Formoſum paribus nodis atque ære, Menalca.

hæc eadem cicuta *docuit* nos, *cujum* eſt *pecus? an* eſt *Melibœi?* Mo. *At, Menalca, tu ſume pedum, formoſum paribus nodis atque ære, quod Antigenes non tulit, cum ſæpe rogaret me (et tum* ille *erat dignus amari.)*

TRANSLATION.

" don for fair Alexis burned :" This ſame hath taught me, " Whoſe is this Flock? " Is it that of Melibœus?

Mo. But do you, Menalcas, accept this Sheep-hook, adorned with uniform Knobs, and *Rings of* Braſs, which Antigenes never could obtain, though he often begged it of me, and at that time he was worthy to be loved.

ECLOGA VI.

SILENUS.

PRima Syracoſio dignata eſt ludere verſu,
Noſtra nec erubuit ſilvas habitare Thalia.
Cum canerem reges et prœlia, Cynthius aurem
Vellit, et admonuit: paſtorem, Tityre, pingues
Paſcere oportet oves, deductum dicere carmen.

ORDO.

Noſtra muſa *Thalia prima eſt dignata ludere Syracoſio verſu, nec erubuit habitare ſilvas. Cum canerem reges et prœlia, Cynthius* Apollo *vellit* meam *aurem, et admonuit* me ſic: *Tityre, oportet paſtorem paſcere pingues oves,* et *dicere deductum carmen.*

TRANSLATION.

MY Thalia is the firſt who deigned to ſport in Sicilian Verſe, nor bluſhed to be an Inhabitant of the Woods. When I offered to ſing of Kings and Battles, Apollo twitched my Ear, and warned me *thus:* A Shepherd, Tityrus, ſhould feed his fattening Sheep, *and* ſing in humble Strain. Now *then* will I,

NOTES.

Silenus ſurprized in a Grotto by two Shepherds, *Chromis* and *Mnaſilus*, and by the Nymph *Egla*, is ſollicited to perform the Promiſe he had long given them of a Song. Upon which he explains to them the Origin of the World according to the Doctrine of the *Epicureans*; and then, to gratify their Curioſity, entertains them with ſeveral Fables agreeable to the Simplicity of Paſtoral. This Eclogue is ſuppoſed to have been deſigned as a Compliment to *Syro* the *Epicurean*, who inſtructed *Virgil* and *Varus* in the Principles of that Philoſophy.

1. *Syracoſio verſu.* In *Syracuſian* Verſe, *i. e.* in paſtoral Poetry, ſuch as *Theocritus* the *Syracuſian* wrote.

4. *Pingues paſcere oves.* i. e. *Paſcere ut pingueſcant.*

5. *Deductum dicere carmen.* An humble or ſlender Song; a Metaphor taken from Wool ſpun out till it becomes fine and ſlender. So *Hor.* Lib. II. 1. 215. *Tenui deducta poemata filo.* And *Tibul.* Lib. 1. 3. 86. *Deducat pœna ſtamina longa colo.*

7. *Vare.*

Nunc ego meditabor agreſtem muſam tenui arundine (namque ſuper erunt tibi, Vare, qui cupiant dicere tuas laudes, et condere triſtia bella carminibus.) *Non cano* carmina *injuſſa* à Phœbo: *tamen ſi quis, ſi quis captus amore* tenuis *leget hæc quoquè: Vare, noſtræ myricæ* canent *te, omne nemus canet te: nec eſt ulla pagina gratior Phœbo, quàm* illa *quæ preſcripſit nomen Vari ſibi. Pierides, pergite. Chromis et Mnaſylus* duo pueri *videre Silenum jacentem ſomno in antro, inflatum* quoad *venas heſterno Iaccho, ut ſemper* eſt mos illi. *Serta, tantùm delapſa capiti; jacebant procul* ab illo: *et gravis cantharus pendebat attritâ anſâ.* Pueri, *aggreſſi* eum, *injiciunt* illi *vincula* facta *ex ſertis ipſis (nam ſæpe ſenex* Silenus *luſerat ambo ſpe carminis.) Ægle addit ſe ſociam* pueris, *ſuperveritque* iis *timidis, Ægle pulcherrima Naïadum, pingitque frontem et tempora* ſeni *jam videnti ſanguineis moris. Ille,* Silenus, *ridens dolum, inquit, Quò nectitis vincula?*

Nunc ego (namque ſuper tibi erunt, qui dicere laudes,
Vare, tuas cupiant, et triſtia condere bella)
Agreſtem tenui meditabor arundine Muſam.
Non injuſſa cano: ſi quis tamen hæc quoquè, ſi quis
Captus amore leget; te noſtræ, Vare, myricæ,
Te nemus omne canet: nec Phœbo gratior ulla eſt,
Quàm ſibi quæ Vari præſcripſit pagina nomen.
Pergite, Pierides. Chromis et Mnaſylus in antro
Silenum pueri ſomno vidêre jacentem,
Inflatum heſterno venas, ut ſemper, Iaccho.
Serta procul tantùm capiti delapſa jacebant:
Et gravis attritâ pendebat cantharus anſâ.
Aggreſſi (nam ſæpe ſenex ſpe carminis ambo
Luſerat) injiciunt ipſis ex vincula ſertis.
Addit ſe ſociam, timidiſque ſupervenit Ægle,
Ægle Naïadum pulcherrima, jamque videnti
Sanguineis frontem moris et tempora pingit.
Ille dolum ridens, Quò vincula nectitis? inquit;

TRANSLATION.

O Varus (for there will not be wanting ſuch as are ambitious to celebrate thy Praiſes, and record thy diſaſtrous Wars) exerciſe my rural Muſe on the ſlender Reed. I ſing not unbidden Strains, *tho' humble:* Yet whoſo enamoured *with the rural Muſe*, whoſoever ſhall read even theſe; *to him*, O Varus, our *lowly* Tamariſks, *to him* each Grove ſhall ſing of thee: Nor is any Page more acceptable to Phœbus, than on whoſe Front the Name of Varus is inſcribed. Proceed, O Muſes. Chromis and Mnaſylus, the youthful Swains, ſaw Silenus lying aſleep in his Cave, his Veins, as uſual, blown up with Yeſterday's Debauch. His Garlands juſt fallen from his Head lay at ſome Diſtance, and his ponderous Tankard hung by its worn Handle. Laying hold on him (for often the Sire had amuſed them both with the Promiſe of a Song) they bind him with his own Wreaths. Ægle aſſociates herſelf with them, and comes unexpectedly upon the timorous Swains; Ægle, the faireſt of the Naiads, and, juſt as he is opening his Eyes, ſhe paints his Forehead and Temples with Blood-red Mulberries. He, ſmiling at the Trick, ſays, Why theſe Bonds? Looſe me, Swains, it is enough that I have ſuffered

NOTES.

7. *Vare.* Quintilius Varus, one of *Auguſtus*'s Generals, who afterwards loſt his Life and Army in *Germany*.

9. *Injuſſa.* May mean *Strains; I am forbid to ſing*, viz. *Varus*'s *Battles*.

10. *Noſtræ myricæ.* i. e. *Humble Paſtorals.*

16. *Serta.* To be crowned with Garlands was the Badge of a Drunkard.

16. *Procul.* Apart, at ſome Diſtance; for it ſeems abſurd to make *procul* here, with *Servius*, ſignify *near hand*, and at other times *far off*.

31. *Magnum*

Solvite me, pueri: ſatis eſt potuiſſe videri.
Carmina, quæ vultis, cognoſcite: carmina vobis;
Huic aliud mercedis erit. Simul incipit ipſe.
Tum verò in numerum Faunoſque feraſque videres
Ludere, tum rigidas motare cacumina quercus.
Nec tantùm Phœbo gaudet Parnaſſia rupes:
Nec tantùm Rhodope miratur et Iſmarus Orphea.
Namque canebat, utì magnum per inane coacta
Semina terrarumque, animæque, mariſque fuiſſent,
Et liquidi ſimul ignis: ut his exordia primis
Omnia, et ipſe tener mundi concreverit orbis.
Tum durare ſolum, et diſcludere Nerea Ponto
Cœperit, et rerum paulatim ſumere formas.
Jamque novum ut terræ ſtupeant luceſcere Solem,
Altiùs atque cadant ſubmotis nubibus imbres:
Incipiant ſilvæ cum primùm ſurgere, cumque
Rara per ignotos errent animalia montes.
Hinc lapides Pyrrhæ jactos, Saturnia regna,
Caucaſeaſque refert volucres, furtumque Promethei.

Solvite me, pueri: eſt ſatis me *potuiſſe videri* ſic vobis. Vos *cognoſcite carmina quæ vultis:* ſunt *carmina vobis; erit aliud mercedis huic* Ægle: *ſimul ipſe incipit. Tum verò videres Faunoſque feraſque ludere in numerum* cantus; *tum* videres *rigidas quercus motare cacumina. Nec Parnaſſia rupes tantum gaudet Phœbo, nec* mons *Rhodope et Iſmarus tantum miratur Orphea* canentem. *Namque canebat, utì ſemina terrarumque, animæque, mariſque, et ſimul liquidi ignis fuiſſent coacta per magnum inane* ſpatium: *ut* ex *his primis omnia exordia, et tener orbis mundi ipſe concreverit. Tum* ut *ſolum cœperit durare, et diſcludere Nerea ponto, et ſumere formas rerum paulatim. Jamque ut terræ ſtupeant novum ſolem luceſcere, atque* ut *imbres cadant nubibus ſubmotis altiùs* à terrâ: *cum primum ſilvæ incipiant ſurgere, cumque rara animalia errent per ignotos montes. Hinc refert jactos lapides Pyrrhæ, Saturnia regna, Caucaſeaſque volucres, furtumque Promethei.*

TRANSLATION.

myſelf to be ſeen. Hear the Song which you deſire: The Song for you; for her I ſhall find another Reward. At the ſame time he begins. Then you might have ſeen the Fauns and Savages friſking *about him* in meaſured Dance, then the rigid Oaks waving their Tops. Nor rejoices the Parnaſſian Rock ſo much in Phœbus: Nor do Rhodope and Iſmarus ſo much admire their Orpheus. For he ſung how, through the mighty Void, the Seeds of Earth, and Air, and Sea, and pure *ethereal* Fire, had been together ranged: How from theſe Principles all the Elements, and the World's recent Globe itſelf combined into a Syſtem. Then how the Soil began to harden, to ſhut up the Waters apart within the Sea, and by Degrees to aſſume the Forms of Things. And how anon the Earth was ſtruck to ſee the new-born Sun ſhine forth, and how from the Clouds ſuſpended high the Showers deſcend: When firſt the Woods began to riſe, and when the Animals as yet but few, began to range the unknown Mountains. He rehearſes next the *Transformation of* the Stones which Pyrrha threw, the Reign of Saturn, the Fowls of Caucaſus, and the Theft of Prometheus. To theſe he adds the Fountain where the

NOTES.

31. *Magnum per inane.* The *Epicureans*, whoſe Philoſophy is here ſung, taught that incorporeal Space, here called *magnum inane*, and corporeal Atoms were the firſt Principles of all Things: Their void Space they conſidered as the Womb, in which the Seeds of all the Elements were ripened in their diſtinct Forms.

35. *Et diſcludere Nerea ponto.* Literally, *to ſhut up* Nereus *apart in the Sea*, i. e. *to ſeparate the Waters into their Channel:* Nereus the Sea-god being here put for the Waters in general; and *ponto* for the Channel, or Receptacle of theſe Waters.

41. *Lapides Pyrrhæ.* See the Fable, Ovid. *Met.* I. 378.

42. *Caucaſeaſque volucres.* Prometheus is fabled to have ſtolen Fire from Heaven, wherewith he animated a Man of Clay of his own Formation: For which preſumptuous Theft he was chained to a Rock in Mount *Caucaſus*, and had a Vultur continually preying upon his Liver, that grew as faſt as it was conſumed.

43. *Ilylan.*

Adjungit his, quo ſonte nautæ clamâſſent relictum Hylan: ut omne litus ſonaret, Hyla, Hyla. Et ſolatur reginam *Paſiphaen amore nivei juvenci, fortunatam, ſi armenta nunquam fuiſſent. Ah, infelix virgo, quæ dementia cepit te? Prætides implerunt agros falſis mugitibus: attamen non ulla* earum *eſt ſecuta tam turpes concubitus pecudum, quamvis timuiſſet aratrum collo, et ſæpe quæſiviſſet cornua in lævi fronte. Ah, infelix virgo, nunc tu erras in montibus! ille* taurus, *fultus* quoad *niveum latus molli hyacintho, ruminat pallentes herbas ſub nigrâ illice, aut ſequitur aliquam* vaccam *in magno grege. Nymphæ, Dictææ nymphæ, claudite, jam claudite ſaltus nemorum:* ut videamus *ſi forte qua errabunda veſtigia vobis, obvia ferant ſeſe noſtris oculis. Forſitan aliquæ vaccæ perducant illum ad Gortynia ſtabula, aut captum viridi herbâ, aut ſecutum armenta.*

His adjungit, Hylan nautæ quo fonte relictum
Clamâſſent: ut litus, Hyla, Hyla, omne ſonaret.
Et fortunatam, ſi nunquam armenta fuiſſent,
Paſiphaen nivei ſolatur amore juvenci.
Ah, virgo infelix, quæ te dementia cepit?
Prœtides implêrunt falſis mugitibus agros:
At non tam turpes pecudum tamen ulla ſecuta eſt
Concubitus; quamvis collo timuiſſet aratrum,
Et ſæpe in lævi quæſiſſet cornua fronte.
Ah, virgo infelix, tu nunc in montibus erras!
Ille, latus niveum molli fultus hyacintho,
Illice ſub nigrâ pallentes ruminat herbas,
Aut aliquam in magno ſequitur grege. Claudite nymphæ,
Dictææ nymphæ, nemorum jam claudite ſaltus:
Si qua forte ferant oculis ſeſe obvia noſtris
Errabunda bovis veſtigia. Forſitan illum
Aut herbâ captum viridi, aut armenta ſecutum;
Perducant aliquæ ſtabula ad Gortynia vaccæ.

TRANSLATION.

Argonautic Sailors had invoked aloud *their* Hylas loſt: How the whole Shore reſounded Hylas, Hylas. And *next* he ſoothes Paſiphae in her Paſſion for the Snow-white Bull, happy *Princeſs* if Herds had never been! Ah, ill-fated Maid, what Madneſs ſeized thee? The Daughters of Prœtus with imaginary Lowings filled the Fields: Yet none of them purſued ſuch vile Embraces of a Beaſt; however they might dread the Plough *to be yoked* about their Necks, and often feel for Horns on their ſmooth Foreheads. Ah, ill-fated Maid, thou art now roaming on the Mountains! He, reſting his ſnowy Side on the ſoft Hyacinth, ruminates the blanched Herbs under ſome gloomy *ever-green* Oak, or courts ſome Female in the numerous Herd. Ye Nymphs, ſhut up, now ye Dictean Nymphs, ſhut up the Lawns and Openings of the Groves, if any where by Chance my Bullock's wandering Footſteps may offer to my Sight. Perhaps ſome Heifers may lead him on to the Gortinian Stalls, or enticed by the verdant Paſture, or in Purſuance of the Herd. Then he ſings the Virgin *Atalanta* charmed with

NOTES.

43. *Hylan.* The Boy *Hylas*, *Hercules*'s Favourite, and Companion in the *Argonautic* Expedition, having gone to fetch Water from a Fountain near which the *Argonauts* had landed, fell into the Well, and was drowned. *Hercules*, and his fellow *Argonauts*, miſſing the Boy, went in ſearch of him along the Coaſt, calling on him aloud by his Name.

48. *Falſis mugitibus.* They imagined themſelves transformed to Heifers; therefore he calls their Lowings *falſi, they were only fancied, not real.*

56. *Claudite.* Here *Silenus* perſonates *Paſiphae* apoſtrophizing the Woods and Groves.

56. *Dictææ Nymphæ.* The Nymphs of *Crete*, from *Dicte*, a Mountain in that Iſland, where *Paſiphae* was Queen.

56. *Saltus.* Signifies the Lawns or open Places in Foreſts and Parks, where the Cattle have Room *ſalire, to feed and friſk about.*

Tum canit Heſperidum miratam mala puellam:
Tum Phaetontiadas muſco circumdat amaræ
Corticis, atque ſolo proceras erigit alnos.
Tum canit, errantem Permeſſi ad flumina Gallum
Aonas in montes ut duxerit una Sororum:
Utque viro Phœbi chorus aſſurrexerit omnis;
Ut Linus hæc illi divino carmine paſtor,
Floribus, atque apio crines ornatus amaro,
Dixerit: Hos tibi dant calamos, en accipe, Muſæ,
Aſcræo quos antè ſeni; quibus ille ſolebat
Cantando rigidas deducere montibus ornos.
His tibi Grynæi nemoris dicatur origo:
Ne quis ſit lucus, quo ſe plus jactet Apollo.
Quid loquar? aut Scyllam Niſi? aut quam fama ſecuta eſt,
Candida ſuccinctam latrantibus inguina monſtris,
Dulichias vexâſſe rates, et gurgite in alto,
Ah, timidos nautas canibus lacerâſſe marinis?
Aut ut mutatos Terei narraverit artus?
Quas illi Philomela dapes, quæ dona parârit?
Quo curſu deſerta petiverit, et quibus ante
Infelix ſua tecta ſupervolitaverit alis?

Tum canit puellam miratam mala Heſperidum: tum circumdat Phaetontiadas muſco amaræ corticis, atque erigit eas *proceras alnos ſolo. Tum canit, ut una ſororum* Muſarum *duxerit Gallum errantem ad flumina Permeſſi in Aonas montes; utque omnis chorus Phœbi aſſurrexerit viro; ut Linus paſtor, ornatus* quoad *crines floribus atque amaro apio, dixit hæc illi divino carmine:* Galle, *muſæ dant tibi hos calamos, en accipe* eos, *quos* dederant *antè ſeni Aſcræo; quibus ille ſolebat deducere rigidas ornos montibus cantando. Origo Grynæi nemoris dicatur tibi his* calamis: *ne ſit quis lucus,* in *quo Apollo jactet ſe plus. Quid loquar,* ut narraverit, *aut Scyllam* filiam *Niſi,* aut eam *quam, ſuccinctam* quoad *candida inguina latrantibus monſtris, fama eſt ſecuta, vexaſſe Dulichias rates, et, in alto gurgite, ah, laceraſſe timidos nautas marinis canibus? aut ut narraverit artus Terei* fuiſſe *mutatos* in upupam? *quas dapes, quæ dona Philomela paraverit illi? quo curſu* Tereus *petiverit, deſerta et quibus alis* ille *infelix ſupervolitaverit tecta ſua ante?*

TRANSLATION.

the Apples of the Heſperides: Then how the Siſters of Phaeton were wrapped about with the Moſs of bitter Bark, and how from the Ground the ſtately Alders roſe. Then ſings how Gallus, wandering by the Streams of Permeſſus, was led to the Aonian Mountains by one of the Siſter-muſes; and how the whole Choir of Phœbus roſe up to do him Honour. How Linus the Shepherd of Song divine, his Locks adorned with Flowers and bitter Parſley, thus addreſſed him: Here take theſe Pipes, the Muſes give thee, which before *they gave* to the Aſcrean Sage: By whoſe Muſic he was wont to draw down the rigid wild Aſh from the Mountains. On theſe the Origin of Grynium's Grove by you be ſung: That in no Grove Apollo may glory more. Why ſhould I tell, or *how he ſung* of Scylla the Daughter of Niſus? or of her whom, round the ſnowy Waiſt begirt with barking Monſters, Fame records to have vexed the Dulichian Ships, and in the deep Abyſs, alas, torn in Pieces the trembling Sailors with Sea-dogs? Or how he deſcribed the Limbs of Tereus transformed? What Banquets and what Preſents Philomela for him prepared? With what Speed he ſought the Deſerts, and with what Wings, ill fated *Prince*, he fluttered over the Palace once his own?

NOTES.

62. *Tum Phaetontiadas.* Literally, *Then he infolds the Siſters of* Phaeton *in the Moſs of bitter Bark, and rears the tall Alders from the Ground*; i. e. *He ſings their Transformation, and deſcribes it to the Life.* See the Note on Ecl. III. 110.

64. *Permeſſi.* Permeſſus, a River in *Beotia*, iſſuing from Mount *Helicon.*

65. *Aonas in montes.* Helicon and *Citheron*, Mountains in *Beotia*; ſo called from *Aon*, the Son of *Neptune*, who reigned there.

70. *Aſcræo ſeni.* Heſiod, whoſe Country was *Aſcræa*, a Village of *Beotia.*

72. *Grynæi nemoris.* Grynium, according to *Strabo*, was a City of *Æolis*, where *Apollo* had a Temple of white Marble, and a ſacred Grove, where was a famous Oracle. See *Banier's Mythology.*

74, 78, 79. *Scyllam—Terei—Philomela.* See all

ille Silenus *canit omnia, quæ beatus* fluvius *Eurotas audiit, Phœbo quondam meditante, juſſitque lauros ediſcere : pulſæ valles referunt* carmina *ad ſidera. Donec veſper juſſit* paſtores *cogere oves ſtabulis, referreque numerum* earum, *et proceſſit Olympo invito.*

Omnia quæ, Phœbo quondam meditante beatus
Audiit Eurotas, juſſitque ediſcere lauros,
Ille canit : pulſæ referunt ad ſidera valles.
Cogere donec oves ſtabulis, numerumque referre
Juſſit, et invito proceſſit veſper Olympo.

TRANSLATION.

All thoſe *Airs* he ſings, which happy Eurotas heard, and bade its Laurels learn, when Phœbus played of old. The Vallies ſtruck *with the Sound*, re-eccho to the Stars; till Veſper warned *the Shepherds* to pen their Sheep in the Folds, and recount their Number; and advanced on the Sky, full loth *to loſe the Song*.

NOTES.

all theſe Fables in *Ovid*, and the other Books of Mythology, and the Hiſtory of them in *Banier*.

86. *Invito Olympo.* This beautifully repreſents the Sun and Sphere of Day, liſtening to the Sweetneſs of the Song, which deſcribed their own Formation; and unwillingly giving way to the Evening-ſtar, that came unſeaſonably, as it were, to interrupt their Pleaſure.

ECLOGA VII.

MELIBOEUS, CORYDON, THYRSIS.

ORDO.

M. *Forte Daphnis conſederat ſub argutâ illice, Corydonque Thyrſis compulerant greges in unum*; *Thyrſis* compulerat *oves, Corydon* compulerat *capellas diſtentas lacte. Ambo florentes ætatibus, ambo Arcades, et pares cantare, et parati reſpondere. Hìc caper ipſe, vir gregis, deerraverat mihi : dum defendo teneras myrtos à frigore : atque ego aſpicio Daphnin :*

M. FOrte ſub argutâ conſederat ilice Daphnis,
Compulerantque greges Corydon et Thyrſis in unum;
Thyrſis oves, Corydon diſtentas lacte capellas :
Ambo florentes ætatibus, Arcades ambo :
Et cantare pares, et reſpondere parati.
Hìc mihi, dum teneras defendo à frigore myrtos,
Vir gregis ipſe caper deerraverat : atque ego Daphnin

TRANSLATION.

M. DAphnis by chance ſat down under a whiſpering ever-green Oak, and Corydon and Thyrſis had drove their Flocks together; Thyrſis his Sheep, Corydon his Goats diſtended with Milk: Both in the Flower of their Age, Arcadians both: Equally matched at ſinging, and ready to anſwer *each other's Challenge*. Here, while I am fencing my tender Myrtles from the Cold, the He-goat himſelf, the Huſband of the Flock, from me had ſtrayed away; and *lo* I eſpied

NOTES.

Melibœus here gives us the Relation of a ſharp poetical Conteſt between *Thyrſis* and *Corydon*; at which he himſelf and *Daphnis* were preſent, who both declared for *Corydon*.

16. *Et*

Aſpicio: ille ubi me contrà videt, ocyùs, inquit.
Huc ades, ô Melibœe; caper tibi ſalvus, et hœdi;
Et, ſi quid ceſſare potes, requieſce ſub umbrâ.
Huc ipſi potum venient per prata juvenci.
Hìc viridis tenerâ prætexit arundine ripas
Mincius, eque ſacrâ reſonant examina quercu.
Quid facerem? neque ego Alcippen, nec Phyllida habebam,
Depulſos à lacte domi quæ clauderet agnos:
Et certamen erat, Corydon cum Thyrſide, magnum.
Poſthabui tamen illorum mea ſeria ludo.
Alternis igitur contendere verſibus ambo
Cœpêre: alternos Muſæ meminiſſe volebant.
Hos Corydon, illos referebat in ordine Thyrſis.
C. Nymphæ, noſter amor, Libethrides, aut mihi carmen,
Quale meo Codro, concedite: (proxima Phœbi
Verſibus ille facit) aut ſi non poſſumus omnes,
Hìc arguta ſacrâ pendebit fiſtula pinu.
T. Paſtores hederâ creſcentem ornate poetam
Arcades, invidiâ rumpantur ut ilia Codro.

ut ilia rumpantur Codro invidiâ.

ubi ille videt me contrà, inquit, ô Melibœe, ades huc ocyùs; caper eſt *ſalvus tibi, et hœdi; et, ſi potes ceſſare quid* tempori, *requieſce ſub umbrâ. Juvenci ipſi venient per prata huc potum. Hìc viridis Mincius prætexit ripas tenerâ arundine, examinaque* apium *reſonant è ſacrâ quercu. Quid facerem? ego habebam neque Alcippen, nec Phyllida, quæ clauderet domi agnos depulſos à lacte: et erat magnum certamen Corydon* certabat *cum Thyrſide. Tamen poſthabui mea ſeria* negotia *ludo illorum. Igitur ambo cœpere contendere alternis verſibus: Muſæ volebant* me *meminiſſe alternos* verſus. *Corydon* referebat *hos, Thyrſis referebat illos in ordine.* C. *Nymphæ Libethrides, noſter amor, aut concedite* tale *carmen mihi, quale* conceſſiſtis *meo Codro: (ille facit* carmina *proxima verſibus Phœbi:) aut, ſi* nos *omnes non poſſumus* aſſequi tale, *hìc arguta fiſtula pendebit ſacrâ pinu.* T. Vos *paſtores Arcades, ornate creſcentem poetam hederâ,*

TRANSLATION.

Daphnis: When he again ſaw me, ſtrait he cries, come hither, Melibœus: your Goat and Kids are ſafe; and, if you can ſtay a while, reſt under this Shade. Hither thy Bullocks of themſelves will come acroſs the Meads to drink. Here Mincius hath fringed the verdant Banks with tender Reed, and from the ſacred Oak Swarms *of Bees* reſound. What could I do? *On the one Hand* I had neither Alcippe, nor Phyllis, to ſhut up at home my weaned Lambs: And *on the other Hand* there was a mighty Match *propoſed,* Corydon againſt Thyrſis. After all I poſtponed my ſerious Buſineſs to their Play. In alternate Verſes therefore the two began to contend: Alternate *Verſes* the Muſes would have me record. Theſe Corydon, thoſe Thyrſis, *each* in his Turn recited.

C. Ye Libethrian Nymphs, my Delight, or favour me with ſuch a Song as you did my Codrus (he makes Verſes next to thoſe of Phœbus) or, if we cannot all attain to this, here on this ſacred Pine my tuneful Pipe ſhall hang.

T. Ye Arcadian Shepherds, deck with Ivy your riſing Poet, that Codrus's Sides may burſt with Envy. Or, if he praiſe me beyond what I deſire, bind

NOTES.

16. *Et certamen erat, Corydon cum Thyrſide.* There is no Occaſion here for having Recourſe, with *Servius*, and other Commentators, to the Antiptoſis, or Subſtitution of one Caſe for another: *Corydon cum Thyrſide* is an Ellipſis for *Corydon certabat cum Thyrſide*; and full as eaſily underſtood as if the Verb had been expreſſed.

19. *Alternos, &c.* See Dr. *Trapp*'s Note on this Paſſage.

21. *Nymphæ Libethrides.* The Muſes are called *Libethrian Nymphs*, from *Libethra*, a Fountain in *Magneſia*, or, according to others, in *Beotia*; over which they preſided.

Aut ſi laudârit eum *ultrà placitum, cingite* ejus *frontem baccare, ne mala lingua noceat futuro vati.* C. *Delia, parvus Mycon* offert *hoc caput ſetoſi apri tibi, et ramoſa cornua vivacis cervi. Si hoc fuerit proprium* mihi, *ſtabis tota de lævi marmore, evincta* quoad *ſuras puniceo cothurno.* T. *Priape, eſt ſat te exſpectare ſinum lactis et hæc liba quotannis: es cuſtos pauperis horti. Nunc fecimus te marmoreum pro tempore: at tu eſto aureus, ſi fetura ſuppleverit gregem.* C. *O Galatea Nerine, dulcior mihi thymo Hyblæ, candidior cycnis, formoſior albâ hederâ: cum primùm paſti tauri repetent præſepia, ſi qua cura tui Corydonis habet te, venito.* T. *Imò ego videar tibi amarior Sardois herbis, horridior ruſco, vilior projectâ algâ, ſi hæc lux non eſt jam longior mihi toto anno. Paſti juvenci, ite domum, ite, ſi* eſt vobis *quis pudor.*

Aut ſi ultrà placitum laudârit, baccare frontem
Cingite, ne vati noceat mala lingua futuro.
C. Setoſi caput hoc apri, tibi, Delia, parvus
Et ramoſa Mycon vivacis cornua cervi.
Si proprium hoc fuerit, lœvi de marmore tota
Puniceo ſtabis ſuras evincta cothurno.
T. Sinum lactis, et hæc te liba, Priape, quotannis
Exſpectare ſat eſt: cuſtos es pauperis horti.
Nunc te marmoreum pro tempore fecimus: at tu,
Si fetura gregem ſuppleverit, aureus eſto.
C. Nerine Galatea, thymo mihi dulcior Hyblæ,
Candidior cycnis, hederâ formoſior albâ:
Cum primùm paſti repetent præſepia tauri,
Si qua tui Corydonis habet te cura, venito.
T. Imò ego Sardoïs videar tibi amarior herbis,
Horridior ruſco, projectâ vilior algâ,
Si mihi non hæc lux toto jam longior anno eſt.
Ite domum paſti, ſi quis pudor, ite juvenci.

TRANSLATION.

my Brow with Lady's-glove, leſt his ill Tongue ſhould hurt your future Poet.

C. To thee, Diana, young Mycon *for me preſents* this Head of a briſtly Boar, and the Branching Horns of a long-lived Stag. If this Succeſs be laſting, thou ſhalt ſtand at thy full Length in poliſhed Marble, thy Legs with ſcarlet Buſkins bound.

T. A Pail of Milk, and theſe Cakes, Priapus, is enough for you to expect *from me*: You are the Keeper of a poor ill-furniſhed Garden. Now we have raiſed thee of Marble ſuch as the Times admit: But, if the Breed recruit my Flock, thou ſhalt be all of Gold.

C. Divine Galatea, ſweeter to me than Hybla's Thyme, whiter than Swans, fairer than white Ivy: Soon as the *full-fed* Steers ſhall return to their Stalls, come, if thou haſt any Regard for Corydon.

T. Nay, may I, *ſweet Maid*, appear to thee more bitter than Sardinian Herbs, more rugged than the Furze, more worthleſs than Sea-weed thrown out *upon the Shore*, if this Day be not longer to me than a whole Year. Go home my *well-fed* Bullocks, if you have any Shame, go home.

NOTES.

27. *Laudârit, baccare frontem.* Immoderate Praiſe was thought to be of a faſcinating Nature. Hence ſays *Pliny*, Lib. VII. 2. *Eſſe in Africâ, familias quaſdam effaſcinantium; quarum laudatione intereant probata, creſcant arbores, emoriantur infantes.* Therefore, to avert the malignant Influence, they wrote a Garland of *Baccar*, or *Lady's-glove*, by way of Amulet.

31. *Si proprium, &c.* The Meaning is, *If you continue to give me ſuch Succeſs in Hunting.*

35. *Pro tempore.* Literally, *according to the Time*, i. e. *in proportion to my preſent Ability.*

37. *Nerine Galatea.* He compliments his Miſtreſs, by giving her the Name of *Galatea*, the Daughter of *Nereus*; as much as to ſay, *equal to her in Charms.*

41. *Sardois herbis.* An Herb like Smallage, or, as ſome ſay, Holly-buſh, growing in *Sardinia*, which, being bitter, cauſeth convulſive Laughter, with great Grinning. Hence *Sardonicus riſus, a forced Laughter.*

53. *Hirſutæ*

C. Muſcoſi fontes, et ſomno mollior herba,
Et quæ vos rarâ viridis tegit arbutus umbrâ,
Solſtitium pecori defendite: jam venit æſtas
Torrida; jam læto turgent in palmite gemmæ.
T. Hic focus, et tædæ pingues; hic plurimus ignis
Semper, et aſſiduâ poſtes fuligine nigri.
Hic tantum Boreæ curamus frigora, quantum
Aut numerum lupus, aut torrentia flumina ripas.
C. Stant et juniperi, et caſtaneæ hirſutæ;
Strata jacent paſſim ſuâ quæque ſub arbore poma;
Omnia nunc rident: at ſi formoſus Alexis
Montibus his abeat, videas et flumina ſicca.
T. Aret ager; vitio moriens ſitit aëris herba;
Liber pampineas invidit collibus umbras:
Phyllidis adventu noſtræ nemus omne virebit:
Jupiter et læto deſcendet plurimus imbri.
C. Populus Alcidæ gratiſſima, vitis Iaccho,
Formoſæ myrtus Veneri, ſua laurea Phœbo;

C. Vos *muſcoſi fontes, et herba mollior ſomno, et viridis arbutus, quæ tegit vos rarâ umbrâ, defendite ſolſtitium pecori: jam torrida æſtas venit: jam gemmæ turgent in læto palmite.* T. *Hic eſt focus, et pingues tædæ; hic eſt plurimus ignis ſemper, et poſtes nigri aſſiduâ fuligine. Hic curamus frigora Boreæ tantum, quantum aut lupus* curat *numerum* ovium, *aut torrentia flumina* curant *ripas.* C. *Et juniperi, et hirſutæ caſtaneæ ſtant; poma jacent ſtrata paſſim, quæque ſub ſuâ arbore; nunc omnia rident: at ſi formoſus Alexis abeat his montibus, videas et flumina ſicca.* T. *Ager aret; herba ſitit moriens vitio aëris; Liber invidit pampineas umbras collibus: omne nemus virebit adventu noſtræ Phyllidis: et plurimus Jupiter deſcendet læto imbri.* C. *Populus* eſt *gratiſſima Alcidæ, vitis Iaccho, myrtus formoſæ Veneri, ſua laurea Phœbo;*

TRANSLATION.

C. Ye moſſy Fountains, and Graſs more ſoft than Sleep, and the green Arbute Tree that cloathes you with its Shade, ward off the ſolſtitial Heat from my Flock: Now ſcorching Summer comes; now the Buds ſwell on the fruitful Tendrils *of the Vine.*

T. Here is a *glowing* Hearth, and unctuous Pines; here is always a ſwinging Fire, and Lintels ſooted with continual Smoke. Here we juſt as much regard the Cold of Boreas, as either the Wolf *does* the Number *of Sheep*, or impetuous Rivers their Banks.

C. *Now* Junipers and prickly Cheſnuts crown the Boughs; beneath each Tree its Apples here and there lie ſtrewed; now all Nature ſmiles: But, were fair Alexis to go from theſe Hills, you would ſee even the Rivers dry.

T. The Field is parched; by the Intemperature of the Air the Herbage thirſts and dies; Bacchus has envied our Hills the Shadows of his Vine: At the Approach of our Phyllis every Grove ſhall look green; and Jove full liberal deſcend in joyous Showers.

C. The Poplar *is* moſt grateful to Hercules, the Vine to Bacchus, to lovely Venus the Myrtle, to Phœbus his own Laurel; Phyllis loves the Hazles: Theſe

NOTES.

53. *Hirſutæ.* Of the Kind that were rough and prickly, in oppoſition to the ſoft and ſmooth ones mentioned Ecl. I. *ad fin.* Or in general *they ſtand rough*; i. e. *ſtill in the Shells.*

53. *Stant.* Servius renders it *plenæ ſunt*, viz. *fructu, they are loaded with Fruit*, taking *juniperi* and *caſtaneæ* for the Trees. I underſtand them, with others, of the Fruit, and ſo conſider *ſtant* in oppoſition to *ſtrata jacent* in the next Verſe: The one ſtand or hang ripening on the Boughs; the other in rich Profuſion ſtrew the Ground.

54. *Suâ, &c.* We muſt either read *quaque*, or *ſua* muſt be contracted into one Syllable *ſa*, as *Ennius* ſays, *ſis* for *juis.*

61. *Populus Alcidæ.* The Poplar-tree was ſacred to *Hercules*, becauſe he wore a Crown

Phyllis amat corylos: dum Phyllis amabit illas, nec myrtus, nec laurea Phœbi vincet coryles. T. *Fraxinus* eſt *pulcherrima in ſilvis, pinus in hortis, populus in fluviis, abies in altis montibus: at ſi* tu, *formoſe Lycida, reviſas me ſæpius, fraxinus in ſilvis,* et *pinus in hortis cedet tibi.* M. *Memini hæc* carmina, *et Thyrſin victum contendere fruſtrà. Ex illo tempore Corydon eſt Corydon nobis.*

Phyllis amat corylos: illas dum Phyllis amabit,
Nec myrtus vincet corylos: nec laurea Phœbi.
T. Fraxinus in ſilvis pulcherrima, pinus in hortis,
Populus in fluviis, abies in montibus altis:
Sæpius at ſi me, Lycida formoſe, reviſas;
Fraxinus in ſilvis cedet tibi, pinus in hortis.
M. Hæc memini, et victum fruſtrà contendere Thyrſin.
Ex illo, Corydon, Corydon eſt tempore nobis.

TRANSLATION.

ſo long as Phyllis loves, neither the Myrtle, nor the Laurel of Phœbus ſhall ſurpaſs the Hazles.

T. The Aſh *is* faireſt in the Woods, the Pine-trees in the Gardens, the Poplar by the Rivers, the Fir on lofty Mountains: But if, my charming Lycidas, you make me more frequent Viſits, the Aſh-tree in the Woods ſhall yield to thee, and the Pine-tree in the Gardens.

M. Theſe Verſes I remember, and that vanquiſhed Thyrſis did in vain contend. From that time it is Corydon, Corydon for me.

NOTES.

of that Tree when he went down to Hell. The Vine to *Bacchus*, becauſe he was the Inventor of Wine. The Myrtle to *Venus*, either for its delicious Smell, or becauſe it grows often along the Shore of the Sea, out of whoſe Foam *Venus* ſprung. The Laurel to *Apollo*, on account of *Daphne*, as is ſaid above.

ECLOGA VIII.

PHARMACEUTRIA.

DAMON, ALPHESIBOEUS.

PAſtorum Muſam, Damonis et Alpheſibœi,
Immemor herbarum quos eſt mirata juvenca
Certantes, quorum ſtupefactæ carmine lynces,
Et mutata ſuos requiêrunt flumina curſus:
Damonis Muſam dicemus et Alpheſibœi.
Tu mihi, ſeu magni ſuperas jam ſaxa Timavi,
Sive oram Illyrici legis æquoris; en erit unquam
Ille dies, mihi cum liceat tua dicere facta!
En erit, ut liceat totum mihi ferre per orbem
Sola Sophocleo tua carmina digna cothurno!
A te principium: tibi deſinet. Accipe juſſis

ORDO.

Dicemus *Muſam paſtorum Damonis et Alpheſibœi, quos certantes* quæque *juvenca, immemor herbarum, eſt mirata, carmine quorum lynces* ſunt *ſtupefactæ, et flumina mutata* quoad *ſuos curſus, requiêrunt: dicemus Muſam Damonis et Alpheſibœi. Tu,* Pollio, ſave *mihi ſeu jam ſuperas ſaxa magni Timavi, ſive legis oram Illyrici æquoris; en unquam ille dies erit, cum liceat mihi dicere tua facta! en* illud tempus *erit, ut liceat mihi ferre tua carmina, ſola digna Sophocleo cothurno per totum orbem* terrarum! duxi *principium* meorum laborum *a te:* labor *deſinet tibi.*

TRANSLATION.

THE Muſic of the Shepherds, Damon and Alpheſibœus, whom the Heifers mindleſs of their Paſture admired, contending, and to whoſe Song the Lynxes liſtened with Aſtoniſhment, and the Rivers, having changed their Courſes, ſtood ſtill: The Muſe of Damon and Alpheſibœus I ſing.

Aid thou me, *great Pollio*, whether thou overpaſs the Rocks of broad Timavus, or cruize along the Coaſt of the Iberian Sea; ſay, ſhall that Day ever come, when I ſhall be indulged to ſing thy *glorious* Deeds? Say, ſhall it come, that I may be indulged to diffuſe through all the World thy Verſe which ſole merits *to be praiſed* in Sophocles's lofty Stile? With thee, my Muſe commenced, with thee

NOTES.

This Paſtoral contains the Songs of *Damon* and *Alpheſibœus*. The firſt of them bewails the Loſs of his Miſtreſs, and repines at the Succeſs of his Rival *Mopſus*. The other repeats the Charms of ſome Enchantreſs, who endeavoured by her Spells and Magic to make *Daphnis* in love with her.

4. *Requiêrunt.* Here may be active, as in *Propertius*, Lib. II. 18. 25. *Jupiter Alcmenæ geminas requieverat Arctos.*

10. *Tua carmina.* Some by this underſtand my Verſes, in which your Praiſes are celebrated; but this ſeems very harſh.

10. *Sophocleo cothurno.* In *Sophocles's* Buſkins; *i. e. in his ſublime tragic Stile.* The *Cothurnus* ſignifies the higher Kind of Shoe wore by Tragedians, hence put for Tragedy itſelf; as the *Soccus* the lower Kind of Shoe is for Comedy. *Hor. de Art. Poet.* 90.

Indignatur item privatis ac prope ſocco
Dignis carminibus narrari cœna Thyeſtæ.

Accipe carmina cœpta tuis juſſis, atque ſine hanc hederam ſerpere inter victrices lauros circum tempora tibi. Vix frigida umbra noctis deceſſerat cœlo, cum ros, gratiſſimus pecori, eſt in tenerâ herbâ; Damon, incumbens tereti olivæ, cœpit ſic. D. *Lucifer, naſcere, prævenienſque age almum diem: dum* ego, *deceptus indigno amore conjugis Niſæ, queror; et moriens, tamen extremâ horâ* vitæ, *alloquor Deos, quanquam profeci nil illis teſtibus. Mea tibia, incipe Mænalios verſus mecum. Mænalus ſemper habet argutumque nemus, loquenteſque pinos: ille* mons *ſemper audit amores paſtorum, Panaque* ipſum Deum eorum, *qui primus non* fuit *paſſus calamos* eſſe *inertes. Mea tibia, incipe Mænalios verſus mecum. Niſa datur Mopſo! qui* nos *amantes non ſperemus? jam* præſenti ævo *gryphes jungentur equis: ſequentique ævo, timidi damæ venient cum canibus ad pocula. Mopſe, incide novas faces; uxor ducitur tibi. Marite, ſparge nuces: Heſperus deſerit* montem *OEtam tibi.*

Carmina cœpta tuis: atque hanc ſine tempora circum
Inter victrices hederam tibi ſerpere lauros.
Frigida vix cœlo noctis deceſſerat umbra,
Cum ros in tenerâ pecori gratiſſimus herbâ;
Incumbens tereti Damon ſic cœpit olivæ.
D. Naſcere, præque diem veniens age Lucifer almum:
Conjugis indigno Niſæ deceptus amore.
Dum queror; et Divos (quanquam nil teſtibus illis
Profeci) extremâ moriens tamen alloquor horâ.
Incipe Mænalios mecum, mea tibia, verſus.
Mænalus argutumque nemus pinoſque loquentes
Semper habet; ſemper paſtorum ille audit amores,
Panaque, qui primus calamos non paſſus inertes.
Incipe Mænalios mecum, mea tibia, verſus.
Mopſo Niſa datur! quid non ſperemus amantes?
Jungentur jam gryphes equis: ævoque ſequenti
Cum canibus timidi venient ad pocula damæ.
Mopſe, novas incide faces: tibi ducitur uxor.
Sparge, marite, nuces: tibi deſerit Heſperus OEtam.

TRANSLATION.

my Muſe ſhall end: Accept my Songs begun by thy Command, and permit this Ivy to creep around thy Temples among thy victorious Laurels.

Scarce had the cold Shades of Night retired from the Sky, what Time the Dew on the tender Graſs *is* moſt grateful to the Cattle, *when* Damon leaning againſt a tapering Olive thus began.

D. Ariſe, *fair* Lucifer, and previous uſher in the cheerful Day: While I, deceived by the feigned Paſſion of my Miſtreſs Niſa, *to her* complain; and to the Gods, now that I die (though it hath *hitherto* availed me nought that I took them to Witneſs) yet in my laſt Hour appeal. Begin with me, my Pipe, Mænalian Strains. *Mount* Mænalus has Groves for ever filled with Melody, and Pines *for ever* vocal; he ever hears the Loves of Shepherds, and *the Muſic of* Pan, the firſt who ſuffered not the Reeds to be neglected. Begin with me, my Pipe, Mænalian Strains. Niſa is given away to Mopſus! What may we Lovers not expect? Griffins now ſhall match with Horſes, and in the ſucceeding Age the timorous Does with Dogs ſhall come to drink. Mopſus, cut your freſh nuptial Torches: For thee a Wife is conducting home. Strew the Nuts, Bridegroom;

NOTES.

18. *Conjugis Niſæ*, i. e. *His deſigned Wife*, as *maritus* is put for a Lover, or intended Huſband, Æn. IV. 536.

Quos ego ſum toties jam dedignata maritos.

30. *Sparge nuces.* This Ceremony of ſtrewing Nuts, that the Boys might ſcramble for them, was uſual at Nuptials; for which ſeveral Reaſons are aſſigned by *Pliny*.

30. *Tibi deſerit Heſperus OEtam.* OEta was a Mountain, or Range of Mountains, in *Theſſaly*, of a very great Height; which, as *Ruæus* obſerves, being weſtward of *Attica* and *Beotia*, the

Incipe Mænalios mecum, mea tibia, verſus.
O digno conjuncta viro! dum deſpicis omnes,
Dumque tibi eſt odio mea fiſtula, dumque capellæ,
Hirſutumque ſupercilium, prolixaque barba;
Nec curare Deum credis mortalia quemquam.
Incipe Mænalios mecum, mea tibia, verſus.
Sepibus in noſtris parvam te roſcida mala
(Dux ego veſter eram) vidi cum matre legentem.
Alter ab undecimo tum me jam ceperat annus:
Jam fragiles poteram à terrâ contingere ramos.
Ut vidi, ut perii, ut me malus abſtulit error!
Incipe Mænalios mecum, mea tibia, verſus.
Nunc ſcio quid ſit Amor: duris in cotibus illum
Iſmarus, aut Rhodope, aut extremi Garamantes,
Nec generis noſtri puerum, nec ſanguinis edunt.
Incipe Mænalios mecum, mea tibia, verſus.
Sævus amor docuit natorum ſanguine matrem
Commaculare manus: crudelis tu quoquè mater:
Crudelis mater magis, an puer improbus ille?
Improbus ille puer: crudelis tu quoquè mater.

Mea tibia, incipe Mænalios verſus mecum. O Niſa *conjuncta digno viro! dum deſpicis omnes* alios præter illum. Mopſum; *dumque mea fiſtula eſt tibi odio, dumque* meæ *capellæ, hirſutumque ſupercilium, prolixaque barba* ſunt odio: *nec credis quemquam Dûm curare mortalia. Mea tibia, incipe Mænalios verſus mecum.* Ego *vidi te parvam, legentem roſcida mala cum matre in noſtris ſepibus (ego eram veſter dux). Jam tum alter annus ab undecimo ceperat me: jam poteram contingere fragiles ramos à terrâ. Ut vidi, ut perii* amore, *ut malus error abſtulit me! Mea tibia, incipe Mænalios verſus mecum. Nunc ſcio quid Amor ſit: Iſmarus, aut Rhodope, aut extremi Garamantes edunt illum in duris cotibus,* illum *puerum nec noſtri generis, nec* noſtri *ſanguinis. Mea tibia, incipe Mænalios verſus mecum. Sævus amor docuit matrem* Medeam *commaculare manus ſanguine natorum: tu, mater, fuiſti crudelis quoquè:* an *mater* fuit *magis crudelis, an ille puer* magis *improbus? ille puer* fuit *improbus, tu crudelis, quoquè, mater.*

TRANSLATION.

Heſperus for thee forſakes OEta. Begin with me, my Pipe, Mænalian Strains. O *rarely* matched to a worthy Spouſe! while you diſdain all the World beſides, and while you deteſt my Pipe and Goats, my ſhaggy Eye-brows, and my overgrown Beard; nor believe that any God regards the Affairs of Mortals. Begin with me, my Pipe, Mænalian Strains. When thou waſt but a Child, I ſaw thee with thy Mother gathering the dewy Apples on our Hedges, I was your Guide: I had then juſt entered on the Year next after eleven: I was then juſt able to reach the ſlender Boughs from the Ground. How I looked, how I languiſhed, how the fatal Deluſion ſtole my Heart away! Begin with me, my Pipe, Mænalian Strains. Now I know what Love is: Iſmarus, or Rhodope, or the remoteſt Garamantes, produced him on rugged Cliffs, a Boy nor of our Race, nor of our Blood. Begin with me, my Pipe, Mænalian Strains. Relentleſs Love taught the Mother to imbrue her Hands in her own Childrens Blood: A cruel Mother too thou waſt: Whether more cruel was the Mother, or more impious the Boy? Impious was the Boy: Thou, Mother, too waſt cruel.

NOTES.

the Inhabitants of thoſe Countries uſed to obſerve the Stars ſet and retire out of Sight behind that Mountain. So that, with reſpect to them. *Heſperus leaves OEta*, is the ſame as to ſay, *the Evening-ſtar is now ſetting*. And the ſame Way of ſpeaking was adopted by Poets of other Countries, though differently ſituated.

39. *Alter ab undecimo*. Literally, *The Year next after eleven had then juſt taken hold of me*. *Servius* makes it the thirteenth Year; for *alter*, he ſays, is ſaid only of two. But *alter ab illo*, Ecl. V. 49, plainly ſignifies *the next after*, and ſo it would ſeem to do here.

44. *Iſmarus—Rhodope*. Two Mountains in *Thrace*, very wild and horrid. The *Garamantes* again were a ſavage People, inhabiting the more inland Parts of *Libya*.

47. *Matrem*. This cruel Mother is *Medea*, who, to be revenged on *Jaſon* for preferring another Miſtreſs to her, ſlew her Sons whom ſhe bore to him before his Eyes.

Mea tibia, incipe Mænalios verſus mecum. Nunc et lupus fugiat oves ultro: duræ quercus ferant aurea mala; alnus floreat narciſſo: myricæ fudent pinguia electra corticibus; et ululæ certent cycnis; Tityrus ſit alter *Orpheus; Orpheus in ſilvis, Arion inter delphinas. Mea tibia, incipe Mænalios verſus mecum. Omnia fiant vel medium mare: ſilvæ vivite* et *valete. Deferar præceps de ſpeculâ aërii montis in undas: habeto hoc extremum munus morientis* amatoris. *Tibia, deſine, jam deſine Mænalios verſus. Damon* dixit *hæc: vos, Pierides, dicite, quæ Alphesibœus reſponderit. Omnes non poſſumus* facere *omnia. A. Effer aquam* huc, famula, *et cinge hæc altaria molli vittâ: adoleque pingues verbenas, et maſcula thura: experiar avertere ſanos ſenſus* mei *conjugis magicis ſacris. Nihil niſi carmina deſunt hìc.*

Incipe Mænalios mecum, mea tibia, verſus.
Nunc et oves ultrò fugiat lupus: aurea duræ
Mala ferant quercus: narciſſo floreat alnus:
Pinguia corticibus ſudent electra myricæ:
Certent et cycnis ululæ: ſit Tityrus Orpheus;
Orpheus in ſilvis, inter delphinas Arion.
Incipe Mænalios mecum, mea tibia, verſus.
Omnia vel medium fiant mare: vivite ſilvæ.
Præceps aërii ſpeculâ de montis in undas
Deferar: extremum hoc munus morientis habeto.
Deſine Mænalios, jam deſine, tibia, verſus.
Hæc Damon: vos, quæ reſponderit Alpheſibœus,
Dicite, Pierides. Non omnia poſſumus omnes.
A. Effer aquam, et molli cinge hæc altaria vittâ:
Verbenaſque adole pingues, et maſcula thura:
Conjugis ut magicis ſanos avertere ſacris
Experiar ſenſus. Nihil hìc niſi carmina deſunt.

TRANSLATION.

Begin with me, my Pipe, Mænalian Strains. Now let the Wolf of himſelf fly from the Sheep: The hard Oaks bear golden Apples: The Alder with Narciſſus bloom: The Tamariſks diſtil rich Amber from their Barks: Let Owls with Swans contend; be Tityrus an Orpheus; an Orpheus in the Woods, an Arion among the Dolphins, Begin with me, my Pipe, Mænalian Strains, All *the World for me* may even become one great Abyſs: Ye Woods farewel. From the Summit of yon aerial Mountain will I fling me headlong down into the Waves: Take this laſt Preſent from thy dying *Swain*. Ceaſe, my Pipe, now ceaſe Mænalian Strains.

Thus Damon. Ye Pierian *Muſes*, ſay what Alpheſibœus reſponſive ſung. All Things we cannot all,

A. Bring forth the Water, and bind theſe Altars with a ſoft Fillet: Burn thereon fat *unctuous* Vervain, and male Frankincenſe: That I may try by ſacred Magic Spells to diſpoſſeſs my Love of a ſound Mind. Nothing here but Charms

NOTES.

56. *Arion.* A Lyric Poet, who, in his Return to *Corinth*, his native Country, from *Italy*, where he had enriched himſelf, was by the covetous Mariners thrown over-board, while he was playing on his Lyre: But a Dolphin, charmed with his Muſic, is ſaid to have taken him on its Back, and carried him to *Tænarus*.

59. *Speculâ.* Signifies an Eminence which commands the Proſpect of all the Country round.

64. *Effer aquam, &c.* Here *Alpheſibœus* perſonates the Enchantreſs, whom we muſt now ſuppoſe to be entering on her magic Rites, in order to recover the loſt Affection of *Daphnis*; And theſe Words ſhe addreſſes to her Maid *Amaryllis*, who is mentioned Verſe 78.

65. *Verbenas.* According to the beſt Interpreters is here to be taken for all Sorts of Herbs uſed in ſuch Kind of Rites: The Herb Vervain however was peculiarly appropriated to magical Operations, *Plin.* Lib. XXII. 2.

65. *Maſcula thura.* i. e. *The pureſt and beſt*, as *La Cerda* explains it from *Dioſcorides*.

66. *Conjugis, &c.* To turn away the ſound Mind of him who was to have been my Spouſe, *i. e.* to throw him into the frantic Paſſion of Love for me whom he has rejected.

71. *Cantando.*

Ducite ab urbe domum, mea carmina, ducite Daphnin.
Carmina vel cœlo poſſunt deducere Lunam:
Carminibus Circe ſocios mutavit Ulyſſei:
Frigidus in pratis cantando rumpitur anguis.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Terna tibi hæc primùm triplici diverſa colore
Licia circumdo; terque hæc altaria circum
Effigiem duco. Numero Deus impare gaudet.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Necte tribus nodis ternos, Amarylli, colores:
Necte, Amarylli, modò: et, Veneris, dic, vincula necto.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Limus ut hic dureſcit, et hæc ut cera liqueſcit
Uno eodemque igni; ſic noſtro Daphnis amore.
Sparge molam, et fragiles incende bitumine lauros.
Daphnis me malus urit; ego hanc in Daphnide laurum.

Mea carmina, ducite, ducite Daphnin ab urbe domum. Carmina vel poſſunt deducere Lunam cœlo: Circe mutavit ſocios Ulyſſei carminibus: frigidus anguis, in pratis, rumpitur cantando. Mea carmina, ducite, ducite Daphnin ab urbe domum. Primùm circumdo hæc tria licia tibi, diverſa triplici colore, ducoque tuam *effigiem ter circum hæc altaria. Deus gaudet impare numero. Mea carmina, ducite, ducite Daphnin ab urbe domum.* Famula *Amarylli, necte ternos colores tribus nodis: Amarylli, necte* eos *modò: et dic* hæc verba, *necto vincula Veneris. Mea carmina, ducite, ducite Daphnin ab urbe domum. Ut hic limus dureſcit, et ut hæc cera liqueſcit uno eodemque igni; ſic Daphnis* dureſcat aliis, et liqueſcat *noſtro amore. Sparge molam, et incende fragiles lauros bitumine. Malus Daphnis urit me; ego* uro *hanc laurum in Daphnide.*

TRANSLATION.

are wanting. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me.* Charms can even draw down the Moon from Heaven: Circe by Charms transformed the Aſſociates of Ulyſſes: The cold Snake is in the Meads by Incantation burſt. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me.* Firſt theſe three Threads with threefold Colours varied I round thee twine; and thrice lead thy Image round theſe Altars. The Gods delight in the uneven Number. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me.* Bind, Amaryllis, three Colours in three Knots: Bind them, Amaryllis, now: And ſay I bind the Chains of Venus. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me.* As this Clay hardens, and as this Wax with one and the ſame Fire diſſolves; ſo *may* Daphnis by my Love. Sprinkle the ſalt Cake, and burn the crackling Laurels in Bitumen. Me cruel Daphnis burns, I on Daphnis *burn* this Laurel. My Charms bring

NOTES.

71. *Cantando.* i. e. *Dum incantatur,* as Geor. II. 250.

Sed picis in morem ad digitos lenteſcit habendo, i. e. *Dum habetur tractaturque digitis.*

82. *Fragiles.* Either *crackling, quaſi fragorem edentes:* In which Senſe *Lucretius* uſes the Word, Lib. VI. 3.

Interdum perſciſſa furit petulantibus Euris,
Et fragiles *ſonitus chartarum commeditatur,*

Or, which is the ſame thing, *withered,* and ſo apt to crackle: Thus *fragilis* is oppoſed to *ſuccoſus* in *Celſus: Succoſa firmiora quam* fragilia, *Cel.* II. 18. That the Crackling of the Laurel was a good Omen, we learn from *Tibullus,* II. 5. 81.

Et ſuccenſa ſacris crepitet bene laurea flammis,
Omne quo felix, et ſacer annus eat.

91. *Exuvias.*

Mea carmina, ducite, ducite Daphnin ab urbe domum. Talis amor teneat *Daphnin, qualis eſt, bucula, cum feſſa quærendo juvencum, per nemora, atque altos lucos, perdita procumbit in viridi herbâ propter rivum aquæ, nec meminit decedere ſeræ nocti: talis amor teneat* eum; *nec ſit mihi cura mederi* ejus amori. *Mea carmina, ducite, ducite Daphnin ab urbe domum. Ille perfidus olim reliquit has exuvias mihi, cara pignora ſui: quæ nunc ego mando tibi, terra, in limine ipſo: hæc pignora debent Daphnin* mihi. *Mea carmina, ducite, ducite Daphnin ab urbe domum. Mœris ipſe dedit mihi has herbas, atque hæc venena lecta Ponto: plurima* venena *naſcuntur Ponto. Ego vidi Mœrin* ipſum *ſæpe fieri lupum his, et condere ſe ſilvis, ſæpe excire animas imis ſepulcris, atque traducere ſatas meſſes alio. Mea carmina, ducite, ducite Daphnin ab urbe domum. Amarylli, fer cineres foras; jaceque* eos *trans caput fluenti rivo: ne reſpexeris.*

Ducite ab urbe domum, mea carmina, ducite
Daphnin.
Talis amor Daphnin, qualis, cum feſſa juvencum
Per nemora, atque altos quærendo bucula lucos
Propter aquæ rivum viridi procumbit in herbâ
Perdita, nec ſeræ meminit decedere nocti:
Talis amor teneat; nec ſit mihi cura mederi.
Ducite ab urbe domum, mea carmina, ducite
Daphnin
Has olim exuvias mihi perfidus ille reliquit,
Pignora cara ſui: quæ nunc ego limine in ipſo,
Terra, tibi mando: debent hæc pignora Daphnin.
Ducite ab urbe domum, mea carmina, ducite
Daphnin.
Has herbas, atque hæc Ponto mihi lecta venena
Ipſe dedit Mœris: naſcuntur plurima Ponto.
His ego ſæpe lupum fieri, et ſe condere ſilvis
Mœrin, ſæpe animas imis excire ſepulcris,
Atque ſatas alio vidi traducere meſſes.
Ducite ab urbe domum, mea carmina, ducite
Daphnin.
Fer cineres, Amarylli, foras; rivoque fluenti,

TRANSLATION.

Daphnis from the Town, bring Daphnis home *to me*. Such Love on Daphnis, as when a Heifer, tired with ranging after the Bull through Lawns and lofty Groves, *at length* in abſolute Deſpair lies down on the green Ruſhes by a Rivulet of Water. nor is mindful to withdraw from the late *Hour of* Night: Let ſuch Love *on Daphnis* ſeize; nor let his Cure be my Concern. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. Theſe Garments the faithleſs *Shepherd* left with me ſome time ago, the dear Pledges of himſelf: Which to thee, O Earth, in the very Entrance I now commit: Theſe Pledges owe *to me the Return of* Daphnis. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me* Theſe Herbs, and theſe baneful Plants, in Pontus gathered, Mœris himſelf gave me: In Pontus they numerous grow. By theſe have I ſeen Mœris transform himſelf into a Wolf, and ſkulk into the Woods, often from their deep Graves call forth the Ghoſts, and transfer the ſpringing Harveſts to another Ground. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me*. Bring forth the Aſhes, Amaryllis; throw them into a

NOTES.

91. *Exuvias.* The Clothes he had once wore, which were thought to further the Effect of Enchantments. For which Reaſon *Dido* orders the Garments of *Æneas* to be laid on the Pile which ſhe pretended to have raiſed for the Performance of magical Rites:

—*arma viri, thalamo quæ fixa reliquit*
Impius, exuviaſque omnes—ſuperimponas.

92. *In ipſo limine.* In the Porch of *Veſta's* Temple, ſays *Servius*. But *Turnebus* explains it, *In the Entrance to* Daphnis's *Houſe*. Others, with more Reaſon, underſtand it of the Entrance to her own Houſe: For it appears that the Enchantreſs performed all theſe Rites near her own Houſe, Verſe 64, 107.

101. *Rivoque fluenti.* The ſame as *in rivum fluentem*, of which Conſtruction many Examples occur in *Virgil*. See Æn. I. 293. II. 250. V. 451. VI. 191. VIII. 591. IX. 664. XII. 283.

When

Transque caput jace: ne reſpexeris. His ego Daphnin
Aggrediar: nihil ille Deos, nil carmina curat.
Ducite ab urbe domum, mea carmina, ducite Daphnin.
Aſpice, corripuit tremulis altaria flammis
Sponte ſua, dum ferre moror, cinis ipſe: bonum ſit.
Neſcio quid certe eſt: et Hylax in limine latrat.
Credimus? an, qui amant, ipſi ſibi ſomnia fingunt?
Parcite, ab urbe venit, jam parcite, carmina, Daphnis.

Ego aggrediar Daphnin his: ille nihil curat Deos, nil curat carmina. Mea carmina, ducite, ducite Daphnin ab urbe domum. Aſpice, cinis ipſe corripuit altaria tremulis flammis ſuâ ſponte, dum moror ferre eum: *ſit bonum. Certè eſt neſcio quid: et* canis *Hylax latrat in limine. Credimus? an qui amant, ipſi fingunt ſomnia ſibi?* mea *carmina, parcite, jam parcite, Daphnis venit ab urbe* domum.

TRANSLATION.

flowing Brook, and over thy Head: Look not back. Daphnis with theſe I will aſſail: Nought he regards the Gods, nought he regards my Charms. My Charms bring *Daphnis* from the Town, bring Daphnis home *to me.* See, the very Aſhes have ſpontaneous ſeized the Altars with quivering Flames, while I delay to remove them: May it be *a* happy *Omen!* Something here, I know not what, appears: and Hylax in the Entrance barks. Can I believe? Or do thoſe in love form to themſelves fantaſtic Dreams? Ceaſe, for Daphnis comes from the Town, now ceaſe, my Charms.

ECLOGA IX.

LYCIDAS, MOERIS.

L. QUò te, Mœri, pedes? an, quò via ducit, in urbem?
M. O Lycida, vivi pervenimus, advena noſtri,
(Quod nunquam veriti ſumus) ut poſſeſſor agelli,

ORDO.

L. *Mœri, quò pedes* ducunt *te? an in urbem* Mantuam, *quò via ducit?* M. *O Lycida,* nos *vivi pervenimus* eò miſeriæ, *ut advena poſſeſſor noſtri agelli diceret (quod nunquam ſumus veriti)*

TRANSLATION.

L. WHither is Mœris bound? Are you for the Town, whither the Way leads?
M. Ah Lycidas, we have lived to ſee the Day when an alien Poſſeſſor of my

NOTES.

When *Virgil,* by the Favour of *Auguſtus,* had recovered his Patrimony near *Mantua.* and went in hope to take Poſſeſſion, he was in Danger to be ſlain by *Arius* the Centurion, to whom thoſe Lands had been aſſigned by the Emperor, in Reward of his Service againſt *Brutus* and *Caſſius.* This Paſtoral therefore is filled with Complaints of his hard Uſage, and the Perſons introduced are alledged to be the Bailif of *Virgil,* or his Father, repreſented by *Mœris,* and his Friend *Lycidas,* a *Mantuan* Shepherd.

1. *Quò te, Mœri pedes.* i. e. *Quò pedes ducunt te.*

2. *Vivi pervenimus,* i. e. *Vivendo pervenimus* eò.

6. *Quod*

hæc arva *ſunt mea*; vos *veteres coloni migrate. Nos nunc victi, triſtes, quoniam Fors verſat omnia, mittimus hos hædos illi (quod* munus, utinam, *nec vertat bene* illi.) L. *Certè equidem audieram, veſtrum Menalcan ſervaſſe omnia* arva *carminibus, quà colles incipiunt ſubducere ſe, demittereque jugum molli clivo, uſque ad aquam, et cacumina veteris fagi jam fracta.* M. *Audieras* illud, *et fama fuit* ſic: *ſed, Lycida, noſtra carmina valent tantùm inter Martia tela, quantùm dicunt Chaonias columbas* valere, *aquilâ veniente. Quòd niſi ſiniſtra cornix monuiſſet me antè, ab cavâ ilice, incidere novas lites quâcumque* ratione; *nec hic tuus Mœris, nec Menalcas ipſe viveret.* L. *Heu, tantum ſcelus cadit in quemquam! Heu Menalca, tua ſolatia* ſunt *penè rapta nobis ſimul tecum! quis* igitur *caneret nymphas? quis ſpargeret humum florentibus herbis? aut induceret fontes viridi umbrâ?*

Diceret: Hæc mea ſunt; veteres migrate coloni.
Nunc victi, triſtes, quoniam Fors omnia verſat,
Hos illi (quod nec bene vertat) mittimus hœdos.
L. Certè equidem audieram, quà ſe ſubducere colles
Incipiunt, mollique jugum demittere clivo,
Uſque ad aquam, et veteris jam fracta cacumina fagi,
Omnia carminibus veſtrum ſervâſſe Menalcan.
M. Audieras, et fama fuit: ſed carmina tantùm
Noſtra valent, Lycida, tela inter Martia; quantùm
Chaonias dicunt, aquilâ veniente, columbas.
Quòd niſi me quâcumque novas incidere lites
Antè ſiniſtra cavâ monuiſſet ab ilice cornix;
Nec tuus hic Mœris, nec viveret ipſe Menalcas.
L. Heu, cadit in quemquam tantum ſcelus! heu tua nobis
Penè ſimul tecum ſolatia rapta, Menalca!
Quis caneret nymphas? quis humum florentibus herbis
Spargeret? aut viridi fontes inducerat umbrâ?

TRANSLATION.

little Farm (what we never apprehended) may ſay: Theſe are mine; old Tenants, begone. Now vanquiſhed and diſconſolate, ſince Fortune turns all Things topſy-turvy, to him I convey theſe Kids, of which I wiſh him little good.

L. Sure I heard that your Menalcas had ſaved by his Verſe all that Ground where the Hills begin inviſibly to withdraw, and by an eaſy Declenſion to ſink down their Ridges as far as the Stream, and now broken Tops of the old Beech.

M. Thou heardſt it, Lycidas, and it was reported: But our Verſe juſt as much avails amidſt martial Arms; as they ſay the Chaonian Pigeons do, when the Eagle comes *upon them*. But had not the ill-boding Raven from an hollow evergreen Oak warned me by any Means to break off new Pleas; neither your Mœris here, nor Menalcas himſelf had been *this Day* alive.

L. Alas, is any one capable of ſo great Wickedneſs! Alas, Menalcas, the Charms of thy Poetry were almoſt ſnatched from us with thyſelf! Who *then* had ſung the Nymphs? Who with flowery Herbs had ſtrewed the Ground, or co-

NOTES.

6. *Quod nec bene vertat.* Literally, *Which may it not turn out well to him.* The common Form of congratulating one upon receiving a Favour was *Bene vertat, I wiſh you Joy, much Good may it do you*

13. *Chaonias columbas.* The Pigeons of *Dodona*, in *Chaonia* or *Epirus*, ſaid to have delivered Oracles. *Epirus* was called *Chaonia* from the *Chaonians*, who inhabited a Part of that Country.

17. *Heu cadit.* Literally, *Can ſuch Wickedneſs fall to the Share of any one?*

20. *Fontes induceret umbrâ.* Induco is uſed in the ſame Senſe by *Cæſar*, 2 *Bel. Gal.* 33. *Scutis ex cortice factis, aut viminibus intextis, quæ ſubito (ut temporis exiguitas poſtulabat) pellibus induxerunt.*

30. *Cyrneas*

Vel quæ ſublegi tacitus tibi carmina nuper,
Cum te ad delicias ferres Amaryllida noſtras?
Tityre, dum redeo, brevis eſt via, paſce capellas:
Et potum paſtas age, Tityre: et, inter agendum,
Occurſare capro, cornu ferit ille, caveto.
M. Imò hæc, quæ Varo necdum perfecta canebat:
Vare, tuum nomen, (ſuperet modò Mantua nobis,
Mantua væ miſeræ nimiùm vicina Cremonæ!)
Cantantes ſublime ferent ad ſidera cycni.
L. Sic tua Cyrneas fugiant examina taxos:
Sic cytiſo paſtæ diſtentent ubera vaccæ.
Incipe, ſi quid habes. Et me fecere poetam
Pierides: ſunt et mihi carmina: me quoque dicunt
Vatem paſtores: ſed non ego credulus illis:
Nam neque adhuc Varo videor, nec dicere Cinnâ
Digna; ſed argutos inter ſtrepere anſer olores,
M. Id quidem ago; et tacitus, Lycida, mecum ipſe voluto,
Si valeam meminiſſe: neque eſt ignobile carmen.
Huc ades, ô Galatea: quis eſt nam ludus in undis?

vel caneret *carmina, quæ* ego *tacitus ſublegi tibi nuper, cum ferres te ad Amaryllida, noſtras delicias?* Quorum carminum hoc eſt fragmentum: *Tityre, paſce* meas *capellas, dum redeo, via eſt brevis: et, Tityre, age* eas *paſtas potum: et, inter agendum, caveto occurſare capro, ille ferit cornu.* M. *Imò* potiùs *hæc* carmina, *quæ canebat Varo, necdum perfecta.* Quorum hoc eſt fragmentum: *Vare, cantantes cycni ferent tuum nomen ſublime ad ſidera,* (ſi *modò Mantua ſuperet nobis, Mantua væ, nimiùm vicina miſeræ Cremonæ!)* L. *Sic tua examina* apium *fugiant Cyrneas taxos: ſic* tuæ *vaccæ, paſtæ cytiſo, diſtentent ubera* lacte. *Incipe, ſi habes quid. Et Pierides fecere me poetam: et ſunt mihi carmina: paſtores quoquè dicunt me* eſſe *vatem: ſed ego non* ſum *credulus illis: nam adhuc videor dicere* carmina *digna neque Varo, nec Cinnâ; ſed* velut *anſer, ſtrepere inter argutos olores.* M. *Quidem ago id; et, Lycida,* ego *ipſe tacitus voluto mecum, ſi valeam meminiſſe* illud: *neque eſt ignobile carmen.* Jam memini: *ades huc, ô Galatea: quiſnam ludus eſt in undis?*

TRANSLATION.

vered with verdant Shade the Springs? Or who *had ſung* thoſe Songs which lately I ſecretly ſtole from you, when you reſorted to our darling Amaryllis? "Feed, Tityrus, my Goats, till I return; ſhort is the Way: And, when they are fed, drive them, Tityrus, to watering: And, while you are ſo doing, beware of meeting the He-goat, he butts with the Horn."

M. Nay rather theſe, which to Varus, and yet unfiniſhed, he ſung: "Varus, the tuneful Swains ſhall raiſe thy Name aloft to the Stars, if Mantua remain but in our Poſſeſſion, Mantua, alas, too near unfortunate Cremona!"

L. If thou retaineſt any, begin: So may thy Swarms avoid Cyrnean Yews: So may thy Heifers fed with Cityſus diſtend their Dugs. Me too the Muſes have dubbed a Poet: I too have my Verſes: And *our* Shepherds call me Bard: But to them I give no Credit: For as yet methinks I ſing nothing worthy of a Varus or a Cinna; but only gabble *as* a Gooſe among ſonorous Swans.

M. That, Lycidas, is what I am about; and now con it over in Silence with myſelf, if I can recollect it: Nor is it a vulgar Song. "Come hither, Galatea: For what Pleaſure have you among *the roaring* Waves? Here is

NOTES.

30. *Cyrneas taxos.* The Bees that fed on Yews yield Honey very harſh and bitter to the Taſte; and theſe Trees abounded in *Corſica*, which Iſland the *Greeks* called *Cyrne.*

35. *Varo—Cinnâ.* *Quintilius Varus*, mentioned Ecl. VI. 7. and *Cornelius Cinna*, Pompey's Grandſon, who became a Favourite of *Auguſtus.*

Hic eſt purpureum vèr: hìc bumus fundit varios flores circum flumina: hìc candida populus imminet antro, et lentæ vites texunt umbracula. Ades huc: ſine ut *inſani fluctus feriant litora.* L. *Quid* verò? quæ ſunt illa carmina, *quæ audieram te ſolum canentem ſub purâ nocte? memini numeros, ſi tenerem verba.* M. *Daphni, quid ſemper ſuſpicis antiquos ortus ſignorum? ecce aſtrum Dionæi Cæſaris proceſſit: aſtrum, quo ſegetes gauderent frugibus; et quo uva duceret colorem in apricis collibus. Daphni, inſere pyros: nepotes carpent tua poma. Ætas fert omnia,* et *animum quoquè. Ego memini me puerum ſæpe condere longos ſoles cantando. Nunc tot carmina ſunt oblita mihi: jam vox ipſa quoque furit Mœrim. Sed tamen Menalcas* ipſe *referet iſta* carmina *tibi ſæpe ſatìs.* L. Tu *ducis noſtros amores in longum* tempus *cauſando. Et nunc aſpice, omne æquor ſtratum ſilet tibi, et omnes auræ ventoſi murmuris ceciderunt.*

Hìc ver purpureum: varios hìc flumina circum
Fundit humus flores: hìc candida populus antro
Imminet, et lentæ texunt umbracula vites.
Huc ades: inſani feriant ſine litora fluctus.
L. Quid, quæ te purâ ſolum ſub nocte canentem
Audieram? numeros memini, ſi verba tenerem.
M. Daphni, quid antiquos ſignorum ſuſpicis ortus?
Ecce Dionæi proceſſit Cæſaris aſtrum:
Aſtrum, quo ſegetes gauderent frugibus; et quo
Duceret apricis in collibus uva colorem.
Inſere, Daphni, pyros: carpent tua poma nepotes.
Omnia fert ætas, animum quoquè. Sæpe ego longos
Cantando puerum memini me condere ſoles.
Nunc oblita mihi tot carmina: vox quoque Mœrim
Jam fugit ipſa: lupi Mœrim vidêre priores.
Sed tamen iſta ſatìs referet tibi ſæpe Menalcas.
L. Cauſando noſtros in longum ducis amores.
Et nunc omne tibi ſtratum ſilet æquor: et omnes,
Aſpice, ventoſi ceciderunt murmuris auræ.

TRANSLATION.

blooming Spring: Here. about the Rivers, Earth pours forth her various Flowers: Here the white Poplar overhangs the Grotto, and the limber Vines weave ſhady Bowers. Come hither: Leave the mad Billows to buffet the Shores."

L. *But* what *are theſe*, which I heard you ſinging in a clear Night alone? I remember the Air, if I could recollect the Words.

M. Daphnis, why gaze you with Admiration on the Riſings of the Signs, which are of ancient Date? Lo Dionœan Cæſar's Star is entered on its Courſe: The Star, at whoſe Riſing the Fields were to rejoice with Corn; at whoſe Riſing the Grapes on ſunny Hills were to take on their *purple* Hue. Daphnis, plant thy Pear-trees: Poſterity ſhall pluck the Fruit of thy Plantations. Age impairs all Things, even the Mind itſelf. Often I remember, when a Boy, I ſung long Summer-days quite down the Sky. Now all theſe Songs I have forgot: Now the Voice itſelf has left Mœris; the Wolves have ſeen Mœris firſt. But theſe Menalcas himſelf will often enough recite to you.

L. By framing Excuſes you tediouſly ſuſpend my fond Deſire. And now the whole Surface of the Main for thee lies ſmooth and ſtill; and mark how every

NOTES.

47. *Dionæi Cæſaris.* Cæſar of the *Julian* Family, which ſprung from *Æneas*, the Son of *Venus*, whom Mythology makes the Daughter of *Jupiter* and *Dione*.

50. *Carpent tua poma nepotes.* Here *Mœris* abruptly breaks off, as if his Memory had failed him, and thence takes Occaſion to make the following Reflection, than which nothing can be more natural: *Omnia fert ætas*, &c.

54. *Lupi Mœrim videre priores.* Alluding to a ſuperſtitious Notion, that, if a Wolf ſaw a Man before it was ſeen by him, it made him loſe his Voice.

Hinc adeò media eſt nobis via: namque ſepulcrum
Incipit apparere Bianoris. Hìc, ubi denſas
Agricolæ ſtringunt frondes, hìc Mœri, canamus:
Hìc hœdos depone: tamen veniemus in urbem.
Aut ſi, nox pluviam ne colligat ante, veremur,
Cantantes licet uſque (minus via lædet) eamus.
Cantantes ut eamus, ego hoc te faſce levabo.
M. Deſine plura, puer, et, quod nunc inſtat agamus.
Carmina tum melius, cum venerit ipſe, canemus.

Adeò hinc eſt nobis media via: namque ſepulcrum Bianoris incipit apparere. Hìc, ubi agricolæ ſtringunt denſas frondes, hìc, Mœri, canamus: hìc depone hœdos: tamen veniemus in urbem. Aut ſi veremur, ne nox colligat pluviam ante, licet ut *eamus cantantes uſque (via minus lædet.) Ut eamus cantantes, ego levabo te hoc faſce.* M. *Puer, deſine* loqui *plura* verba: *et agamus, quod nunc inſtat. Canemus carmina melius tum, cum* Menalcas *ipſe venerit.*

TRANSLATION.

whiſpering Breeze of Wind hath died away. Beſides Half of our Journey ſtill remains: For Bianor's Tomb begins to appear. Here, where the Swains are ſtripping off the thick Leaves, here, Mœris, let us ſing: Here lay down your Kids: Yet we ſhall reach the Town *betimes*. Or if we are afraid leſt the Night ſhould gather Rain before *we arrive, yet* we may ſtill go on ſinging; the Way will be leſs tedious. That we may go on ſinging, I will eaſe you of this Burden.

M. Shepherd, urge me no more, and let us mind the Buſineſs now in hand. We ſhall ſing thoſe Tunes to more Advantage when *Menalcas* himſelf arrives.

NOTES.

60. *Bianoris.* The Son of the River *Tyber*, and the prophetic Nymph *Manto*, who founded *Mantua*, and called it after the Name of her Mother.

ECLOGA X.

GALLUS.

ORDO.

Arethuſa, concede hunc extremum laborem mihi. Pauca carmina ſunt dicenda meo Gallo, ſed quæ Lycoris ipſa legat. Quis neget carmina Gallo? ſic amara Doris non intermiſceat ſuam undam tibi, cum labere ſubter Sicanos fluctus. Dea incipe, dicamus ſollicitos amores Galli, dum ſimæ capellæ attondent tenera virgulta. Non canimus ſurdis; ſilvæ reſpondent omnia. Quæ nemora, aut qui ſaltus habuere vos, puellæ Naïades, cum Gallus periret indigno amore? nam neque juga Parnaſſi, nam neque ulla juga *Pindi, neque Aganippe Aonia fecere morum nobis.*

EXtremum hunc, Arethuſa, mihi concede laborem.
Pauca meo Gallo, ſed quæ legat ipſa Lycoris,
Carmina ſunt dicenda. Neget quis carmina Gallo?
Sic tibi, cum fluctus ſubter labêre Sicanos,
Doris amara ſuam non intermiſceat undam.
Incipe: ſollicitos Galli dicamus amores,
Dum tenera attondent ſimæ virgulta capellæ.
Non canimus ſurdis; reſpondent omnia ſilvæ.
Quæ nemora, aut qui vos ſaltus habuere, puellæ
Naïades, indigno cum Gallus amore periret?
Nam neque Parnaſſi vobis juga, nam neque Pindi
Ulla moram fecere, neque Aonia Aganippe.

TRANSLATION.

INdulge me, Arethuſa, this laſt Eſſay. A few Verſes, but ſuch as Lycoris herſelf may read, I muſt ſing to my Gallus. Who can deny a Verſe to Gallus? So, when thou glideſt beneath the Sicilian Waves, may brackiſh Doris not intermingle her Stream *with thine*. Begin: Let us ſing the anxious Loves of Gallus, while the flat-noſed Goats browze the tender Shrubs. We ſing not to the Deaf; the Woods reply to all. What Groves, ye Virgin Naids, or what Lawns detained you, while Gallus pined away with ill-requited Love? For neither any of Parnaſſus's Tops, nor thoſe of Pindus, nor Aonian Aganippe, *the*

NOTES.

Gallus, a great Patron of *Virgil*, and an excellent Poet, was very deeply in love with one *Cytheris*, whom he calls *Lycoris*; and who had forſaken him for the Company of a Soldier. The Poet therefore ſuppoſes his Friend *Gallus* retired in his Height of Melancholy into the Solitudes of *Arcadia* (the celebrated Scene of Paſtorals) where he repreſents him in a very languiſhing Condition, with all the rural Deities about him, pitying his hard Uſage, and condoling his Misfortunes.

This *Gallus* is he who, *Suetonius* tells us, raiſed himſelf from a mean Station to high Favour with *Auguſtus*, and had from him the Government of *Egypt* after the Death of *Antony* and *Cleopatra*. *Suet. in Aug.* LXVI.

1. *Arethuſa.* A Fountain or Fountain-nymph in *Sicily*, where *Theocritus* flouriſhed.

5. *Doris amara.* Doris is one of the Sea-nymphs, here put for the Sea itſelf. For the fabulous Story of *Alpheus* and *Arethuſa*, ſee Æn. III. 694.

10. *Indigno amore.* Either *unworthily requited, qui dignus erat meliore amore*: Or taking *indignus* in the Senſe of *fœdus, crudelis*, as *Donatus* interprets it; and as it is uſed in the ſecond Æneid:

Quæ cauſa indigna ſerenos—fœdavit vultus?

11. *Nam neque*, &c. The Meaning is, that neither *Parnaſſus, Pindus*, nor any Place ſacred to the Muſes, could retard you from *Gallus*; for there the very Trees and Shrubs mourned in Concert with his elegiac Muſe, and muſt have melted you into Pity, had you been in thoſe Retreats; they were ſo far from retarding, that they would have invited you to aid the Love-ſick, dying Swain.

11. *Parnaſſi—Pindi.* Parnaſſus is a Moun-

tain

Illum etiam lauri, illum etiam flevere myricæ:
Pinifer illum etiam ſolâ ſub rupe jacentem
Mænalus, et gelidi fleverunt ſaxa Lycæi.
Stant et oves circum, noſtrî nec pœnitet illas;
Nec te pœniteat pecoris, divine poeta:
Et formoſus oves ad flumina pavit Adonis.
Venit et upilio: tardi venere bubulci:
Uvidus hibernâ venit de glande Menalcas.
Omnes, unde amor iſte, rogant, tibi? venit Apollo:
Galle quid inſanis? inquit. Tua cura Lycoris,
Perque nives alium, perque horrida caſtra ſecuta eſt.
Venit et agreſti capitis Silvanus honore,
Florentes ferulas et grandia lilia quaſſans.
Pan Deus Arcadiæ venît: quem vidimus ipſi
Sanguineis ebuli baccis minioque rubentem.
Et quis erit modus? inquit: Amor non talia curat.
Nec lacrymis crudelis amor, nec gramina rivis,
Nec cytiſo ſaturantur apes, nec fronde capellæ.
Triſtis at ille: tamen cantabitis, Arcades, inquit,

Etiam lauri, etiam myricæ flevere illum. Etiam pinifer Mænalus, et ſaxa gelidi Lycæi fleverunt illum jacentem ſub ſolâ rupe. Et oves ſtant circum eum, *nec pœnitet illas noſtrî; nec pœniteat te pecoris, ô divine poeta: et formoſus Adonis pavit oves ad flumina. Et upilio venit: tardi bubulci venere: Menalcas uvidus de hibernâ glande venit. Omnes rogant unde* eſt *tibi iſte amor? Apollo venit: inquit, Galle, quid inſanis? Lycoris tua cura eſt ſecuta alium perque nives, perque horrida caſtra Et Silvanus venit,* cum *agreſti honore capitis, quaſſans florentes ferulas, et grandia lilia. Pan Deus Arcadiæ venit: quem* nos *ipſi vidimus, rubentem ſanguineis baccis ebuli, minioque. Et* ille *inquit, quis erit modus? amor non curat talia. Nec crudelis amor* ſaturatur *lacrymis, nec gramina rivis, nec apes ſaturantur cytiſo, nec capellæ fronde. At ille* Gallus *triſtis inquit, tamen, Arcades,* vos *cantabitis*

TRANSLATION.

Fountain of the Muſes, did retard you. *There* the very Laurels, the very Tamariſks condoled him: Even Pine-topped Mænalus *bemoaned* him as he lay beneath a lonely Rock, and over him the Stones of cold Lycæus wept. His Sheep too ſtand *mourning* around him, nor are they aſhamed to ſhare our Griefs; nor of thy Flock, divine Poet, be thou aſhamed: Even fair Adonis tended Sheep along the Streams. The Shepherd too came up: The ſlow-paced Neat-herds came: Menalcas came wet from *gathering* Winter-maſte. All interrogate whence this thy Love? Apollo came: Gallus, he ſays, why raveſt thou *thus?* Lycoris, for whom you pine, is following another *Lover* through Snows, and horrid Camps. Silvanus too came up with rural Honours on his Head, waving the flowery Fennels and big Lillies *that adorned his Brow*. Pan, the God of Arcadia, came: Whom we ourſelves beheld ſtained with the Elder's purple Berries and Vermilion. What Bounds, he ſays, will you ſet *to Mourning?* Love regards not ſuch *vain Lamentations*. Nor cruel Love with Tears, nor graſſy Meads with Streams, nor Bees with Cytiſus, nor Goats with Browze are ſatisfied. But he overwhelmed with Grief: Yet you, Arcadians, he ſays, ſhall ſing theſe *my Woes*

NOTES.

tain in *Phocis*, and *Pindus* in *Beotia*; both of them ſacred to the Muſes. Out of this laſt the Fountain *Aganippe* ſprings, and is here called *Aonian*, from *Aonia*, the ſame as *Beotia*.

15. *Mænalus—Lycæi.* Mænalus and Lycæus are two Mountains of *Arcadia*, the Scene of this Paſtoral. The one abounded with Pines, The other is often covered with Snow.

16. *Noſtrî nec pœnitet illas.* i. e. *Nec pœnitet illas ingemiſcere noſtra cauſa.*

19. *Bubulci.* Others read *ſubulci.*

22. *Tua cura Lycoris.* Lycoris thy Care, or the Object of thy Love.

hæc mea mala *veſtris montibus: vos Arcades ſoli periti cantare. O quàm mollitèr tum oſſa quieſcent mihi, ſi olim veſtra fiſtula dicat meos amores! atque utinam* ego *fuiſſem unus ex vobis, autque cuſtos veſtri gregis, aut vinitor maturæ uvæ! Certè ſive eſſet mihi Phyllis, ſive Amyntas, ſeu quicunque furor; (quid tum, ſi Amyntas ſit fuſcus: et violæ ſunt nigræ, et vaccinia* ſunt *nigra) jaceret mecum inter ſalices ſub lentâ vite: Phyllis legeret ſerta mihi, Amyntas cantaret* mihi. *Hìc* ſunt *gelidi fontes, hìc* ſunt *mollia prata, Lycori, hìc* eſt *nemus: hìc conſumerer tecum ævo ipſo. Nunc inſanus amor detinet me in armis duri Martis, inter media tela, atque adverſos hoſtes. Tu, procul à patriâ (nec ſit mihi credere) vides tantùm Alpinas nives, et frigora Rheni, ah dura! ſola ſine me. Ah, ne frigora lædant te! ah, ne aſpera glacies ſecet teneras plantas tibi! Ibo, et modulabor carmina avenâ Siculi paſtoris* Theocriti,

Montibus hæc veſtris: ſoli cantare periti
Arcades. O mihi tum quàm mollitèr oſſa quieſcent,
Veſtra meos olim ſi fiſtula dicat amores!
Atque utinam ex vobis unus, veſtrique fuiſſem
Aut cuſtos gregis, aut maturæ vinitor uvæ!
Certè ſive mihi Phyllis, ſive eſſet Amyntas,
Seu quicunque furor; (quid tum, ſi fuſcus Amyntas?
Et nigræ violæ, ſunt et vaccinia nigra)
Mecum inter ſalices lentâ ſub vite jaceret:
Serta mihi Phyllis legeret, cantaret Amyntas.
Hìc gelidi fontes, hìc mollia prata, Lycori,
Hìc nemus: hìc ipſo tecum conſumerer ævo.
Nunc inſanus amor duri me Martis in armis,
Tela inter media, atque adverſos detinet hoſtes.
Tu procul à patriâ (nec ſit mihi credere) tantùm
Alpinas, ah dura! nives, et frigora Rheni,
Me ſine ſola vides. Ah te ne frigora lædant!
Ah tibi ne teneras glacies ſecet aſpera plantas!
Ibo, et Chalcidico quæ ſunt mihi condita verſu

TRANSLATION.

on your Mountains: Ye Arcadians only ſkilled in Song. O how ſoftly then my Bones ſhall reſt, if your Pipe in future Times ſhall ſing my Loves! And wou'd to Heaven I had been one of you, and either Keeper of your Flock, or Vintager of the ripe Grape! Sure whether Phyllis or Amyntas, or whoever elſe had been my Love, (what though Amyntas be ſwarthy? The Violet is black, and Hyacinths are black) they would have repoſed with me among the Willows under the limber Vine: Phyllis had gathered Garlands for me, *and* Amyntas ſhould have ſung. Here *are* cool Fountains, here, Lycoris, ſoft *flowery* Meads, here a *delicious* Grove: Here with thee I could conſume my whole Life away. Now Love frantic *through Deſpair* detains me in the Service of rigid Mars, in the Midſt of Darts, and adverſe Foes. Thou, far from thy native Land, (*yet* let me not believe it) beholdeſt nothing but Alpine Snows, and the Cold of the Rhine, ah, hard hearted *Fair!* alone, *and* without me. Ah, Heaven forbid that theſe Colds ſhould hurt thee! that the ſharp Ice ſhould wound thy tender Feet! I will go, and warble on the Sicilian Shepherd's Reed thoſe Songs which are

NOTES.

33. *Quàm molliter oſſa, &c.* They ſeem to have had a ſuperſtitious Dread leſt the Bodies of the Dead ſhould be oppreſſed with the Weight of the Earth that was laid upon them: And therefore they took care it ſhould firſt be pounded and crumbled into Duſt before it was laid on the Grave; uſing this Form of Words: *Sit tibi terra levis, may the Earth be light upon thee.*

36. *Vinitor.* Is one who prunes or takes care of Vines. As it is here joined not with *vitis*, but *uvæ*, it would ſeem to import the ſame as *cuſtos vineæ*, as *Mancinellus* explains it; or *vindemiator, the Vintager.*

45. *Adverſos.* i. e. ſays *Servius*, *ſe pectuſque ſuum pugnæ objicientes; recta fronte, intrepido et virili animo occurrentes.*

48. *Me ſine ſola.* Lycoris had followed *Gallus*'s Rival to the Wars, as is ſaid in the Argument; therefore the Meaning of *me ſine ſola*, is, *that ſhe was alone as to him.*

50. *Chalcidico verſu.* In elegiac Verſe, ſuch as

Carmina, paſtoris Siculi modulabor avenâ.
Certum eſt in ſilvis, inter ſpelæa ferarum
Malle pati; teneriſque meos incidere amores
Arboribus: creſcent illæ: creſcetis amores.
Interea miſtis luſtrabo Mœnala Nymphis
Aut acres venabor apros. Non me ulla vetabunt
Frigora Parthenios canibus circundare ſaltus.
Jam mihi per rupes videor, lucoſque ſonantes
Ire: libet Partho torquere Cydonia cornu
Spicula: tanquam hæc ſint noſtri medicina furoris;
Aut Deus ille malis hominum miteſcere diſcat.
Jam neque Hamadryades rurſus, nec carmina nobis
Ipſa placent: ipſæ rurſus concedite ſilvæ.
Non illum noſtri poſſunt mutare labores;
Nec ſi frigoribus mediis Hebrumque bibamus,
Sithoniaſque nives hiemis ſubeamus aquoſæ:

quæ ſunt condita mihi Chalcidico verſu. Eſt certum, malle pati in ſilvis, inter ſpelæa ferarum, incidereque meos amores teneris arboribus: illæ arbores *creſcent:* vos mei *amores creſcetis. Interea luſtrabo Mænala nymphis miſtis, aut venabor acres apros. Non ulla frigora vetabunt me circundare Parthenios ſaltus canibus. Jam videor mihi ire per rupes, ſonanteſque lucos: libet* mihi *torquere Cydonia ſpicula Partho cornu: tanquam hæc ſint medicina noſtri furoris; aut ille Deus diſcat miteſcere malis hominum. Jam rurſus neque Hamadryades, nec carmina ipſa placent nobis: rurſus* vos *ſilvæ ipſæ concedite. Noſtri labores non poſſunt mutare illum* Deum; *nec ſi bibamuſque Hebrum mediis frigoribus, ſubeamuſque Sithonias nives aquoſæ hiemis:*

TRANSLATION.

by me compoſed in Euphorion's *elegiac* Strain. I am reſolved, rather *than purſue thee thus in vain*, to ſubmit *to Toils and Dangers* in the Woods, among the Dens of wild Beaſts, and to inſcribe my Loves upon the tender Trees: As they grow up, ſo you, my Loves, will grow. Mean while with mingled *Troops of* Nymphs over Mænalus will I range, or hunt the fierce Boars. No Colds ſhall hinder me from traverſing with my Hounds the Parthenian Lawns around. Now over Rocks and reſounding Groves methinks I roam: Pleaſed I am to ſhoot Cydonian Shafts from the Parthian Bow: *Fool that I am!* as if theſe were a Cure for the Rage of Love; or *as if* that God were capable of being ſoftened by human Woes. Now neither the Nymphs of the Groves, nor Songs themſelves charm me any more: Even to you, ye Woods, once more I bid adieu. No Sufferings can alter him; not though in Midſt of Froſts we drink of Hebrus, and undergo the Sithonian Snows of rainy Winter; nor ſhould we tend our Flocks

NOTES.

as *Euphorion* of *Chalcis* wrote. *Servius* informs us, that *Gallus* had tranſlated his *Greek* Elegies into *Latin* Verſe; and *Ruæus* and moſt Interpreters take this to be the Meaning of the Words *condita Chalcidico verſu: Quæ verſibus traduxi à Chalcidenſi poeta*, ſays *Ruæus*. But, though this may be true, it is not to be made out of *Virgil*'s Words without great Straining; for they imply no more than ſimply that *Gallus* had compoſed ſome Songs or Elegies in the ſame kind of Verſe as the Poet of *Chalcis* wrote. *Catrou* ſeems to me to have hit upon the true Meaning, namely, That he would forſake *Euphorion* for *Theocritus*; *i. e.* Elegy for the paſtoral Kind of Poetry.

51. *Paſtoris Siculi*, Theocritus,

59. *Partho cornu.* The *Parthian* Bow; becauſe the *Parthians* were famed for handling the Bow, which they made of Horn.

59. *Cydonia ſpicula.* Cydonian Shafts, from *Cydon*, a Town in *Crete*, whoſe Arrows were much eſteemed.

62. *Hamadryades.* The Nymphs of the Woods or Trees, from ἁμα, *ſimul*, and δρυς, *an Oak*, becauſe their Fate was connected with that of particular Trees, with which they lived and died.

65. *Hebrum.* Hebrus, one of the greateſt Rivers in *Thrace*, riſing out of Mount *Rhodope*.

66. *Sithoniaſque nives.* Sithonian Snows, from *Sithonia*, a Part of *Thrace*.

nec ſi, cum moriens liber aret in altâ ulmo, verſemus oves Æthiopum ſub ſidere Cancri. Amor vincit omnia: et nos cedamus amori. Divæ Pierides, erit ſat, veſtrum poetam eciniſſe hæc carmina, *dum ſedet, et texit fiſcellam gracili hibiſco: vos facietis hæc* carmina *maxima Gallo: Gallo, amor cujus creſcit mihi tantum in* ſingulas *horas, quantum viridis alnus ſubjicit ſe novo vere. Surgamus: umbra ſolet eſſe gravis cantantibus; umbra juniperi* eſt *gravis; umbræ nocent et frugibus. Vos capellæ, ſaturæ, ite domum, ite, Heſperus venit.*

Nec ſi, cum moriens altâ liber aret in ulmo,
Æthiopum verſemus oves ſub ſidere Cancri.
Omnia vincit amor: et nos cedamus amori.
Hæc ſat erit, Divæ, veſtrum eciniſſe poetam,
Dum ſedet, et gracili fiſcellam texit hibiſco,
Pierides: vos hæc facietis maxima Gallo:
Gallo, cujus amor tantum mihi creſcit in horas,
Quantum vere novo viridis ſe ſubjicit alnus.
Surgamus: ſolet eſſe gravis cantantibus umbra:
Juniperi gravis umbra: nocent et frugibus umbræ.
Ite domum ſaturæ, venit Heſperus, ite capellæ.

TRANSLATION.

in Ethiopia, beneath the Sign of Cancer, when the dying Rind is withered on the ſtately Elm. Love conquers all; and let us yield to Love. Theſe *Verſes*, ye divine Muſes, it ſhall ſuffice your Poet to have ſung, while he ſat, and wove his little Baſket of ſlender Oſiers: Theſe you will make acceptable to Gallus: To Gallus, for whom my Love grows as much every Hour, as the green Alder ſhoots up in the Infancy of Spring. Let us ariſe: The *Evening*-ſhade uſes to prove noxious to Singers; even the Juniper's Shade, *at other Times the moſt wholſome*, now grows noxious; the *Evening*-ſhades are hurtful even to the Corn. Go home, the Evening-ſtar ariſes, my full-fed Goats, go home.

NOTES.

75. *Gravis cantantibus umbra.* The Evening Shade, as is plain from what follows.

BUCOLICORUM FINIS.

P. VIRGILII MARONIS

GEORGICA.

LIBER I.

QUID faciat lætas ſegetes; quo ſidere terram
Vertere, Mæcenas, ulmiſque adjungere vites
Conveniat; quæ cura boum, qui cultus habendo
Sit pecori: atque apibus quanta experientia parcis,
Hinc canere incipiam. Vos, ô clariſſima mundi
Lumina, labentem cœlo quæ ducitis annum;

ORDO.

Quid faciat lætas ſegetes; quo ſidere conveniat vertere terram, ô Mæcenas, adjungereque vites ulmis; quæ cura boum ſit, qui cultus ſit pecori habendo; atque quanta experientia ſit parcis apibus, hinc incipiam canere. Vos, ô clariſſima lumina mundi, quæ ducitis annum labentem cœlo;

TRANSLATION.

WHAT makes the Fields of Corn joyous; under what Sign, Mæcenas, is it proper to turn the Earth and join the Vines to Elms; what Care *is requiſite* for Kine, the Nurture for breeding Sheep *and leſſer Cattle*; and what Experience for *managing* the frugal Bees, hence will I begin to ſing. Ye brighteſt Luminaries of the World, that lead the Year ſliding along the Sky; *thoſe*

NOTES.

The Poet, in the firſt four Lines, ſhews the Deſign of each of the four Books of the Georgics in their Order. And, after a ſolemn Invocation of all the Gods who are any way related to his Subject, he addreſſes himſelf in particular to *Auguſtus*, whom he compliments with Divinity; and after ſtrikes into his Buſineſs. He ſhews the different Kinds of Tillage proper to different Soils, traces out the Original of Agriculture, gives a Catalogue of the Huſbandman's Tools, ſpecifies the Employments peculiar to each Seaſon, deſcribes the Changes of the Weather, with the Signs in Heaven and Earth that forebode them; inſtances many of the Prodigies that happened near the Time of *Julius Cæſar*'s Death; and ſhuts up all with a Supplication to the Gods for the Safety of *Auguſtus*, and the Preſervation of *Rome*.

4. *Pecori.* *Pecus* here, as oppoſed to *bowes*, ſignifies *the leſſer Cattle*, as Sheep and Goats, but eſpecially Sheep; as the Word, I think, always ſignifies in *Virgil*, when it ſtands by itſelf. See Ecl. I. 75. III. 1, 20, 34. V. 87. Geor. II. 371.

5. *Hinc.* May either mean *henceforth*, or *with theſe Subjects*, as Geor. II. 444.

5. *Vos, ô clariſſima mundi, &c.* Varro, in his ſeventh Book of Agriculture, invocates the Sun and Moon, then *Bacchus* and *Ceres*, as *Virgil* does here: Which ſufficiently confutes thoſe who take the Words, *vos ô clariſſima lumina*, to be meant of *Bacchus* and *Ceres*.

Liber et alma Ceres ſi, veſtro munere, tellus mutavit Chaoniam glandem pingui ariſtâ, miſcuitque Acheloïa pocula uvis inventis : et vos Fauni, præſentia numina agreſtum virorum ; *Faunique puellæque Dryades ſimul ferte pedem* meis carminibus : *cano veſtra munera. Tuque, ô Neptune, cui prima tellus, percuſſa magno tridenti, fudit frementem equum : et* tu, Ariſtæe, *cultor nemorum, cui ter centum nivei juvenci tondent pinguia dumeta* inſulæ *Cææ :* tu *ipſe, Pan, cuſtos ovium, linquens patrium nemus, ſaltuſque* montis *Lycæi, ſi tua Mænala* ſunt *tibi curæ, ô* Pan *Tegeæe, adſis favens* nobis : *Minervaque inventrix oleæ, puerque,* ô Triptoleme, *monſtrator unci aratri ; et* tu, *Silvane, ferens teneram cupreſſum ab radice : omneſque Dî Deæque, quibus ſtudium* eſt *tueri arva,*

Liber, et alma Ceres ; veſtro ſi munere tellus
Chaoniam pingui glandem mutavit ariſtâ,
Poculaque inventis Acheloïa miſcuit uvis :
Et vos agreſtum præſentia numina Fauni ;
Ferte ſimul Faunique pedem, Dryadeſque puellæ :
Munera veſtra cano. Tuque ô, cui prima frementem
Fudit equum magno tellus percuſſa tridenti,
Neptune : et cultor nemorum, cui pinguia Cææ
Ter centum nivei tondent dumeta juvenci :
Ipſe nemus linquens patrium, ſaltuſque Lycæi,
Pan ovium cuſtos, tua ſi tibi Mænala curæ,
Adſis, ô Tegeæe, favens ; oleæque Minerva
Inventrix : uncique puer monſtrator aratri ;
Et teneram ab radice ferens, Silvane, cupreſſum :
Dîque Deæque omnes, ſtudium quibus arva tueri,

TRANSLATION.

Bacchus and foſtering Ceres, if by your Bounty Mortals exchanged Chaonian Maſte for fattening Ears of Corn, and mingled Draughts of Achelöus with the invented *Juice of the* Grape : And ye Fauns, propitious to the Swains, ye Fauns and Virgin Dryads, both come tripping up together : Your bounteous Gifts I ſing. And thou, O Neptune, to whom the Earth, ſtruck with thy mighty Trident, firſt poured forth the neighing Steed ; and thou Inhabitant of the Groves for whom three hundred Snow-white Bullocks crop Cæa's fertile Thickets : Thou too, O Pan, Guardian of the Sheep, O Tegeæan *God*, if thy own Mænalus be thy Care, draw nigh propitious, leaving *a-while* thy native Grove, and the Lawns of Lycæus : And *thou*, Minerva, Inventreſs of the Olive ; and thou, O Boy, who taught the Uſe of the crooked Plough. And thou, Silvanus, bearing a tender Cypreſs plucked up by the Root : Ye Gods and Goddeſſes all,

NOTES.

8. *Chaoniam.* Becauſe the Woods of *Dodona* in *Epirus* or *Chaonia* abounded with Oaks and Maſte-bearing Trees.

9. *Pocula Acheloïa.* Draughts of *Achelous*, i. e. *of pure Water*. *Achelous* was a River in *Ætolia*, ſaid to be the firſt that aroſe out of the Earth, and therefore was frequently put for Water by the Ancients.

12. *Tuque, &c.* Meaning *Ariſtæus*.

13. *Equum.* La Cerda contends it ſhould be read *aquam* ; but what then becomes of the Epithet *frementem* ?

14. *Cææ.* Cæe, one of the *Cyclades* Iſlands, where *Ariſtæus* ſettled, leaving *Thebes*, after his Son *Actæon* was torn to Pieces by a Pack of Hounds, for gazing upon *Diana* as ſhe was bathing herſelf.

16. *Lycæi—Mænala.* Lycæus and *Mænalus* were two Mountains in *Arcadia*, ſacred to *Pan*.

17. *Si.* Here, according to ſome, has the Force of *etſi*, *though thy own* Mænalus, *&c. be thy Care, yet draw nigh.* But others explain it : *If thou haſt any Care for theſe Paſturages, aid my Song, whence ſo much Honour and Advantage will accrue to thoſe Places.*

18. *Tegeæe.* Pan, ſo called from *Tegea*, a City of *Arcadia*, ſacred to *Pan*.

19. *Uncique puer.* Triptolemus, who, according to Fable, firſt taught the *Greeks* Agriculture, wherein he himſelf had been inſtructed by *Ceres*.

20. *Ab radice.* Achilles Statius tells us, that *Silvanus* was repreſented on ancient Coins and Marbles, bearing a Cypreſs Tree plucked up by the Roots.

Quique novas alitis nullo de ſemine fruges;
Quique ſatis largum cœlo demittitis imbrem.
Tuque adeò, quem mox quæ ſint habitura Deorum
Concilia, incertum eſt: urbiſne inviſere Cæſar,
Terrarumque velis curam, et te maximus orbis
Auctorem frugum, tempeſtatumque potentem
Accipiat, cingens maternâ tempora myrto:
An Deus immenſi venias maris, ac tua nautæ
Numina ſola colant: tibi ſerviat ultima Thule,
Teque ſibi generum Tethys emat omnibus undis:
Anne novum tardis ſidus te menſibus addas,
Quà locus Erigonen inter, Chelaſque ſequentes
Panditur: ipſe tibi jam brachia contrahit ardens
Scorpius, et cœli juſtâ plus parte relinquit.
Quidquid eris; (nam te nec ſperent Tartara regem,
Nec tibi regnandi veniat tam dira cupido:

quique alitis novas fruges de nullo ſemine; quique demittitis ſatis largum imbrem cœlo. Adeòque tu, Cæſar, quem, eſt incertum, quæ concilia Deorum ſint habitura mox, veliſne inviſere urbis, curamque terrarum, et maximus orbis accipiat te auctorem frugum, potentemque tempeſtatum, cingens tempora tui capitis *maternâ myrto: an venias Deus immenſi maris, ac nautæ colant tua numina ſola: ultima Thule ſerviat tibi, Tethyſque emat te generum ſibi omnibus undis: anne addas te novum ſidus tardis menſibus, quà locus panditur inter Erigonen, Chelaſque ſequentes* eam: *jam ardens ſcorpius ipſe contrahit brachia tibi, et relinquit* tibi *plus juſtâ parte cœli. Quidquid* numen *eris; (nam nec Tartara ſperent te regem, nec tam dira cupido regnandi veniat tibi:*

TRANSLATION.

whoſe Province it is to guard the Fields, both ye who nouriſh the infant Fruits *that ſpring* from no Seed *ſown by the Hand of Man:* And ye who on the ſown *Fruits* ſend down the liberal Shower from Heaven.

And chiefly thou, *great* Cæſar, whom it is yet uncertain which Council of the Gods is ſoon to have: Whether thou wilt vouchſafe to viſit Cities, and *undertake* the Care of Countries, and the widely extended Globe receive thee, Giver of the Fruits, and Ruler of the Seaſons, binding thy Temples with thy Mother's Myrtle: Or whether thou comeſt God of the unmeaſured Ocean, and Mariners worſhip thy Divinity alone: Whether remoteſt Thule is to be ſubject to thee, and Tethys to purchaſe thee for her Son-in-law with all her Waves: Or whether thou wilt *take thy Seed among the Stars*, join thyſelf to the ſlow Months, a new Conſtellation, where Space lies open *for thy Reception* between Erigone and the *Scorpion*'s purſuing Claws: The Scorpion himſelf, impatient *for thy Coming*, already contracts his Arms, and leaves for thee more than an equal Proportion of the Sky. Whatever *Deity* thou wilt be: (for let not Tartarus expect thee for its King, nor let ſuch dire Luſt of Sway once enter thy

NOTES.

22. *Nullo de ſemine.* This is the Reading which *Pierius* found in ſeveral Manuſcripts, and the Senſe confirms it to be the true one: For, as Mr. *Martin* rightly obſerves, the Poet in theſe two Lines invokes firſt thoſe Deities who take Care of ſpontaneous Plants, and then thoſe who ſhed their Influence on Plants that are ſown. Thus, at the Beginning of the ſecond Georgic, he tells us, that ſome Trees come up of their own Accord without Culture, and that others are ſown:

Principio arboribus varia eſt natura creandis.
Namque aliæ, nullis hominum cogentibus, ipſæ
Sponte ſua veniunt———
Pars autem poſito ſurgunt de ſemine.

27. *Tempeſtatumque.* Not Storms, as ſome tranſlate it; for that belongs to the Claſs of Sea-divinities mentioned afterwards. Beſides, to be Ruler or Arbiter of the Seaſons, is a much higher Compliment.

30. *Thule.* An Iſland in the *Scottiſh* Seas, between *Norway* and *Scotland.*

32. *Tardis menſibus.* Either the Summer Months, called ſlow, becauſe the Days are then longer: Or, as Mr. *Martin* has it from Dr. *Halley*, becauſe the four Signs of *Leo*, *Virgo*, *Libra*, and *Scorpio*, are really ſlower in their Aſcenſion than the other eight.

34. *Ardens.* Impatient for thy Coming. This Senſe I chooſe rather than to make it an Epithet of *Scorpio.*

quamvis Græcia miratur Elyſios campos, nec Proſerpina repetita curet ſequi matrem) da facilem curſum, atque annue noſtris audacibus cœptis; miſeratuſque agreſtes ignaros viæ mecum ingredere, et jam nunc aſſueſce vocari votis. In novo vere, cum gelidus humor liquitur è canis montibus, et putris gleba reſolvit ſe Zephyro; jam tum taurus incipiat ingemere mihi depreſſo aratro, et vomer attritus ſulco incipiat *ſplendeſcere. Illa ſeges demum reſpondet votis avari agricolæ, quæ* ſeges *ſenſit bis ſolem, bis frigora: immenſæ meſſes ruperunt horrea illius* agricolæ. *At priuſquam ſcindimus ignotum æquor ferro, cura ſit, prædiſcere ventos, et varium morem cœli, ac patrios cultuſque habituſque locorum; et quid quæque regio ferat, et quid quæque recuſet. Hìc ſegetes* veniunt feliciùs, *illic uvæ veniunt feliciùs:*

Quamvis Elyſios miratur Græcia campos,
Nec repetita ſequi curet Proſerpina matrem)
Da facilem curſum, atque audacibus annue cœptis;
Ignaroſque viæ mecum miſeratus agreſtes,
Ingredere, et votis jam nunc aſſueſce vocari.

Vere novo, gelidus canis cum montibus humor
Liquitur, et Zephyro putris ſe gleba reſolvit;
Depreſſo incipiat jam tum mihi taurus aratro
Ingemere, et ſulco attritus ſplendeſcere vomer.
Illa ſeges demum votis reſpondet avari
Agricolæ, bis quæ Solem, bis frigora ſenſit:
Illius immenſæ ruperunt horrea meſſes.

At prius ignotum ferro quàm ſcindimus æquor,
Ventos, et varium cœli prædiſcere morem
Cura ſit, ac patrios cultuſque habituſque locorum;
Et quid quæque ferat regio, et quid quæque recuſet.
Hìc ſegetes, illic veniunt feliciùs uvæ:

TRANSLATION.

Mind: Though Greece admires her Elyſian Fields, and Proſerpine re-demanded cares not to follow her Mother *to the Upper World)* grant me an eaſy Courſe, favour my adventurous Enterprize; and, pitying with me the Swains who are Strangers to their Way, commence *a God,* and accuſtom thyſelf even now to be invoked by Prayers.

In early Spring, when the melted Snows glide down the hoary Hills, and the crumbling Glebe unbinds itſelf by the Zephyr; then let my Steer begin to groan under the deep-preſſed Plough, and the Share worn on the Furrow *begin* to glitter. That Field at laſt anſwers the Wiſhes of the covetous Farmer, which twice hath felt the *Summer*'s Sun, *and* twice the Colds *of Winter:* Harveſts immenſe have *even* burſt his Barns.

But before we cut an unknown Plain with the Coulter, let it be our Care previouſly to learn the Winds, and various Quality of the Climate, the Ways of Culture practiſed by our Foreſathers, and the Genius and Habits of the Soil; what each Country is apt to produce, and what to refuſe. Here Corn, there

NOTES.

43. *Gelidus humor.* Literally, *the cold Moiſture.*

48. *Bis quæ ſolem, &c.* i. e. *Which is ſuffered to lie fallow two Years.*

49. *Ruperunt, &c.* Meaning, *That his Barns have not been able to contain ſo great Plenty.*

50. *Ferro.* Any Inſtrument of Iron.

51. *Ventos.* To what Winds it ſtands moſt expoſed.

51. *Cœli morem.* Whether moiſt or dry, cold or hot; and how the Soil agrees with each.

52. *Patrios cultus, &c.* This I explain in *Servius*'s Senſe. *Sciendum eſt,* ſays he, *ager et quemadmodum à majoribus cultus ſit, et quid melius ferro conſueverit.* A Soil, by being cultiva ed in a certain Way, acquires a Habit or Aptitude to produce ſome Grain better than others; which is the *habitus locorum,* chiefly its acquired Habit or Genius; for the natural Genius is expreſſed in the following Words, *Quid quæque ferat, &c.*

55. *Arbori*

Arborei fetus alibi, atque injuſſa vireſcunt
Gramina. Nonne vides, croceos ut Tmolus odores,
India mittit ebur, molles ſua thura Sabæi?
At Chalybes nudi ferrum, viroſaque Pontus
Caſtorea, Eliadum palmas Epirus equarum?
Continuò has leges, æternaque fœdera certis
Impoſuit natura locis, quo tempore primùm
Deucalion vacuum lapides jactavit in orbem:
Unde homines nati, durum genus. Ergo age, terræ
Pingue ſolum primis extemplò à menſibus anni
Fortes invertant tauri: glebaſque jacentes
Pulverulenta coquat maturis ſolibus æſtas.
At ſi non fuerit tellus fecunda, ſub ipſum
Arcturum tenui ſat erit ſuſpendere ſulco:
Illic, officiant lætis ne frugibus herbæ:
Hìc, ſterilem exiguus ne deſerat humor arenam.

arborei fetus, atque gramina injuſſa vireſcunt alibi. Nonne vides ut mons *Tmolus* mittit *croceos odores*, ut *India mittit ebur*, ut *molles Sabæi* mittunt *ſua thura? At nudi Chalybes* mittunt *ferrum*, *Pontuſque* mittit *viroſa caſtorea*, et *Epirus* mittit *palmas Eliadum equarum? Continuò natura impoſuit has leges æternaque fœdera certis locis, quo tempore primùm Deucalion jactavit lapides in vacuum orbem: unde homines, durum genus*, ſunt *nati. Ergo age, fortes tauri invertant pingue ſolum terræ extemplò à primis menſibus anni: pulverulentaque æſtas coquat jacentes glebas maturis ſolibus. At ſi tellus non fuerit fecunda*, *erit ſat ſuſpendere* eam *tenui ſulco ſub Arcturum ipſum: illic* facies ut juſſi, *ne herbæ officiant latis frugibus: hìc* facies *ne exiguus humor deſerat ſterilem arenam.*

TRANSLATION.

Grapes more happily grow: Nurſeries of Trees elſewhere, and Herbs ſpontaneous bloom. Do not you ſee, how Tmolus ſends *us* Saffron Odours, India Ivory, the ſoft Sabæans their Frankincenſe? But the naked Chalybes Steel, Pontus ſtrong-ſcented Caſtor, Epirus the Prime of the Olympic Mares? Theſe Laws and eternal Regulations Nature from the Beginning impoſed on certain Places, what Time Deucalion firſt threw *thoſe* Stones into the unpeopled World, whence Men, a hardy Race, ſprung up. Come then, let your ſturdy Steers turn up a Soil that is rich forthwith from the firſt Months of the Year: And let the duſty Summer bake the lying Clods with Suns mature *and vigorous*. But, if the Land be not fertile, it will be ſufficient to raiſe it up with a light Furrow, even *ſo late as* towards the Riſing of Arcturus: In the former Caſe, leſt Weeds obſtruct the joyous Corn: In the latter, leſt the ſcanty Moiſture forſake the barren ſandy Soil.

NOTES.

55. *Arborei fetus.* Signifies *Nurſeries of Trees in general*, as Verſe 75.

56. *Tmolus.* A Mountain in *Lydia*, famous for the beſt Saffron.

57. *Sabæi.* The Inhabitants of *Arabia Felix*, in whoſe Country only the Frankincenſe-tree is ſaid to grow, Geor. II. 117;

Solis eſt Thurea virga Sabæis.

58. *Chalybes nudi.* The *Chalybes*, according to *Juſtin*, were a People in *Spain*, here called *Nudi*; becauſe the Heat of their Forges made them work naked.

58. *Viroſa caſtorea.* Caſtor, according to *Pliny*, is the Beaver's Teſticles: It is of a medicinal Nature, and the Smell of it ſo powerful, that it is ſaid to make Women miſcarry. *Lucretius* ſays the Smell of it affects them in certain Circumſtances with a Kind of Lethargy, and makes them drop the Work they are about out of their Hands, Lib. VI. 94.

Caſtoreoque gravi mulier ſopita recumbit,
Et manibus nitidum teneris opus effluit ei,
Tempore eo ſi odorata eſt, quo menſtrua ſolvit.

Hence *Virgil* gives it the Epithet *viroſa*, *poiſonous* or *heady*. The Moderns have diſcovered that the Caſtor is not contained in the Teſticles of the Beaver, but in odoriferous Glands about the Groin.

59. *Eliadum palmas equarum.* Palmas here ſignifies the Prime or Choice of the Mares, ſuch as were wont to carry the Palm at the *Olympic* Games in the Plains of *Elis*. Thus Æn. V. 339. *Nunc tertia palma Diores*; i. e. *Diores tertius victor*.

67. *Sub ipſum Arcturum.* About the Middle of *September*.

71. *Novales.*

Tu idem patiere tonſas novales terras *ceſſare alternis* annis, *et ſegnem campum dureſcere ſitu. Aut ibi ſeres flava farra, ſidere mutato, unde priùs ſuſtuleris lætum legumen quaſſante ſiliquâ, aut tenues fetus viciæ, fragileſque calamos triſtis lupini, ſonantemque ſilvam. Enim ſeges lini urit campum,* ſeges *avenæ urit* eum: *papavera perfuſa Lethæo ſomno urunt* eum. *Sed tamen labor* eſt *facilis alternis* annis; *tantùm ne pudeat* te *ſaturare arida ſola pingui ſimo; neve jactare immundum cinerem per effetos agros. Sic quoque arva requieſcunt fetibus mutatis, nec interea eſt nulla gratia inaratæ terræ.*

Alternis idem tonſas ceſſare novales,
Et ſegnem patiere ſitu dureſcere campum.
Aut ibi flava feres, mutato ſidere, farra,
Unde priùs lætum ſiliquâ quaſſante legumen;
Aut tenues fetus viciæ, triſtiſque lupini
Suſtuleris fragiles calamos ſilvamque ſonantem.
Urit enim lini campum ſeges, urit avenæ;
Urunt Lethæo perfuſa papavera ſomno.
Sed tamen alternis facilis labor; arida tantùm
Ne ſaturare ſimo pingui pudeat ſola; neve
Effetos cinerem immundum jactare per agros:
Sic quoque mutatis requieſcunt fetibus arva.
Nec nulla interea eſt inaratæ gratia terræ.

TRANSLATION.

You ſhall likewiſe ſuffer your Lands after Reaping to reſt every other Year, and the Field to harden, *and be overgrown* with Scurf. Or, changing the Seaſon, you ſhall ſow their yellow Wheat, whence before you have taken up *a* joyful *Crop of* Pulſe, with rattling Pods, or the Vetch's ſlender Offspring, and the bitter Lupine's brittle Stalks, and ruſtling Grove. For a Crop of Flax burns the Land; as alſo Oats and Poppies impregnated with Lethæan Sleep. But yet your Labour will be eaſy, *even though you ſhould ſow theſe kinds of Grain* every other Year, provided only you be not backward to ſaturate the parched Soil with rich Dung; nor to ſcatter ſordid Aſhes upon the exhauſted Lands: Thus too, *with this Precaution*, your Land will reſt *merely* by changing the Grain. Mean while, ſhould your Fields remain untilled *for one Year*, it would not be ungrateful.

NOTES.

71. *Novales.* *Novales terra,* is properly Ground newly broken up, *unde vetus ſilva exciſa eſt,* ſays *Pliny.* Hence it is transferred to ſignify *Fallow-ground,* becauſe by reſting it is recruited, and as it were renewed.

72. *Situ.* Situs is properly the foul Weeds, the Scurf or Squalour which overſpread the Ground for want of Culture.

73. *Mutato ſidere.* Or *ſemine,* as in *Pierius.*

74. *Lætum legumen.* By this it is probable *Virgil* underſtood Beans, which were eſteemed the principal Sort of Pulſe; and *Pliny,* quoting this Paſſage, for *lætum legumen* ſubſtitutes *faba.*

76. *Silvam.* A thick luxuriant Crop of any Kind is called *ſilva.*

77. *Urit enim.* The Connexion is, if you are to change the Grain, it muſt be with Pulſe, Beans, Vetches, or Lupines, but not with Flax, *&c.* for theſe burn and exhauſt the Moiſture of the Land.

83. *Nec ulla.* Literally, *Nor mean while is there no Gratitude in the Land that is untilled,* i. e. *left fallow every other Year.* This whole Paragraph, as it is explained by the Commentators, is ſo perplexed and confuſed, that one knows not what to make of it. The Senſe of the whole ſeems to be ſhortly this: The Poet, Verſe 71, adviſes to let the Ground lie fallow every other Year; or, if Circumſtances will not admit of this, then he adviſes, Verſe 73, to change the Grain, and ſow, after Corn, Pulſe of ſeveral Kinds: But not Flax, nor Oats, nor Poppies, becauſe, Verſe 77, theſe burn out the Subſtance of the Ground. Yet theſe two may be uſed in their Turn, provided Care be taken to recruit and again enrich the Soil with fat Dung and Aſhes, after it has been parched with thoſe hot Grains, Verſe 79. But he concludes, that ſhould the Ground be left fallow, and quite untilled, inſtead of being ſown with any of theſe Grains in the alternate Year, it would not be ungrateful, *i. e.* it would make it well worth the Farmer's While, by producing proportionably more in thoſe Years when it is cultivated.

Sæpe etiam ſteriles incendere profuit agros,
Atque levem ſtipulam crepitantibus urere flammis:
Sive inde occultas vires, et pabula terræ
Pingui concipiunt; ſive illis omne per ignem
Excoquitur vitium, atque exſudat inutilis humor;
Seu plures calor ille vias et cæca relaxat
Spiramenta, novas veniat quà ſuccus in herbas;
Seu durat magis, et venas aſtringit hiantes;
Ne tenues pluviæ, rapidive potentia ſolis
Acrior, aut Boreæ penetrabile frigus adurat.
Multum adeò, raſtris glebas qui frangit inertes,
Vimineaſque trahit crates, juvat arva (neque illum
Flava Ceres alto nequicquam ſpectat Olympo)
Et qui, proſciſſo quæ ſuſcitat æquore terga,
Rurſus in obliquum verſo perrumpit aratro,
Exercetque frequens tellurem, atque imperat arvis.
Humida ſolſtitia, atque hiemes orate ſerenas,
Agricolæ. Hiberno lætiſſima pulvere farra,
Lætus ager. Nullo tantum ſe Myſia cultu
Jactat, et ipſa ſuas mirantur Gargara meſſes.

Sæpe etiam profuit incendere ſteriles agros, atque urere levem ſtipulam crepitantibus flammis. Sive inde terræ concipiunt occultas vires et pingui pabula; ſive per ignem omne vitium excoquitur illis, atque inutilis humor exſudat; ſeu ille calor relaxat plures vias, et cæca ſpiramenta, quà ſuccus veniat in novas herbas; ſeu magis durat terram, *et aſtringit hiantes venas, ne tenues pluviæ, atriorve potentia rapidi ſolis, aut penetrabile frigus Boreæ adurat* eam. *Adeò* ille *multum juvat arva, qui frangit inertes glebas raſtris, trahitque vimineas crates (neque flava Ceres nequicquam ſpectat illum* ab *alto Olympo) et,* ille etiam juvat arva *qui rurſus perrumpit tellurem quæ ſuſcitat terga, proſciſſo æquore, aratro verſo in obliquum, frequenſque exercet* eam, *atque imperat arvis. Agricolæ,* orate Deos *humida ſolſtitia, atque ſerenas hiemes. Farra* ſunt *lætiſſima,* et *ager* eſt *lætus hiberno pulvere. Myſia jactat ſe tantum nullo cultu, et Gargara ipſa mirantur ſuas meſſes.*

TRANSLATION.

Often too it has been of uſe to ſet Fire to barren Lands, and burn light Stubble in crackling Flames: Whether the Land from thence receives ſecret Strength and rich Nouriſhment, *as is the Caſe with Land that is poor*; or whether every vicious Diſpoſition is exhaled by the Fire, and the ſuperfluous Moiſture ſweats off, *as it happens if the Soil be watery*; or whether the Heat opens more Paſſages, and ſecret Pores, through which the Sap may be derived into the new-born Herbs, *which is the Caſe of the ſtiff Clay*; or whether it hardens more, and binds the gaping Veins, *as happens to a ſpungy Soil*; that the ſmall Showers, or keen Influence of the violent Sun, or penetrating Cold of Boreas may not † hurt it.

He too greatly improves the Lands who breaks the ſluggiſh Clods with Harrows, and drags Oſier Hurdles over them (nor does yellow Ceres view him with an unpropitious Eye from high Olympus) and he alſo who, after the Plain has *once* been torn, again breaks through the Land that raiſes up its Ridges, *and gives it a ſecond Furrow,* turning the Plough acroſs, and vexes it with frequent Exerciſe, and rules his Lands imperiouſly.

Pray, ye Swains, for moiſt Summers, and ſerene Winters. In Winter's Duſt moſt joyful is the Corn, joyful is the Field. This improves *the fertile* Myſia more than all her Culture, and *hence* even Gargarus admires his own Harveſts.

† *Scorch it.*

NOTES.

100. *Solſtitia.* Generally applied by the Poets to ſignify the Summer Solſtice. See *La Cerda.*

102. *Myſia.* There were two Countries of this Name; the one in *Europe*, between *Macedonia*, *Thrace*, and *Dacia*; and the other in the Weſt of *Aſia*, bounding *Troas* on the inland Sides. This laſt is here meant.

103. *Gargara.* A Part of Mount *Ida*, and a City in *Troas.*

115. *Incertis*

Quid dicam de illo, *qui, semine jacto, cominùs insequitur arva, ruitque cumulos malè pinguis arenæ? deinde inducit fluvium, sequentesque rivos satis? et cum exustus ager æstuat morientibus herbis, ecce, elicit undam supercilio clivosi tramitis: illa* unda, *cadens per lêvia saxa, ciet raucum murmur temperatque arentia arva scatebris. Quid* dicam de eo, *qui, ne culmus procumbat gravidis aristis, depascit luxuriem segetum in tenerâ herbâ, cum primùm sata æquant sulcos? quique deducit collectum humorem paludis bibulâ arenâ? præsertim si amnis abundans incertis mensibus exit, et tenet omnia latè obducto limo, unde cavæ lacunæ sudant tepido humore. Nec tamen (cum labores hominumque boumque sint experti hæc* mala *versando terram) improbus anser, Strymoniæque grues, et intyba amaris fibris, officiunt nihil, aut umbra nocet* nihil. *Pater* Deorum *ipse haud voluit viam colendi* terram *esse facilem, primusque movit agros per artem, acuens mortalia corda curis:*

Quid dicam, jacto qui semine cominùs arva
Insequitur cumulosque ruit malè pinguis arenæ?
Deinde satis fluvium inducit, rivosque sequentes?
Et, cum exustus ager morientibus æstuat herbis,
Ecce, supercilio clivosi tramitis undam
Elicit: illa cadens raucum per lêvia murmur
Saxa ciet, scatebrisque arentia temperat arva.
Quid, qui, ne gravidis procumbat culmus aristis,
Luxuriem segetum tenerâ depascit in herbâ,
Cum primùm sulcos æquant sata? quique paludis
Collectum humorem bibulâ deducit arenâ?
Præsertim incertis si mensibus amnis abundans
Exit, et obducto latè tenet omnia limo:
Unde cavæ tepido sudant humore lacunæ.
Nec tamen (hæc cum sint hominumque boumque labores
Versando terram experti) nihil improbus anser,
Strymoniæque grues, et amaris intyba fibris
Officiunt, aut umbra nocet. Pater ipse colendi
Haud facilem esse viam voluit, primusque per artem
Movit agros, curis acuens mortalia corda;

TRANSLATION.

Why should I speak *of him*, who immediately after sowing the Seed persecutes the Lands *anew*, and levels the Heaps of barren Sand? Then on the springing Corn derives the Stream and ductile Rills? And when the Field is scorched with raging Heat, the Herbs all dying, lo from the Brow of a hilly Tract he decoys the Torrent: Which falling down the smooth-*worn* Rocks, awakes the hoarse Murmur, and with gurging Streams allays the thirsty Lands.

Why *of him* who, left the Stalk with *over*-loaded Ears fall to the Ground, feeds down the Luxuriance of the Crop in the tender Blade, when first the springing Corn is equal with the Furrow? And who drains from soaking Sand the collected Moisture of the Marsh? Chiefly when, in the variable *rainy* Months, the overflowing River bursts *from its Banks* away, and overspreads all around with slimy Mud, whence the hollow Dykes sweat with tepid Vapour.

Nor after all (when the Labours of Men and Oxen have thus been tried in cultivating the Ground) does the destroying Goose, the Strimonian Cranes, and Succory with its bitter Roots nought hurt *the groaning Corn*, or *nought* the Shade injure. Either *Jove* himself willed the Ways of Tillage not to be easy, and first commanded to cultivate the Fields by Art, whetting the Minds of Mor-

NOTES.

115 *Incertis mensibus.* i. e. *In those Months when the Weather is more variable.*

118. *Cum sint, &c.* Servius, and the whole Herd of Interpreters after him, explain these Words thus: *Though the Labours of Men and Oxen have proved all these Evils.* But the first Sense that offered in reading the Passage is what is given in the Translation: Which seems to agree full better with the Context, since the Poet does not so much insist on the bad Qualities of Land, as on the Means of meliorating and correcting them.

119. *Improbus anser.* Columella, Lib. VIII. 13. observes of the Goose, *Quicquid tenerum contigere potest carpit.* And *Pallad.* Lib. I. 23. *Anserum stercus satis omnibus inimicum est.*

123. *Movit.* Literally, *Stirred or solicited*, i. e. *He taught or commanded Mortals to cultivate the Ground.*

127. *In*

Nec torpere gravi paſſus ſua regna veterno.
Ante Jovem nulli ſubigebant arva coloni:
Nec ſignare quidem, aut partiri limite campum
Fas erat. In medium quærebant; ipſaque tellus
Omnia liberiùs, nullo poſcente, ferebat.
Ille malum virus ſerpentibus addidit atris,
Prædarique lupos juſſit, pontumque moveri;
Mellaque decuſſit foliis, ignemque removit,
Et paſſim rivis currentia vina repreſſit:
Ut varias uſus meditando extunderet artes
Paulatim, et ſulcis frumenti quæreret herbam,
Et ſilicis venis abſtruſum excuderet ignem.
Tunc alnos primùm fluvii ſenſere cavatas:
Navita tum ſtellis numeros et nomina fecit,
Pleïadas, Hyadas, claramque Lycaonis Arcton.
Tum laqueis captare feras, et fallere viſco,
Inventum; et magnos canibus circumdare ſaltus.
Atque alius latum fundâ jam verberat amnem,
Alta petens: pelagoque alius trahit humida lina,
Tum ferri rigor, atque argutæ lamina ſerræ:

nec eſt *paſſus ſua regna torpere gravi veterno. Ante Jovem nulli coloni ſubigebant arva; nec quidem erat fas ſignare, aut partiri campum limite. Quærebant victum in medium; telluſque ipſa ferebat omnia liberiùs, nullo poſcente. Ille* Jupiter *addidit malum virus atris ſerpentibus, juſſitque lupos prædari, pontumque moveri; decuſſitque mella foliis, removitque ignem, et repreſſit vina currentia paſſim rivis: ut meditando uſus extunderet varias artes paulatim, et quæreret herbam frumenti ſulcis, et excuderet abſtruſum ignem venis ſilicis. Tunc primùm fluvii ſenſere cavatas alnos: tum navita fecit numeros et nomina ſtellis,* appellans *Pleïadas, Hyadas, claramque Arcton* filiam *Lycaonis. Tum* eſt *inventum captare feras laqueis, et fallere* aves *viſco; et circumdare magnos ſaltus canibus. Atque alius jam verberat latum amnem fundâ, petens alta, aliuſque trahit humida lina pelago. Tum rigor ferri, atque lamina argutæ ſerræ* venere:

TRANSLATION.

tals with Care; nor ſuffered he his Reign to lie inactive in heavy Sloth. Before Jove no Huſbandmen ſubdued the Fields; nor was it ſo much as lawful to mark out, or by Limits divide the Ground. They enjoyed all Things in common, and Earth of herſelf produced every Thing freely, without any Solicitation. He infuſed the noxious Poiſon into the horrid Serpent, commanded the Wolves to prowl, and the Sea to be put into Commotion; he ſhook the Honey from the Leaves, removed Fire *out of Mortals Sight*, and reſtrained the Wine that ran commonly in Rivulets: That Experience by Dint of Thought might gradually hammer out the various Arts *of Life*, in Furrows ſeek the Blade of Corn, and from the Veins of Flint ſtrike out the hidden Fire. Then firſt the Rivers felt the hollowed Alders: Then the Seaman gave the Stars their Numbers and their Names, the Pleiades, Hyades, and the bright Bear of Lycaon. Then was invented the catching of wild Beaſts in Toyls, and the deceiving with Bird-lime, and the encompaſſing the ſpacious Lawns with Hounds. And now one, ſeeking the Depths, laſhes the broad River with his Caſting-net: And on the Sea another drags his humid Lines along. Then the rigid Force of Steel, and the

NOTES.

127. *In medium quærebant.* They made Acquiſition for the public, or common Stock.

136. *Cavatas alnos.* The firſt Veſſels were nothing but Hulks coarſely hollowed out of Trees.

138. *Lycaonis Arcton.* The *Urſa Major*, called *Lycaon's Bear*, becauſe his Daughter *Caliſto* was transformed by *Juno* into a Bear, and by *Jove*, to whom ſhe had been kind, tranſlated to the Stars.

146. *Improbus,*

(nam primi homines ſcindebant fiſſile lignum cuneis) tum variæ artes venere. Improbus labor vincit omnia, et egeſtas urgens in duris rebus. Ceres prima inſtituit mortales vertere terram ferro: cum jam glandes atque arbuta ſacræ ſilvæ deficerent, et Dodona negaret victum. Et mox labor eſt additus frumentis: ut mala rubigo eſſet culmos, ſegniſque carduus horreret in arvis. Segetes intereunt; aſpera ſilva ſubit, lappæque, tribulique: interque nitentia culta arva, infelix lolium et ſteriles avenæ dominantur. Quòd niſi inſectabere terram aſſiduis raſtris, et terrebis aves ſonitu, et premes umbras opaci ruris falce, vocaveriſque imbrem votis; heu, fruſtra ſpectabis magnum acervum alterius, ſolaberequè famem concuſſâ quercu in ſilvis. Et eſt dicendum, quæ arma ſint duris agreſtibus; ſine queis meſſes potuere nec ſeri, nec ſurgere. Primùm vomis, et grave robur inflexi aratri,

(Nam primi cuneis ſcindebant fiſſile lignum)
Tum variæ venere artes. Labor omnia vincit
Improbus, et duris urgens in rebus egeſtas.
Prima Ceres ferro mortales vertere terram
Inſtituit: cum jam glandes, atque arbuta ſacræ
Deficerent ſilvæ, et victum Dodona negaret.
Mox et frumentis labor additus: ut mala culmos
Eſſet rubigo, ſegniſque horreret in arvis
Carduus. Intereunt ſegetes; ſubit aſpera ſilva,
Lappæque, tribulique: interque nitentia culta
Infelix lolium et ſteriles dominantur avenæ.
Quòd niſi et aſſiduis terram inſectabere raſtris,
Et ſonitu terrebis aves, et ruris opaci
Falce premes umbras, votiſque vocaveris imbrem;
Heu, magnum alterius fruſtra ſpectabis acervum;
Concuſſâque famem in ſilvis ſolabere quercu.
Dicendum, et quæ ſint duris agreſtibus arma; 160
Queis ſine nec potuere ſeri, nec ſurgere meſſes.
Vomis, et inflexi primùm grave robur aratri,

TRANSLATION.

ſtic Lingot of the grating Saw (for the firſt *Mortals* clove the fiſſile Wood with Wedges) then various Arts enſued. Inceſſant Labour and Want, in Hardſhips urgent, ſurmounted every Obſtacle. Firſt Ceres taught Mortals with Steel to turn the Ground: When now the Maſte and Arbutes of the ſacred Wood failed, and Dodona denied *her wonted* Suſtenance. Soon too was Diſtreſs inflicted on the Corn: That noxious Mildew ſhould eat the Stalks, and the lazy *uſeleſs* Thiſtle ſhoot up *its* horrid *Spikes* in the Field. The Crops of Corn die; Burs and Caltrops, a rugged prickly Wood, ſucceed: And, amidſt the *gay* ſhining Fields, unhappy Darnels and barren *wild* Oats bear ſway. But unleſs you both vex the Ground with aſſiduous Harrows, fright away the Birds with Noiſe, and with the Pruning-kniſe reſtrain the Shades of the darkened Field, and by Prayers call down the Showers: alas, *while thy Labour proves* in vain, thou ſhalt view another's ample Store, and in the Woods ſolace thy Hunger by ſhaking *Acorns* from the Oak.

We muſt alſo deſcribe what are the Inſtruments uſed by the hardy Swain; without which the Crops could neither be ſown nor ſpring. Firſt the Share, and heavy Timber of the Plough, and the ſlow rolling Wains of the Eleuſinian

NOTES.

146. *Improbus.* Indefatigable, or unwearied, as Æn. XII. 687.

Fertur in abruptum magno mons improbus actu.

150. *Labor additus.* Labor here I take to ſignify *Calamity* or *Diſtreſs*; and *additus* has the Senſe of *datus* or *aſſignatus*, as *Hor.* 3. Lib. Ode IV. 78.

Incontinentis nec Titys jecur.

Relinquit ales, nequitiæ additus Cuſtos.

So Æn. VI. 90.

—Nec Teucris addita Juno Uſquam aberit.

158. *Spectabis.* The *Mediceæ* Manuſcript reads *exſpectabis.*

163. *Eleu-*

Tardaque Eleuſinæ matris volventia plauſtra,
Tribulaque, traheæque, et iniquo pondere raſtri:
Virgea præterea Celei, viliſque ſupellex,
Arbuteæ crates, et myſtica vannus Iacchi.
Omnia quæ multò ante memor proviſa repones;
Si te digna manet divini gloria ruris.
Continuò in ſilvis magnâ vi flexa domatur
In burim, et curvi formam accipit ulmus aratri.
Huic à ſtirpe pedes temo protentus in octo,
Binæ aures, duplici aptantur dentalia dorſo.
Cæditur et tilia ante jugo levis, altaque fagus;
Stivaque, quæ currus à tergo torqueat imos.
Et ſuſpenſa focis explorat robora fumus.
Poſſum multa tibi veterum præcepta referre,
Ni refugis, tenueſque piget cognoſcere curas.
Area cum primis ingenti æquanda cylindro,

tardaque volventia plauſtra Eleuſinæ matris Cereris, *tribulaque, traheæque, et raſtri iniquo pondere: præterea virgea viliſque ſupellex Celei, arbuteæ crates, et myſtica vannus Iacchi. Omnia quæ proviſa multo antè* tu *memor repones, ſi digna gloria divini ruris manet te. Continuò in ſilvis flexa ulmus domatur magnâ vi in burim, et accipit formam curvi aratri. Huic* buri *temo, protentus à ſtirpe in octo pedes, binæ aures,* et *dentalia duplici dorſo aptantur. Et ante levis tilia cæditur jugo, altaque fagus, ſtivaque, quæ torqueat imos currus à tergo. Et fumus explorat* illa *robora ſuſpenſa focis. Poſſum referre tibi multa præcepta veterum, ni refugis, pigetque* te *cognoſcere* tam *tenues curas. Cum primis area* eſt *æquanda ingenti cylindro,*

TRANSLATION.

Mother Ceres, the Planks and Sleds *for preſſing out the Corn*, and the Harrows of unwieldy Weight: Beſides the mean Oſier Furniture of Celus, Arbute Hurdles, and the myſtic Van of Bacchus. All which with mindful Foreſight you will provide long before-hand, if the bliſsful Country has due Honour in Store for thee. Straight in the Woods a *ſtubborn* Elm bent with vaſt Force is ſubdued into the Plough-tail, and receives the Form of the crooked Plough. To this at the lower End are fitted a Beam extended eight Feet in Length, two Earth-boards, and Share-beams with their double Back. The light Lime-tree alſo is felled before-hand for the Yoke, and the tall Beech, and the Plough-ſtaff, to turn the Bottom of the Carriage behind. And the Smoke ſeaſons the Wood hung up in Chimnies.

I can recite to you many Precepts of the Ancients, unleſs you decline them, and think it not worth while to learn theſe trifling Cares. The Threſhing-floor chiefly muſt be levelled with the huge cylindric Roller, and wrought with the

NOTES.

163. *Eleuſinæ matris*, i. e. *Such as were invented by* Ceres, *who was worſhipped at* Eleuſis *in* Attica.

164. *Tribula.* The *Tribulum*, or *Tribula*, was an Inſtrument uſed by the Ancients to threſh their Corn. It was a Kind of Plank or Waggon, pointed with Stones or Pieces of Iron, with a Weight laid upon it; and ſo was drawn over the Corn by Oxen. Thus it is deſcribed by *Varro*: *Id fit è tabula lapidibus, aut ferro aſperata, quo impoſito auriga, aut pondere gravi, trahitur jumentis junctis, ut diſcutiat è ſpica grana.*

164. *Trabeæque.* The *Trahea* again was a Carriage without Wheels, uſed for the ſame Purpoſe as the former.

165. *Celei.* Celeus was the Father of *Triptolemus*, whom *Ceres*, as has been ſaid, inſtructed in Huſbandry,

168. *Si te digna manet*, &c. Literally, *If due Honour awaits thee from the divine Country*; i. e. *If thou expecteſt to ſee thy bleſt rural Labours crowned with due Honour.* The *Country* or *Country-life* is called *divine*, becauſe of its Innocence and divine Pleaſures.

172. *Duplici dentalia dorſo.* See at the End of Mr. *Martin*'s firſt Georgic a Draught of a Plough, ſuch as is uſed at this Day in *Mantua*; pretty much the ſame with that which *Virgil* here deſcribes. There the Share beams (*dentalia*) joined to the two Handles, form that Shape which *Virgil* calls the *double Back.*

173. *Levis.* Light, that it may not oppreſs the Oxen with its Weight.

174. *Currus.* The Plough is ſo called, becauſe it ran upon Wheels, as do ſeveral modern ones, particularly that of *Mantua* above mentioned.

187. *Nux.*

et vertenda manu, et ſolidanda tenaci cretâ; ne herbæ ſubeant, neu victa pulvere fatiſcat. Tum variæ peſtes illudunt: ſæpe exiguus mus poſuitque domos ſub terris, atque fecit horrea: aut talpæ, capti oculis, fodêre cubilia. Bufoque inventus cavis, et plurima alia *monſtra, quæ terræ ferunt: circulioque, atque formica, metuens inopi ſenectæ, populat ingentem acervum farris. Tu item contemplator, cum* in *ſilvis, plurima nux induet ſe in florem, et curvabit olentes ramos: ſi fetus* harum *ſuperant, pariter frumenta ſequentur, magnaque tritura veniet cum magno calore. At ſi umbra exuberat luxuriâ foliorum, nequicquam area teret culmos pingues paleâ. Vidi equidem multos* homines *ſerentes medicare ſemina, et priùs perfundere* ea *nitro et nigrâ amurcâ, ut fetus eſſet grandior fallacibus ſiliquis. Et, quamvis properata exiguo igni maderent,*

Et vertenda manu, et cretâ ſolidanda tenaci;
Ne ſubeant herbæ, neu pulvere victa fatiſcat. 180
Tum variæ illudunt peſtes: ſæpe exiguus mus
Sub terris poſuitque domos, atque horrea fecit:
Aut oculis capti fodêre cubilia talpæ.
Inventuſque cavis bufo, et quæ plurima terræ
Monſtra ferunt: populatque ingentem farris acervum 185
Curculio, atque inopi metuens formica ſenectæ.
Contemplator item, cum ſe nux plurima ſilvis
Induet in florem, et ramos curvabit olentes:
Si ſuperant fetus, pariter frumenta ſequentur,
Magnaque cum magno veniet tritura calore. 190
At ſi luxuriâ foliorum exuberat umbra,
Nequicquam pingues paleâ teret area culmos.
Semina vidi equidem multos medicare ſerentes,
Et nitro priùs, et nigrâ perfundere amurcâ,
Grandior ut fetus ſiliquis fallacibus eſſet. 195
Et, quamvis igni exiguo properata maderent,

TRANSLATION.

Hand, and conſolidated with binding Chalk; that Weeds may not ſpring up, and that overpowered with Drought it may not chap. Then various Peſts mock *your Hopes:* Oftentimes the tiny Mouſe has built its Cell, and made its Granaries: Or the Moles, deprived of Sight, have dug their Lodges under Ground. And in the Cavities has the Toad been found, and Vermin, which the Earth produces in Abundance: The Weevil plunders vaſt Heaps of Corn, and the Ant, fearful of indigent Old age.

Obſerve alſo, when the Almond ſhall cloathe itſelf abundantly with Bloſſoms in the Woods, and bend its fragrant Boughs: If the riſing Fruit exceed *the Leaves* in Number, in like Quantity the Corn will follow, and a great Threſhing with great Heat will enſue. But, if the ſhady Boughs abound with Luxuriance of Leaves, in vain the Floor ſhall bruiſe the Stalks fertile *only* in Chaff.

It is true I have ſeen many Sowers artificially prepare their Seeds, and ſteep them firſt in Nitre and black Lees of Oil, that the Produce might be larger in the fallacious Pods. And though, to precipitate them, they were ſoaked over a ſlow

NOTES.

187. *Nux.* By this Interpreters generally underſtand the Almond-tree, agreeably to what is ſaid of it in other Authors. *Iſid.* Lib. XVII. 47. *Amygdala nomen Græcum eſt, quæ Latine nux longa vocatur—de qua Virgilius, cum ſe nux plurima ſilvis induet in florem.* So *Theophyl. in Natural. Prob.* Cap. 17. Ὅτα πην αμυγδαλην, &c. *Amygdalum cerne fructu ingraveſcentem, adeo ut præ fetu et exuberantia incurvetur, et terram pene contingat. Eſt hoc, O Polycrates, argumentum maximum fertilitatis.* Plut. Lib. II. *de Vita Moyſis,* Γινεται μεστοι ἐ των, &c. *Fertur è vernis arboribus prima florere Amygdalus preventum prænuntians fructum arborum.* Mr. *Martin* however contends it is to be meant of the Walnut-tree.

192. *Nequicquam.* Servius renders *nequicquam pingues* by *non pingues*, but it may juſtly be queſtioned whether *Virgil* ever uſes the Word in that Senſe; thoſe other Examples which *Servius* produces are very dubious.

200. *Sub-*

Vidi lecta diu, et multo ſpectata labore
Degenerare tamen: nî vis humana quotannis
Maxima quæque manu legeret. Sic omnia fatis
In pejus ruere, ac retrò ſublapſa referri;
Non aliter, quàm qui adverſo vix flumine lembum
Remigiis ſubigit, ſi brachia forte remiſit,
Atque illum in præceps prono rapit alveus amni.
Præterea tam ſunt Arcturi ſidera nobis,
Hœdorumque dies ſervandi, et lucidus Anguis;
Quam quibus in patriam ventoſa per æquora vectis
Pontus et oſtriferi fauces tentantur Abydi.
Libra diei ſomnique pares ubi fecerit horas,
Et medium luci atque umbris jam dividet orbem;
Exercete viri tauros, ſerite hordea campis,
Uſque ſub extremum brumæ intractabilis imbrem.
Nec non et lini ſegetem, et Cereale papaver
Tempus humo tegere, et jamdudum incumbere raſtris,
Dum ſiccâ tellure licet, dum nubila pendent.

vidi ea, *diu lecta, et ſpectata multo labore, degenerare tamen: niſi humana vis quotannis legeret quæque maxima manu. Sic* vidi *omnia ruere fatis in pejus, ac ſublapſa retrò referri: Non aliter quam* nauta, *qui vix ſubigit lembum remigiis adverſo flumine, ſi forte remiſit brachia,* ruit *atque alveus rapit illum in præceps prono amni. Præterea tam ſidera Arcturi, dieſque hœdorum ſunt* ob-*ſervandi nobis, et* etiam *lucidus Anguis; quam* nautis, *quibus, vectis per ventoſa æquora in patriam, pontus et fauces oſtriferi Abydi tentantur. Ubi libra fecerit horas diei ſomnique pares, et jam dividet medium orbem luci atque umbris; viri, exercete tauros, ſerite hordea campis, uſque ſub extremum imbrem intractabilis brumæ. Nec non* eſt *tempus tegere et ſegetem lini, et Cereale papaver humo, et jamdudum incumbere raſtris, dum licet ſiccâ tellure, dum nubila pendent.*

TRANSLATION.

Fire, ſelected long, and proved with much Labour, yet have I ſeen them degenerate: Unleſs human Induſtry with the Hand culled out the largeſt every Year. Thus all Things, by Deſtiny, haſte into Decay, and, gliding away, inſenſibly are driven backward: Not otherwiſe than he who rows his Boat with much ado againſt the Stream, if by chance he ſlackens his Arms, *is inſtantly gone*, and the Tide hurries him headlong down the River.

Further, the Stars of Arcturus, and the Days of the Kids, and the ſhining Dragon muſt be as much obſerved by us; as by thoſe, who, homeward borne acroſs the Main, attempt the *Euxine* Sea, and the Streights of Oyſter-breeding Abydus.

When *Libra* makes the Hours of Day and Night equal, and now divides the Globe in the Middle between Light and Shades; *then* work your Bullocks, ye Swains, ſow Barley in the Fields, till towards the laſt Shower of the inclement Winter-ſolſtice. *Then* too is the Time to hide in the Ground a Crop of Flax, and the Poppy of Ceres, and high Time to ply your Harrows, whilſt, the Ground *yet* dry, you may, whilſt the Clouds are *yet* ſuſpended.

NOTES.

200. *Sublapſa.* Signifies *gliding inſenſibly*, as Æn. XII. 686.

——————*Seu turbidus imber*
Proluit, aut annis ſolvit ſublapſa vetuſtas.

203. *Atque, &c.* Moſt Interpreters explain *atque* by *ſtatim*, upon the Authority of *A. Gellius.* But, as none of them have produced any parallel Example from a claſſical Author, I have ventured to recede from the common Explication, by ſuppoſing an Ellipſis which every one will eaſily ſupply in the Reading. Thus: *Omnia in pejus ruere, ac retrò ſublapſa referri, non aliter quàm ille* ruit ac retrò ſublapſus refertur, *&c.* As the ingenious Author of the Eſſay on the Georgics had conſidered the Paſſage in the ſame Light, I have ſupplied the Ellipſis with his Words.

212. *Cereale papaver.* Probably the white Poppy, whoſe Seed was ſerved up by the Ancients with the Deſert, *Plin.* XIX. 8. *Servius* aſſigns ſeveral Reaſons why the Poppy is called *Ceres*'s: But all of them appear fabulous. It is ſufficient for explaining the Author to know that Poppies were conſecrated to

Eſt ſatio fabis vere: tum putres ſulci accipiunt te quoque, Medica: et annua cura venit milio; cum candidus taurus aperit annum auratis cornibus, et canis, cedens averſo aſtro, occidit. At ſi exercebis humum in triticeam meſſem, robuſtaque farra, inſtabiſque ariſtis ſolis: Eoæ Atlantides Pleiades *abſcondantur tibi, Gnoſiaque ſtella ardentis coronæ decedat ante, quàm committas debita ſemina ſulcis, quàmque properes credere ſpem anni invitæ terræ. Multi cœpere ante occaſum Maiæ; ſed exſpectata ſeges eluſit illos vanis ariſtis. Verò ſi ſeres viciamque, vilemque faſelum, nec aſpernabere curam Peluſiacæ lentis; cadens Bootes mittet haud obſcura ſigna tibi. Incipe, et extende ſementem ad medias pruinas.*

Vere fabis ſatio: tum te quoque, Medica, putres
Accipiunt ſulci: et milio venit annua cura;
Candidus auratis aperit cum cornibus annum
Taurus, et averſo cedens Canis occidit aſtro.
At ſi triticeam in meſſem robuſtaque farra
Exercebis humum, ſoliſque inſtabis ariſtis;
Ante tibi Eoæ Atlantides abſcondantur,
Gnoſiaque ardentis decedat ſtella Coronæ,
Debita quàm ſulcis committas ſemina; quàmque
Invitæ properes anni ſpem credere terræ.
Multi ante occaſum Maiæ cœpere; ſed illos
Exſpectata ſeges vanis eluſit ariſtis.
Si verò viciamque ſeres, vilemque faſelum,
Nec Peluſiacæ curam aſpernabere lentis;
Haud obſcura cadens mittet tibi ſigna Bootes.
Incipe, et ad medias ſementem extende pruinas.

TRANSLATION.

In the Spring is the Sowing of Beans: Then thee too, O Medic *Plant!* the rotten Furrows receive, and Millet comes, an annual Care; when the bright Bull with gilded Horns opens the Year, and the Dog ſets, giving Way to the backward Star. But if you labour the Ground for a Wheat-harveſt, and ſtrong Grain, and are bent on bearded Ears alone; let the Pleiades in the Morning be ſet, and let the Gnoſian Star of *Ariadne*'s blazing Crown emerge from the Sun, before you commit to the Furrows the Seed deſigned, and before you haſten to truſt the unwilling Earth with the Hopes of the Year. Many have begun before the Setting of Maia; but the expected Crop hath mocked them with empty Ears. But if you are to ſow Vetches, and mean Kidney-beans, nor deſpiſe the Care of the Egyptian Lentil; ſetting Bootes will afford thee Signs not obſcure. Begin, and extend thy Sowing to the Middle of the Froſts.

NOTES.

Ceres, and that moſt of her Statues are adorned with them.

215. *Medica.* Burgundy Trefoil, or *Medic-fodder*, ſo called, becauſe it was brought from *Media* into *Greece*.

216. *Annua cura.* The annual Care, in Oppoſition to the *Medic* Plant which laſts many Years; *Pliny* ſays it laſts thirty.

218. *Averſo aſtro.* The backward Star or Conſtellation, *viz.* of the Bull, ſo called becauſe he riſes backwards.

221. *Eoæ Atlantides.* The *Pleiades* are called *Atlantides*, becauſe they were fabled to be the Daughters of *Atlas*. *Eoæ*, in the Morning, *i. e.* when they ſet or go below our weſtern Horizon about the Sun-riſing, which is called their *Coſmical Setting*.

222. *Gnoſia ſtella coronæ.* Ariadne's Crown, ſo called from *Gnoſus*, a City of *Crete*, where *Minos*, the Father of *Ariadne*, reigned.

222. *Decedat.* I have followed the Stream of the Commentators in rendering this Word by *emerges*, viz. *from the Sun*, i. e. *riſes heliacally*: becauſe the heliacal Riſing of this Conſtellation, and not the Setting, happens at the Time here mentioned by *Virgil*, though I believe the Word is hardly to be found any where elſe in this Senſe.

225. *Maiæ.* Maia, one of the *Pleiades*, here put for the whole.

227. *Vilem.* Becauſe they were very common among them, and therefore of little Eſtimation.

229. *Cadens Bootes.* About the Beginning of *November*.

Idcircò certis dimenſum partibus orbem
Per duodena regit mundi Sol aureus aſtra.
Quinque tenent cœlum zonæ: quarum una coruſco
Semper Sole rubens, et torrida ſemper ab igni:
Quam circum extremæ dextrâ lævâque trahuntur,
Cæruleâ glacie concretæ, atque imbribus atris.
Has inter mediamque, duæ mortalibus ægris
Munere conceſſæ Divûm: et via ſecta per ambas,
Obliquus quà ſe ſignorum verteret ordo.
Mundus ut ad Scythiam Riphæaſque arduus arces
Conſurgit; premitur Libyæ devexus in Auſtros.
Hic vertex nobis ſemper ſublimis: at illum
Sùb pedibus Styx atra videt Maneſque profundi.
Maximus hìc flexu ſinuoſo elabitur anguis
Circum, perque duas in morem fluminis Arctos:
Arctos Oceani metuentes æquore tingi.
Illic, ut perhibent, aut intempeſta ſilet nox
Semper, et obtentâ denſantur nocte tenebræ;

Idcircò aureus ſol regit orbem dimenſum certis partibus, per duodena aſtra mundi. Quinque zonæ tenent cœlum: quarum una eſt *ſemper rubens coruſco ſole, et ſemper torrida ab igni: circum quam extremæ* zonæ *trahuntur dextrâ lævâque* parte, *concretæ cæruleâ glacie, atque atris imbribus. Inter has mediamque* zonam, *duæ* ſunt *conceſſæ ægris mortalibus munere Divûm, et via* eſt *ſecta per ambas, quà obliquus ordo ſignorum verteret ſe. Ut mundus conſurgit arduus ad Scythiam Riphæaſque arces*; ita *premitur devexus in Auſtros Libyæ. Hic vertex nobis* eſt *ſemper ſublimis: at atra Styx videt, profundique manes* vident *illum ſub pedibus. Hìc* ad ſuperiorem polum *maximus anguis elabitur circum ſinuoſo flexu, inque morem fluminis per duas Arctos, Arctos, metuentes tingi æquore Oceani. Illic, ut perhibent, aut intempeſta nox ſemper ſilet, et tenebræ denſantur nocte obtentâ;*

TRANSLATION.

For this Purpoſe the golden Sun, through the twelve Conſtellations of the World, rules the Globe meaſured out into certain Portions. Five Zones embrace the Heavens: Whereof one is ever glowing with the flaſhy Sun, and ſcorched for ever by his Fire: Round which *two others* on the Extremities *of the Globe* to right and left are extended, *pinched and* frozen up with cærulean Ice, and horrid Showers *of Snow*. Between theſe and the middle *Zones*, two by the Bounty of the Gods are given to weak Mortals, and a Path cut thro' both, where the Series of the Signs might revolve obliquely. As the World riſes up on high towards Scythia and the Riphæan Hills; *ſo* bending towards the Southwinds of Libya it is depreſſed. The one Pole to us is ſtill elevated: But the other under our Feet is ſeen by gloomy Styx and the infernal Ghoſts. Here, after the Manner of a River, the huge Dragon glides away with tortuous Windings, around and through between the two Bears, the Bears that fear to be dipt in the Ocean. There, as they report, either dead Night for ever reigns in Silence, and, outſpread, wraps

NOTES.

232. *Mundi.* Either *orbem mundi*, or rather *aſtra mundi*; as Æn. IX. 93.

Filius huic contra, torquet qui ſidera mundi.

236. *Concretæ.* Frozen up as *concretum flumen*, or *thick and foggy*, as *Cicero* ſays, *Craſſus hic et concretus acer.* Dr. *Trapp* tranſlates it, *ſtiff*, which, however it may agree to *cærulea glacie*, is incongruous to *atris imbribus*, and therefore he adopts another Epithet, *black with lowering Clouds. Imber*, it is true, ſometimes ſignifies *Clouds fraught with Rain*, as Æn. III. 193.

Tum mihi cæruleus ſupra caput aſtitit imber.

But here I am inclined to think it means *Snows*, as being joined with Ice, and becauſe of the Epithet *concretæ*. In this *Senſe Virgil*'s Deſcription of the two frigid Zones agrees with that of other Poets, *Ov. Met.* I. 50. *Nix regit alta duos.*

248. *Et obtentâ*, &c. Literally, *And, Night being outſtretched, Darkneſs is thickened.*

aut Aurora redit à nobis, reducitque diem: ubique primus ſol oriens afflavit nos anhelis equis, illic rubens veſper accendit ſera lumina. Hinc poſſumus prædiſcere tempeſtates dubio cœlo, hinc poſſumus prædiſcere *diemque meſſis, tempuſque ſerendi; et quando conveniat impellere infidum marmor remis: quando* conveniat *deducere armatas claſſes, aut evertere tempeſtivam pinum ſilvis. Nec fruſtra ſpeculamur obitus et ortus ſignorum, annumque parem quatuor diverſis temporibus. Si quando frigidus imber continet agricolam* domi; tempus *datur maturare multa, quæ mox forent properanda cœlo ſereno. Arator procudit durum dentem obtuſi vomeris,* et *cavat lintres arbore: impreſſit aut ſignum pecori, aut numeros acervis* frugum. *Alii exacuunt vallos, bicorneſque furcas, atque parant Amerina retinacula lentæ viti. Nunc facilis fiſcina texatur rubeâ virgâ: nunc torrete fruges igni, nunc frangite ea* molari *ſaxo.*

Aut redit à nobis Aurora, diemque reducit:
Noſque ubi primus equis Oriens afflavit anhelis,
Illic ſera rubens accendit lumina Veſper.
Hinc tempeſtates dubio prædiſcere cœlo
Poſſumus, hinc meſſiſque diem, tempuſque ſerendi;
Et quando infidum remis impellere marmor
Conveniat: quando armatas deducere claſſes,
Aut tempeſtivam ſilvis evertere pinum.
Nec fruſtra ſignorum obitus ſpeculamur et ortus,
Temporibuſque parem diverſis quatuor annum.
Frigidus agricolam ſi quando continet imber,
Multa, forent quæ mox cœlo properanda ſereno,
Maturare datur. Durum procudit arator
Vomeris obtuſi dentem: cavat arbore lintres:
Aut pecori ſignum, aut numeros impreſſit acervis.
Exacuunt alii vallos, furcaſque bicornes;
Atque Amerina parant lentæ retinacula viti.
Nunc facilis rubeâ texatur fiſcina virgâ:
Nunc torrete igni fruges, nunc frangite ſaxo.

TRANSLATION.

all Things up in Darkneſs; or elſe Aurora returns *thither* from us, and brings *them* back the Day: And, when the riſing *Sun* firſt breathes on us with panting Steeds, there ruddy Veſper lights up his late Illuminations.

Hence we are able to foreknow the Seaſons when the Sky is dubious, hence the Days of Harveſt, and the Time of ſowing; and when it is proper to ſweep the faithleſs Sea with Oars, when to launch the armed Fleets, or to fell the Pine-tree in the Woods in Seaſon. Nor in vain do we ſtudy the Settings and the Riſings of the Signs, and the Year equally divided into four different Seaſons.

If at any time a bleak Shower confines the Huſbandman, then is his Time to provide many Things, which, as ſoon as the Sky is ſerene, muſt be done precipitantly. *Then* the Ploughman ſharpens the hard Point of the blunted Share: Scoops little Boats from Trees: Or ſtamps the Mark on his Sheep, or the Number on his Sacks *of Corn*. Others point Stakes, and two-horned Forks, and prepare Amerine *Oſier*-bands for the limber Vine. Now let the pliant Baſket of Bramble-twigs be wove: Now parch your Grain over the Fire, now grind it with the *Mill-*

NOTES.

255. *Deducere.* To draw them down from the Docks.

262. *Lintres.* Either *little Boats*, or *Troughs*, ſuch as they uſed for carrying their Grapes, *Tit.* L. I. El. 5.

Hæc mihi ſervabit plenis in lintribus uvas.

265. *Amerina retinacula.* Amerine Bands, ſo called from *Ameria*, a Town in *Umbria*, which abounded with Oſiers.

266. *Rubeâ virgâ.* Bramble-twigs: Others render it *Ruben Wicker*, from *Rubbi*, a Town in *Italy*, which *Horace* mentions in his Journey to *Brunduſium*. But, as *Pliny* mentions the Bramble among the Twigs that are fit for ſuch Purpoſes, it is more probable that theſe are here meant.

Quippe etiam feſtis quædam exercere diebus
Fas et jura ſinunt. Rivos deducere nulla
Religio vetuit: ſegeti prætendere ſepem,
Inſidias avibus moliri, incendere vepres,
Balantumque gregem fluvio merſare ſalubri.
Sæpe oleo tardi coſtas agitator aſelli
Vilibus aut onerat pomis: lapidemque revertens
Incuſum, aut atræ maſſam picis urbe reportat.
Ipſa dies alios alio dedit ordine Luna
Felices operum. Quintam fuge: pallidus Orcus,
Eumenideſque ſatæ. Tum partu Terra nefando
Cœumque Iapetumque creat, ſævumque Typhœa,
Et conjuratos cœlum reſcindere fratres.
Ter ſunt conati imponere Pelio Oſſam
Scilicet, atque Oſſæ frondoſum involvere Olympum:
Ter Pater exſtructos disjecit fulmine montes.
Septima poſt decimam felix, et ponere vitem,
Et prenſos domitare boves, et licia telæ
Addere: nona fugæ melior, contraria furtis.

Quippe etiam fas et jura ſinunt exercere quædam feſtis diebus. Nulla religio vetuit deducere rivos, prætendere ſepem ſegeti, moliri inſidias avibus, incendere vepres, merſarque gregem balantum ovium *ſalubri fluvio. Sæpe agitator tardi aſelli onerat coſtas* illius *oleo aut vilibus pomis: revertenſque* domum *reportat incuſum lapidem, aut maſſam atræ picis* ex *urbe. Luna ipſa dedit alios dies felices operum alio ordine. Fuge quintam* diem: illâ die *pallidus Orcus, Eumenideſque* ſunt *ſatæ. Tum nefando partu Terra creat Cœumque, Iapetumque, ſævumque Typhœa, et fratres conjuratos reſcindere cœlum. Scilicet ter ſunt conati imponere Oſſam Pelio, atque involvere frondoſum Olympum Oſſæ: ter pater* Jupiter *disjecit* hos *exſtructos montes fulmine. Septima* dies *poſt decimam* eſt *felix, et ponere vitem, et domitare prenſos boves, et addere licia telæ. Nona* dies eſt *melior fugæ, contraria furtis.*

TRANSLATION.

ſtone. For even on Holy-days divine and human Laws permit to perform ſome Works. No Religion hath forbid to drain the Fields, to raiſe a Fence before the Corn, to lay Snares for Birds, to fire the Thorns, and plunge in the wholeſome River a Flock of bleating *Sheep*. Oftentimes the driver of the ſluggiſh Aſs loads his Ribs with Oil, or low-rated Apples: And in his Return from the Town brings back an indented *Mill*-ſtone, or a Maſs of black Pitch.

The Moon too hath allotted Days auſpicious to Works, ſome in one Order, ſome in another. Shun the fifth: *On this* pale Pluto and the Furies were born. Then at a hideous Birth the Earth brought forth Cœus, Iapetus, and ſtern Typhœus; and all the *Giant* Brothers who conſpired to ſcale the Skies. For thrice they did eſſay to lay Oſſa upon Pelion, and to roll woody Olympus upon Oſſa: Thrice Father *Jove* with his Thunder overthrew the piled-up Mountains. The ſeventh, next to the tenth, is lucky both to plant the Vine, and break the Oxen *firſt* caught *in the Yoke*, and to add the Woof to the Web: The ninth is

NOTES.

269. *Rivos deducere.* Not to float the Ground, as ſome will have it; for that, as we learn from *Servius*, was prohibited by the Prieſts on Holy days: But to drain the Pools, and make the Rivulets run off the Fields; which was allowed, as we read in *Columella: Feriis autem ritus majorum etiam illa permittit—Piſcinas, locus, focis veteres tergere, et purgare.* To float the Fields, in *Virgil*'s Stile, is *inducere rivos*, as Verſe 106. in Oppoſition to which *deducere humorem* ſignifies *to drain*, Verſe 113.

272. *Fluvio ſalubri.* Columella obſerves, upon this Paſſage, that it was unlawful to waſh the Sheep on Holy-days for the Sake of the Wool: But that it was allowed to waſh them for the Cure of their Diſeaſes. Hence *Virgil* mentions the *wholeſome River*, to ſhew that he meant it by way of Medicine.

284. *Septima poſt decimam.* The ſeventh next to the tenth: Or, as others, the ſeventeenth.

Adeò multa dedere ſe meliùs gelidâ nocte; aut cum Eous irrorat terras novo ſole. Nocte leves ſtipulæ meliùs, nocte arida prata tondentur meliùs: *lentus humor non deficit noctes. Et quidam pervigilat ad ſeros ignes hiberni luminis, inſpicatque faces acuto ferro. Interea conjux, ſolata longum laborem cantu, percurrit telas arguto pectine: aut decoquit humorem dulcis muſti Vulcano, et deſpumat undam trepidi aheni foliis. At rubicunda Ceres ſuccidituur medio æſtu, et area terit toſtas fruges medio æſtu.* Tu *nudus ara, nudus ſere: hiems* eſt *ignava colono. Agricolæ plerumque fruuntur parto frigoribus* hiemis, *lætique curant mutua convivia inter ſe: genialis hiems invitat* ad hæc, *reſolvitque curas* eorum. *Ceu cum jam preſſæ carinæ tetigere portum, et læti nautæ impoſuere coronas puppibus. Sed tamen tunc* eſt *tempus ſtringere et quernas glandes, et baccas lauri, oleamque, cruentaque myrta.*

Multa adeò gelidâ meliùs ſe nocte dedere;
Aut cum ſole novo terras irrorat Eous.
Nocte leves meliùs ſtipulæ, nocte arida prata
Tondentur: noctes lentus non deficit humor.
Et quidam ſeros hiberni ad luminis ignes
Pervigilat, ferroque faces inſpicat acuto;
Interea longum cantu ſolata laborem
Arguto conjux percurrit pectine telas:
Aut dulcis muſti Vulcano decoquit humorem,
Et foliis undam trepidi deſpumat aheni.
At rubicunda Ceres medio ſucciditur æſtu;
Et medio toſtas æſtu terit area fruges.
Nudus ara, ſere nudus: hiems ignava colono.
Frigoribus parto agricolæ plerumque fruuntur,
Mutuaque inter ſe læti convivia curant:
Invitat genialis hiems, curaſque reſolvit.
Ceu preſſæ cum jam portum tetigere carinæ,
Puppibus et læti nautæ impoſuere coronas.
Sed tamen et quernas glandes tunc ſtringere tempus,
Et lauri baccas, oleamque, cruentaque myrta.

TRANSLATION.

better for a Journey, *but* adverſe to Theſts. Many Works too have ſucceeded better in the cool Night; or when, at the Riſing of the Sun, the Morn ſprinkles the Dews upon the Earth. By Night the light Stubble, by Night the parched Meadows are better ſhorn: The clammy Dews fail not by Night. And ſome by the late Fires, their Winter-light, watch all Night long, and with the ſharp Steel ſhape Matches into a tapering Point. Mean while by Song his Spouſe cheering her tedious Labour runs over the Webs with the ſhrill *ſounding* Shuttle: Or over the Fire boils away the Liquor of the luſcious Muſt, and ſcums with Leaves the Tide of the trembling Caldron.

But reddening Ceres is cut down in Noon-tide Heat, and in Noon-tide Heat the Floor threſhes out the parched Grain. Plow naked, *and* ſow naked: Winter is an inactive Time for the Hind. In the Colds *of Winter* the Farmers moſtly enjoy the Fruit of their Labour. and rejoicing with one another provide mutual Entertainments: The genial Winter invites them, and relaxes their Cares. As Weather-beaten Ships, when now they have reached the Port, and the joyous Mariners have planted Garlands on the Sterns. But yet then is the Time both to ſtrip the Acorns of the Oak, and the Bay-berries, the Olive, and the bloody Myrtle-

NOTES.

295. *Dulcis muſti.* The Uſe of this boiled Muſt is to put into ſome Sorts of Wine, to make them keep. *Columella* recommends the ſweeteſt Wine for this Purpoſe; ſo that *dulcis* in this Paſſage is no idle Epithet to *muſti*.

303. *Preſſæ.* Weather-beaten. Others render it *laden*. But the former Senſe figures more aptly the Toils of the Farmer; and agrees better to the Words *ceu preſſæ carinæ cum jam*, &c. the *cum jam* denotes that the Ships had been in Diſtreſs.

307. *Pe-*

Tunc gruibus pedicas, et retia ponere cervis,
Auritoſque ſequi lepores: tum figere damas,
Stupea torquentem Balearis verbera fundæ,
Cum nix alta jacet, glaciem cum flumina trudunt.
Quid tempeſtates autumni, et ſidera dicam? 311
Atque ubi jam breviorque dies, et mollior æſtas,
Quæ vigilanda viris? vel cum ruit imbriferum ver;
Spicea jam campis cum meſſis inhorruit, et cum
Frumenta in viridi ſtipulâ lactentia turgent? 315
Sæpe ego, cum flavis meſſorem induceret arvis
Agricola, et fragili jam ſtringeret hordea culmo,
Omnia ventorum concurrere prœlia vidi;
Quæ gravidam latè ſegetem ab radicibus imis
Sublime expulſam eruerent: ita turbine nigro 320
Ferret hiems culmumque levem ſtipulaſque volantes.
Sæpe etiam immenſum cœlo venit agmen aquarum,

Tunc eſt tempus eum *ponere pedicas gruibus, et retia cervis, ſequique auritos lepores: tum figere damas, torquentem ſtupea verbera Balearis fundæ, cum alta nix jacet, cum flumina trudunt glaciem. Quid dicam tempeſtates et ſidera autumni? atque quæ ſint vigilanda viris, ubi jam dieſque eſt brevior, et æſtas eſt mollior? vel cum imbriferum ver ruit; cum ſpicea meſſis jam inhorruit campis, et cum lactentia frumenta turgent in viridi ſtipulâ? Sæpe ego, cum agricola induceret meſſorem flavis arvis, et jam ſtringeret hordea fragili culmo, vidi omnia prœlia ventorum concurrere, quæ latè eruerent gravidam ſegetem, ab imis radicibus, expulſam ſublime: ita, nigro turbine, hiems ferret levemque culmum, volanteſque ſtipulas. Sæpe etiam immenſum agmen aquarum venit cœlo,*

TRANSLATION.

berries. Then to ſet Springs for Cranes, and Nets for Stags, and to purſue the long-eared Hares: And, whirling the hempen Thongs of the Balearian Sling, to pierce the Does, when the Snow lies deep, when the Rivers ſhove the Ice along.

Why ſhould I ſpeak of the Storms, and Conſtellations of Autumn? And what *Accidents* muſt be guarded againſt by the Swains when now the Day is ſhorter, and the Summer more ſoft *and mild?* Or when the ſhowery Spring pours down *its Stores*; what time the ſpiky Harveſt briſtles in the Fields, and when the milky Corn ſwells on the green Stalk? Often have I ſeen, when the Farmer had juſt brought the Reaper into the yellow Fields, and was now binding up the Barley with the brittle Straw, often have I ſeen all the Fierceneſs of the Winds combine, which far and wide tore up the full-loaded Corn from the loweſt Roots, and toſſed it up on high: Juſt ſo with blackening Whirlwind a wintery Storm would drive light Straw and flying Stubble. Often alſo an immenſe Band of Vapours gathers on

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307. *Pedicas.* Springs for catching Birds or Beaſts by the Legs.

317. *Stringeret.* Was binding up. *Servius* renders it *ſecaret*, and quotes Verſe 305.

Et quernas glandes tum ſtringere tempus.

But ſurely *ſtringere* there ſignifies *to gather or ſtrip off with the Hand.*

322. *Sæpe etiam—cœlo venit.* The common Way of explaining this Line, in a great Meaſure, deſtroys the whole Beauty of the Paſſage, takes away the Solemnity of the Deſcription, and renders it ſomewhat prepoſterous. It turns that loſty Expreſſion, *ruit arduus æther*, into a Tautology, and breaks into the Deſcription before the Reader is prepared for it.

To ſee the Paſſage in its juſt Light, we are to conſider that the Poet is here deſcribing one of thoſe Storms that are fraught with Thunder, Hail, Lightning, Rain, and which come gradually on by ſenſible Approaches. Firſt the Clouds or Vapours come marching up together in Bands, *agmen aquarum*, till they have overcaſt the whole Face of the Sky:

Sæpe etiam immenſum cœlo venit agmen aquarum.

Then, by gathering themſelves in thicker Wreathes, they encreaſe the Darkneſs, and brew the Storm more deep and threatening:

Et fœdam glomerant tempeſtatem imbribus atris,
Collectæ ex alto nubes.

et nubes, collectæ ex alto mari, glomerant fœdam tempestatem atris imbribus: arduus æther ruit, et ingenti pluviâ diluit læta fata, laboresque boum: fossæ implentur, et cava flumina crescunt cum sonitu, æquorque fervet spirantibus fretis. Pater Jupiter *ipse molitur fulmina coruscâ dextra, in mediâ nocte nimborum: quo motu maxima terra tremit: feræ fugere et humilis pavor stravit mortalia corda per gentes. Ille dejicit aut* montem *Atho, aut Rhodopen, aut alta Ceraunia flagranti telo: Austri et densissimus imber ingeminant; nunc nemora, nunc litora plangunt ingenti vento. Metuens hoc,* ob *serva menses et sidera cœli; quo* loco *frigida stella Saturni receptet sese; in quos orbes cœli; Cyllenius ignis erret. In primis venerare Deos; atque refer annua sacra magnæ Cereri, operatus in lætis herbis, sub casum extremæ hiemis, jam sereno vere.*

Et fœdam glomerant tempestatem imbribus atris
Collectæ ex alto nubes: ruit arduus æther,
Et pluviâ ingenti fata læta boumque labores
Diluit: implentur fossæ, et cava flumina crescunt
Cum sonitu, fervetque fretis spirantibus æquor.
Ipse Pater, mediâ nimborum in nocte, coruscâ
Fulmina molitur dextra: quo maxima motu
Terra tremit: fugêre feræ, et mortalia corda
Per gentes humilis stravit pavor. Ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit: ingeminant Austri, et densissimus imber;
Nunc nemora ingenti vento, nunc litora plangunt.
Hoc metuens, cœli menses et sidera serva;
Frigida Saturni sese quò stella receptet;
Quos ignis cœli Cyllenius erret in orbes.
In primis venerare Deos; atque annua magnæ
Sacra refer Cereri, lætis operatus in herbis,
Extremæ sub casum hiemis, jam vere sereno.

TRANSLATION.

the Sky, and Clouds collected from the Deep brew thick a deformed Storm of black Showers: The lofty Sky pours down, and with Torrents of Rain sweeps away the joyful Corn, and Labours of the Oxen: The Ditches are filled, and the deep Rivers swell with roaring Noise, and in the streaming frothy Friths the Sea boils and rages. Father *Jove* himself, amidst a Night of Clouds, lances the flashy Thunders with his Right-hand: With the Violence of which Earth trembles to its utmost Extent: The Beasts are fled, and through the Nations humble Fear hath sunk the Hearts of Men. He with his flaming Bolt strikes down or Athos, or Rhodope, or the high Ceraunia: The South-winds redouble, and the Shore is more and more condensed; now the Woods, now the Shores in howling Notes resound with the tempestuous Wind.

In fear of this, observe the Months and Constellations of the Heavens; which Way the cold Star of Saturn shapes his Course, towards which of the heavenly Orbs Mercury's fiery Planet wanders. Above all pay Veneration to the Gods; and renew to great Ceres the sacred annual Rites, offering up thy Sacrifice upon the joyous Turf, at the Expiring of the last Days of Winter, when now the Spring

NOTES.

After this solemn Apparatus, the Storm bursts, the Clouds discharge such a Deluge of Rain as if the whole Sky were dissolved, and poured down at once, *ruit arduus æther.*

Venit cœlo therefore is here of the same Import with *venit in cœlum*, or *convenit in cœlo*, agreeable to *Virgil*'s Stile in many other Places. Thus Æn. I. 293. *Hunc tu accipies cœlo* for *accipies in cœlum.* Æn. V. 451. *It clamor cœlo*, for *ad cœlum*, or *per cœlum.* See also Æn. VI. 191. VIII. 591. IX. 664. XII. 283.

324. *Ex alto.* Servius explains it *ab Aquilone, from the North*; because the North-pole is elevated with respect to us: But this seems forced. *Alto* is often put elsewhere for *the Sea*, and seems to be so here.

332. *Atho.* Athos is a Mountain in *Macedonia* that overlooks the *Ægean* Sea. *Rhodope* is a Mountain in *Thrace*, a Part of Mount *Hemus*, which extends itself as far as *Scythia*, taking different Names according to the different Places it passes through.

332. *Ceraunia.* The *Ceraunian* Mountains again are in *Epirus*; they were formerly so called

Tunc agni pingues, et tunc molliſſima vina :
Tunc ſomni dulces, denſæque in montibus umbræ.
Cuncta tibi Cererem pubes agreſtis adoret.
Cui tu lacte favos, et miti dilue Baccho :
Terque novas circum felix eat hoſtia fruges :
Omnis quam chorus, et ſocii comitentur ovantes ;
Et Cererem clamore vocent in tecta : neque antè
Falcem maturis quiſquam ſupponat ariſtis,
Quàm Cereri, tortâ redimitus tempora quercu,
Det motus incompoſitos, et carmina dicat.
Atque hæc ut certis poſſimus diſcere ſignis,
Æſtuſque, pluviaſque, et agentes frigora ventos,
Ipſe Pater ſtatuit, quid menſtrua Luna moneret ;
Quo ſigno caderent Auſtri, quid ſæpe videntes
Agricolæ, propius ſtabulis armenta tenerent.
Continuò ventis ſurgentibus, aut freta ponti
Incipiunt agitata tumeſcere, et aridus altis
Montibus audiri fragor : aut reſonantia longè
Litora miſceri, et nemorum increbreſcere murmur.

Tunc agni ſunt pingues, et tunc vina ſunt molliſſima : tunc ſomni ſunt dulces, umbræque ſunt denſæ in montibus. Cuncta agreſtis pubes tibi adoret Cererem. Cui tu dilue favos lacte, et miti Baccho : terque felix hoſtia eat circum novas fruges : quam hoſtiam *omnis chorus, et ovantes ſocii comitentur ; et vocent Cererem clamore in tecta : neque quiſquam ſupponat falcem maturis ariſtis, antè quàm, redimitus* quoad ſua *tempora torta quercu, det incompoſitos motus, et dicat carmina Cereri. Atque ut poſſimus diſcere hæc certis ſignis, æſtuſque, pluviaſque et ventos agentes frigora : pater* Jupiter *ipſe ſtatuit, quid menſtrua Luna moneret ; quo ſigno Auſtri caderent ; quid agricolæ videntes ſæpe tenerent armenta propius ſtabulis. Continuò, ventis ſurgentibus, aut freta ponti agitata incipiunt tumeſcere, et aridus fragor* incipit *audiri altis montibus : aut litora reſonantia longè miſceri, et murmur nemorum increbreſcere.*

TRANSLATION.

comes on ſerene. Then the Lambs are fat, and then the Wines moſt mellow : Then Slumbers on the Hills are ſweet, and thick the Shades. In thy Behalf let all the rural Youths adore Ceres. In Honour of whom mix thou the Honey-comb with Milk and gentle Wine, and thrice let the aſpicious Victim go round the recent Grain ; Which let the whole Chorus *of the Village* and thy Aſſociates accompany in jovial Mood ; and with Acclamation invite Ceres into their Dwellings : Nor let any one put the Sickle to the ripe Corn, till, in Honour of Ceres, having his Temples bound with wreathed Oak, he perform the ruſtic artleſs Dance, and ſing Hymns.

And that we may learn theſe Things by certain Signs, both Heats and Rains, and Cold-bringing Winds, Father *Jove* himſelf has appointed what the monthly Moon ſhould betoken ; with what Signs *concomitant* the South-winds ſhould fall ; from what common Obſervations the Huſbandman ſhould learn to keep his Herds nearer their Stalls.

Straight, when the Winds are riſing, the Friths of the Sea with Toſſings begin to ſwell, and a dry craſhing Noiſe to be heard in the high Mountains : Or the far ſounding Shores *begin* to be diſturbed, and the Murmurs of the Grove to

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called from κεραυνος, *Thunder*, becauſe their Height expoſed them much to Thunder. They are now called *Monti del la Chimera*.

342. *Tunc ſomni dulces.* Both *dulces ſomni* and *denſæ umbræ* I think are to be conſtrued with *in montibus* ; for the Meaning is plainly, that Slumbers then are ſweet on the Hills under Trees, which then begin to be covered with thick Shade : Not as if Sleep were ſweeter then than at other Seaſons, as one would imagine Dr. *Trapp* and other Interpreters underſtood it.

354. *Caderent.* Seems here to have the Signification of *incumberent* ; in which Senſe *Varro* ſays, *adverſi venti ceciderunt.*

357. *Aridus fragor.* Such a Sound as is made by dry Trees when they break.

374. *Aut*

Jam tum unda malè temperat ſibi à curvis carinis, cum celeres mergi revolant ex medio æquore, feruntque clamorem ad litora, cumque marinæ fulicæ ludunt in ſicco; ardeaque deſerit notas paludes, atque volat ſupra altam nubem. Sæpe etiam, vento impendente, videbis ſtellas labi præcipites cœlo; longoſque tractus flammarum albeſcere à tergo per umbram noctis: ſæpe levem paleam et caducas frondes volitare: aut plumas nantes in ſummâ aquâ colludere. At cum fulminat de parte trucis Boreæ, et cum domus Eurique Zephyrique tonat, omnia rura natant plenis foſſis, atque omnis navita legit humida vela ponto. Imber nunquam obfuit imprudentibus: aut aëriæ grues fugêre illum imbrem *ſurgentem imis vallibus: aut bucula ſuſpiciens cœlum, captavit auras patulis naribus: aut arguta hirundo circumvolitavit lacus: et ranæ cecinere veterem querelam in limo.*

Jam ſibi tum à curvis malè temperat unda carinis,
Cum medio celeres revolant ex æquore mergi,
Clamoremque ferunt ad litora; cumque marinæ
In ſicco ludunt fulicæ; notaſque paludes
Deſerit, atque altam ſupra volat ardea nubem.
Sæpe etiam ſtellas, vento impendente, videbis
Præcipites cœlo labi; noctiſque per umbram
Flammarum longos à tergo albeſcere tractus:
Sæpe levem paleam, et frondes volitare caducas:
Aut ſummâ nantes in aquâ colludere plumas.
At Boreæ de parte trucis cum fulminat, et cum
Eurique Zephyrique tonat domus, omnia plenis
Rura natant foſſis, atque omnis navita ponto
Humida vela legit. Nunquam imprudentibus imber
Obfuit: aut illum ſurgentem vallibus imis
Aëriæ fugêre grues: aut bucula cœlum
Suſpiciens, patulis captavit naribus auras.
Aut arguta lacus circumvolitavit hirundo:
Et veterem in limo ranæ cecinere querelam.

TRANSLATION.

riſe louder and louder. Now hardly the Billows refrain from the crooked Ships, when the Cormorants fly ſwiftly back *to Land* from the Midſt of the Sea, and ſend their Screams to the Shore; and when the Sea-coots ſport on the Beach; and the Heron forſakes the well known Fens, and ſoars above the lofty Cloud. Often too, when Wind is approaching, you ſhall ſee the Stars ſhoot precipitant from the Sky; and behind them long Trails of Flame whiten athwart the Shades of Night: Often the light Chaff and fallen Leaves flutter about: Or Feathers ſwimming on the Surface of the Water friſk together.

But when it lightens from the Quarter of ſurly Boreas, and when the Houſe of Eurus and Zephyrus thunders, all the Fields are floated with full Ditches, and every Mariner on the Sea furls his humid Sails. Showers never hurt any unforewarned: Either the airy Cranes have ſhunned it in the deep Vallies as it roſe: Or the Heifer, looking up to Heaven, hath ſnuffed the Air with wide Noſtrils: Or the chattering Swallow hath fluttered about the Lakes: And the Frogs croaked

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374. *Aut illum ſurgentem vallibus imis*, &c. Some conſtrue the Words thus, *grues fugere ex imis vallibus*. Others take the Meaning to be, that the Shower riſes out of the Vallies. The Author of the Eſſay on the Georgics interprets it, that the Cranes avoid the coming Storm, by retreating to the low Vallies. This Interpretation is agreeable to *Ariſtotle* in his Hiſtory of Animals, where treating of the Foreſight of Cranes, he ſays, They fly on high, that they may ſee far off, and, if they perceive Clouds and Storms, they deſcend, and reſt on the Ground: εαν ιδωσι νεφη, και χειμεριαν, καταπ ταται υχαζουσιν.

378. *Veterem cecinere querelam.* Either alluding to the known Fable of the Frogs in *Æſop*; or to that fabulous Tradition of the Transformation of the *Lycians* into Frogs. For which ſee *Ovid Met.* VI. 374.

380. *Bibit*

Sæpius et tectis penetralibus extulit ova
Anguſtum formica terens iter : et bibit ingens
Arcus : et è paſtu decedens agmine magno
Corvorum increpuit denſis exercitus alis.
Jam varias pelagi volucres, et quæ Aſia circum
Dulcibus in ſtagnis rimantur prata Cäyſtri,
Certatim largos humeris infundere rores ;
Nunc caput objectare fretis, nunc currere in undas,
Et ſtudio incaſſùm videas geſtire lavandi.
Tum cornix plenâ pluviam vocat improba voce,
Et ſola in ſiccâ ſecum ſpatiatur arenâ.
Nec nocturna quidem carpentes penſa puellæ
Neſcivere hiemem ; teſtâ cum ardente viderent
Scintillare oleum, et putres concreſcere fungos.
Nec minùs ex imbri Soles, et aperta ſerena
Proſpicere, et certis poteris cognoſcere ſignis.
Nam neque tum ſtellis acies obtuſa videtur ;
Nec fratris radiis obnoxia ſurgere Luna :
Tenuia nec lanæ per cœlum vellera ferri.

Et ſæpius formica, terens anguſtum iter, extulit ova tectis penetralibus : et ingens cœleſtis arcus bibit : et exercitus corvorum, decedens è paſtu magno agmine, increpuit denſis alis. Jam videas varias volucres pelagi, et eas quæ rimantur circum Aſia prata in dulcibus ſtagnis Cayſtri, certatim infundere largos rores ; nunc objectare caput fretis, nunc currere in undas, et geſtire ſtudio lavandi incaſſùm. Tum improba cornix vocat pluviam plenâ voce, et ſola ſpatiatur ſecum in ſiccâ arenâ. Nec quidem puellæ, carpentes nocturna penſa, neſcivere hiemem ; cum viderent oleum ſcintillare ardente teſtâ, et putres fungos concreſcere. Nec minùs, ex imbri, poteris proſpicere, et certis ſignis cognoſcere ſoles et aperta cœla *ſerena. Nam tum neque acies videtur* eſſe *obtuſa ſtellis, nec Luna ſurgere obnoxia radiis* ſolis *fratris : nec tenuia vellera lanæ ferri per cœlum.*

TRANSLATION.

their old Complaint in the Mud. And often the Ant, wearing a narrow Path, hath conveyed her Eggs from her ſecret Cell : The ſpacious Bow hath drunk deep : And an Army of Ravens, on their Return from feeding, have beat the Air, and made a Noiſe, with Wings cloſe crouded. Now you may obſerve the various Sea fowls, and thoſe that rummage *for their Food* about the Aſius's Meads, in Cayſter's pleaſant Lakes keenly lave the copious Dews upon their Shoulders ; now *on the Banks* offer their Heads to the working Tides, now run into the Streams, and ſportive Joy with Eagerneſs to waſh *their Plumes* in vain. Then the inauſpicious Crow with full Throat invites the Rain, and ſolitary ſtalks by herſelf on the dry Sand. Nor were even the Maids, carding their Taſks *of Wool* by Night, ignorant of the *approaching* Storm ; when they ſaw the Oil ſputter in the heated Potſherd-*lamp*, and foul fungous Clots grow thick *around the Wick*.

Nor *with* leſs *Eaſe* may you foreſee, and by ſure Signs diſcern Sun-ſhine ſucceeding Rain, and open ſerene Skies. For neither are the Stars then ſeen with blunted Edge, nor the Moon to riſe *obſcure, as* indebted to her Brother's Beams : Nor thin fleecy Clouds to be carried through the Sky. Nor do Thetis's beloved

NOTES.

380. *Bibit ingens arcus.* According to a vulgar Notion, that the Rainbow drunk up the Vapours, to feed the Clouds for Rain.

387. *Incaſſum.* Either, as *Servius* has it, becauſe their Feathers keep their Bodies from being wet : *Quia plumarum compoſitio aquam minime ad corpus admittit* ; or, as others, their Buſtle is idle, and to no Purpoſe, ſince without ſo much Pains they will ſoon be effectually waſhed by the coming Rain.

393. *Ex imbri.* Some read *ſoles eximbres, clear Sun-ſhine, without Rain.*

396. *Nec fratris radiis obnoxia.* She riſes bright, as if ſhe ſhone with a Light unborrowed and independent on her Brother's Beams. Thoſe who are curious to ſee a critical Explication of the Word *obnoxius*, may conſult *Aulus Gellius* in his *Noct. Art.* L. VII. 17.

397. *Tenuia lanæ vellera.* Signifies *thin, fleecy Clouds*, as *Pliny* explains it, Lib. XVIII.

Halcyones, dilectæ Thetidi, non pandunt pennas ad tepidum ſolem in litore: immundi ſues non meminere jactare ſolutos maniplos palearum *ore.* *At nebulæ magis petunt ima loca, recumbuntque campo: et noctua obſervans occaſum ſolis de ſummo culmine nequicquam exercet ſeros cantus. Niſus apparet ſublimis in liquido aëre, et Scylla dat pœnas pro purpureo capillo. Quacumque illa fugiens ſecat levem æthera pennis, ecce inimicus, atrox Niſus inſequitur eam per auras magno ſtridore: quà Niſus fert ſe ad auras, illa fugiens raptim ſecat levem æthera pennis. Tum corvi ingeminant liquidas voces ter aut quater preſſo gutture: et ſæpe altis cubilibus, læti neſcio quâ dulcedine præter ſolitum morem,*

Non tepidum ad Solem pennas in litore pandunt
Dilectæ Thetidi Halcyones: non ore ſolutos
Immundi meminere ſues jactare maniplos.
At nebulæ magis ima petunt, campoque recumbunt:
Solis et occaſum ſervans de culmine ſummo
Nequicquam ſeros exercet noctua cantus.
Apparet liquido ſublimis in aëre Niſus,
Et pro purpureo pœnas dat Scylla capillo.
Quacumque illa levem fugiens ſecat æthera pennis,
Ecce inimicus, atrox, magno ſtridore per auras
Inſequitur Niſus: quà ſe fert Niſus ad auras,
Illa levem fugiens raptim ſecat æthera pennis.
Tum liquidas corvi preſſo ter gutture voces,
Aut quater ingeminant: et ſæpe cubilibus altis,
Neſcio quâ præter ſolitum dulcedine læti,

TRANSLATION.

Halcyons expand their Wings upon the Shore to the warm Sun: The impure Swine are not heedful to toſs about with their Snouts looſened Bundles *of Straw.* But the Miſts ſink down to the lower Grounds, and reſt upon the Plain: And the Owl, obſervant of the ſetting Sun from the high Houſe-top, practiſes her Evening Songs in vain. Niſus, transformed *into a Hawk*, in the clear Sky appears aloft, and Scylla, *in form of the Lark*, is puniſhed for having *cut her Father's* purple Lock. Wherever ſhe flying cuts the light Air with her Wings, lo hoſtile, implacable Niſus, with loud Screams purſues her through the Sky: Where Niſus mounts into the Sky, ſhe ſwiftly flying cuts the light Air with her Wings. Then the Ravens with compreſſed Throat thrice or four times repeat their Notes clear *and ſhrill:* And often in their towering Neſts, affected with I know not what

NOTES.

35. *Si nubes ut vellera lanæ ſpargentur —— aquam in triduum præſagiant.*

399. *Dilectæ Thetidi Halcyones.* Ceyx, the King of *Trachinia*, having periſhed by Shipwreck in the *Ægean* Sea, his Queen *Halcyone*, ſeeing his dead Body floating near the Shore, flung herſelf upon it in the Tranſports of her Paſſion, and *Thetis*, in Compaſſion to the unhappy Lovers, transformed them into the Birds called Halcyons or Kingsfiſhers. For them the Sea is ſaid to be ſmoothed ſeven or eleven Days about the Winter Solſtice, that they may the more conveniently hatch their Young. Hence thoſe are called Halcyon-days.

403. *Nequicquam exercet.* Among the various Gloſſes which Interpreters have put on theſe Words, the true and moſt obvious Meaning ſeem to be this: That, whereas the Hooting of the Owl is commonly a Prognoſtic of bad Weather, yet, when theſe Signs of fair Weather here mentioned occur, ſhe hoots and ſings in vain, her dreary Prognoſtic is not to be minded, or, if any regard it as a Sign of bad Weather, they will find themſelves diſappointed. Thus Verſe 450, after having ſaid that the Clearneſs of the Sun's Orb at Riſing and Setting betokens fair Weather, he adds, *fruſtra terrebere nimbis*; Miſts and blackening Clouds, which at other Times are Forerunners of Rain, are then not to be regarded, it is then in vain to be alarmed by them.

To thoſe who diſlike this Interpretation *Servius* propoſes another, taking *nequicquam* for *non*; but it is a Queſtion if ever the Word has that Signification either in *Virgil* or any other good Author.

403. *Seros.* The Owl is the only Bird that never ſings but by Night; for, as to the Nightingale, it is well known that ſhe ſings alſo by Day, only her Muſic is not then ſo much regarded amidſt the Chorus of other Birds.

Inter ſe foliis ſtrepitant: juvat, imbribus actis,
Progeniem parvam dulceſque reviſere nidos.
Haud equidem credo, quia ſit divinitùs illis
Ingenium, aut rerum fato prudentia major:
Verùm, ubi tempeſtas, et cœli mobilis humor
Mutavere vias; et Jupiter humidus Auſtris
Denſat, erant quæ rara modò, et quæ denſa relaxat;
Vertuntur ſpecies animorum, et pectora motus
Nunc alios; alios, dùm nubila ventus agebat,
Concipiunt. Hinc ille avium concentus in agris,
Et lætæ pecudes, et ovantes gutture corvi.
Si verò Solem ad rapidum Lunaſque ſequentes
Ordine reſpicies; nunquam te craſtina fallet
Hora, neque inſidiis noctis capiere ſerenæ.
Luna revertentes cum primùm colligit ignes,
Si nigrum obſcuro comprenderit aëra cornu;
Maximus agricolis pelagoque parabitur imber.
At, ſi virgineum ſuffuderit ore ruborem,
Ventus erit: vento ſemper rubet aurea Phœbe.

ſtrepitant inter ſe foliis: imbribus actis, juvat eos *reviſere parvam progeniem, dulceſque nidos. Equidem haud credo, quia ingenium ſit* datum *illis divinitùs, aut major prudentia rerum fato: verùm, ubi tempeſtas, et mobilis humor cœli mutavere vias; et Jupiter, humidus Auſtris, denſat* ea, *quæ modò erant rara, et relaxat* ea, *quæ* erant *denſa; ſpecies animorum vertuntur, et* eorum *pectora concipiunt nunc alios,* nunc *alios motus, dum ventus agebat nubila. Hinc* eſt *ille concentus avium in agris, et* hinc *pecudes* ſunt *lætæ, et corvi ovantes gutture. Si verò reſpicies ad rapidum Solem, Lunaſque ſequentes* eum *ordine; craſtina hora nunquam fallet te, neque capiere inſidiis ſerenæ noctis. Cum primùm Luna colligit revertentes ignes, ſi comprenderit nigrum aëra obſcuro cornu; maximus imber parabitur agricolis pelagoque. At, ſi ſuffuderit virgineum ruborem ore, erit ventus: aurea Phœbe ſemper rubet vento.*

TRANSLATION.

unuſual Joy, they caw and make a Buſtle together among the Leaves: The Rains now paſt, they are fond to reviſit their little Offspring, and beloved Neſts. Not indeed, I am perſuaded, as if they had a Spirit of Diſcernment from the Gods, or ſuperior Knowledge of Things by Fate: But when the Temperature of the Air and fluctuating Vapours have changed their Courſes; and Jove, veiled in Showers, by his South-winds condenſes thoſe Things which juſt before were rare, and rarifies what Things were denſe; the Image of their Minds are altered, and their Breaſts receive now Motions of one Sort; now of another, while the Wind rolled the Clouds. Hence that Concert of Birds in the Fields, and *hence* the Cattle friſking for Joy, and the Ravens exulting in hoarſe Notes.

But if you give Attention to the rapid Sun, and the Moons in Order following: the Hour of enſuing Morn ſhall never cheat you, nor ſhall you be deceived by the treacherous Aſpect of a Night *fair and* ſerene. When firſt the Moon collects the returning Rays, if with Horns obſcure ſhe incloſe duſky Air; *a* vaſt *Storm of* Rain is preparing for the Swains and Mariners. But, if ſhe ſhall ſpread a Virgin Bluſh over her Face, Wind will enſue: Golden Phœbe ſtill reddens with

NOTES.

416. *Rerum fato prudentia major.* A ſuperior Knowledge of Things by Fate. Some conſtrue the Words *thus: Prudentia rerum major fato, a Knowledge of Nature ſuperior to Fate,* i. e. as I take it, *a greater Knowledge than may be accounted for from Deſtiny and the eſtabliſhed Laws of Matter and Motion.* Others, *major prudentia in fato rerum, a ſuperior Inſight into Fate.*

418. *Jupiter.* Jupiter, no doubt, often ſignifies *the Air*; but the Dignity of the poetical Stile lies in theſe and the like figurative Expreſſions, and therefore ought not to be loſt in a Tranſlation.

427. *Luna revertentes.* Theſe Signs, taken from the Moon, were proverbial:

Pallida luna pluit, rubicunda fiat, alba ſerenat.

434. *Naſ-*

Sin erit pura in quarto ortu (namque is eſt certiſſimus auctor) nec ibit obtuſis cornibus per cœlum; et totus ille dies, et qui naſcentur ab illo, ad exactum menſem, carebunt pluviâ ventiſque: nautæque ſervati ſolvent vota in litore Glauco, et Panopeæ, et Inoo Melicertæ. Sol quoque, et exoriens, et cum condet ſe in undas, dabit ſigna. Certiſſima ſigna ſequuntur ſolem, et quæ refert manè, et quæ refert aſtris ſurgentibus. Ubi ille variaverit naſcentem ortum maculis, conditus in nubem, refugeritque medio orbe; imbres ſint ſuſpecti tibi: namque Notus ſiniſter arboribuſque, ſatiſque, pecorique urget ab alto mari. *Aut ubi ſub lucem diverſi radii rumpent ſeſe inter denſa nubila; aut ubi Aurora, linquens croceum cubile Tithoni, ſurget pallida; heu, tum pampinus malè defendet mites uvas; tam multa horrida grando ſalit crepitans in tectis. Profuerit magis meminiſſe hoc etiam, cum jam ſol decedet Olympo emenſo: nam ſæpe videmus varios colores errare in vultu ipſius.*

Sin ortu in quarto (namque is certiſſimus auctor)
Pura, nec obtuſis per cœlum cornibus ibit;
Totus et ille dies, et qui naſcentur ab illo,
Exactum ad menſem, pluviâ ventiſque carebunt:
Votaque ſervati ſolvent in litore nautæ
Glauco, et Panopeæ, et Inoo Melicertæ.
Sol quoque, et exoriens, et cum ſe condet in undas,
Signa dabit. Solem certiſſima ſigna ſequuntur,
Et quæ manè refert, et quæ ſurgentibus aſtris.
Ille ubi naſcentem maculis variaverit ortum,
Conditus in nubem, medioque refugerit orbe;
Suſpecti tibi ſint imbres: namque urget ab alto
Arboribuſque ſatiſque Notus, pecorique ſiniſter.
Aut ubi ſub lucem denſa inter nubila ſeſe
Diverſi rumpent radii; aut ubi pallida ſurget
Tithoni croceum linquens Aurora cubile;
Heu, malè tum mites defendet pampinus uvas;
Tam multa in tectis crepitans ſalit horrida grando.
Hoc etiam, emenſo cum jam decedet Olympo,
Profuerit meminiſſe magis: nam ſæpe videmus
Ipſius in vultu varios errare colores.

TRANSLATION.

Wind. But if at her fourth Riſing (for that is the moſt unerring Monitor) ſhe walks along the Sky pure and bright, not with blunted Horns; both that whole Day, and all thoſe that ſhall come after it, till the Month be finiſhed, ſhall be free from Rain and Winds: And the Mariners, preſerved *from Shipwreck*, ſhall pay their Vows upon the Shore to Glaucus, Panopea, and Melicerta, Ino's Son.

The Sun too, both riſing, and when he ſets in the Waves, will give Signs. The ſureſt Signs attend the Sun, both thoſe which he brings in the Morning, and thoſe when the Stars ariſe. When he ſhall chequer his new-born Face with Spots, hid in a Cloud, and *coyly* ſhun *the Sight* with Half his Orb, you may then ſuſpect Showers: For the South-wind, pernicious to Trees, and Corn, and Flocks, haſtens from the Sea. Or when, at the Dawn, the Rays ſhall break *and ſcatter* themſelves diverſely among thick Clouds; or when Aurora, leaving the Saffron-bed of Tithonus, riſes pale; ah, the Vine-leaf will then but ill defend the mild *ripening* Grapes; ſo thick the horrid Hail bounds rattling on the Roofs. This too it will be more advantageous to remember, when, having meaſured the Heavens, he is juſt ſetting: For often we ſee various Colours wander over

NOTES.

434. *Naſcentur.* The *Roman* and *Lombard* Manuſcript, according to *Pierius*, read *naſcetur.*

446. *Diverſi rumpent.* The *Roman* Manuſcript has *rumpunt*; *Servius* and others after him read *erumpent.*

458. *Cum*

Cæruleus pluviam denuntiat: igneus Euros.
Sin maculæ incipient rutilo immiſcere igni;
Omnia tunc pariter vento nimbiſque videbis
Fervere. Non illâ quiſquam me nocte per altum
Ire, neque à terrâ moneat convellere funem.
At ſi, cum referetque diem, condetque relatum,
Lucidus orbis erit; fruſtra terrebere nimbis,
Et claro ſilvas cernes Aquilone moveri.
Denique, quid Veſper ſerus vehat, unde ſerenas
Ventus agat nubes, quid cogitet humidus Auſter,
Sol tibi ſigna dabit. Solem quis dicere falſum
Audeat? ille etiam cæcos inſtare tumultus
Sæpe monet, fraudemque et operta tumeſcere bella.
Ille etiam exſtincto miſeratus Cæſare Romam,
Cum caput obſcurâ nitidum ferrugine texit,
Impiaque æternam timuerunt ſecula noctem.
Tempore quanquam illo tellus quoque et æquora ponti,
Obſcœnique canes, importunæque volucres
Signa dabant. Quoties Cyclopum effervere in agros
Vidimus undantem ruptis fornacibus Ætnam,

Cæruleus color *denuntiat pluviam, igneus* denuntiat *Eurus. Sin maculæ incipient immiſcere rutilo igni; tunc videbis omnia fervere pariter vento nimbiſque. Non quiſquam moneat me ire per altum* mare *illâ nocte, neque convellere funem à terrâ. At ſi orbis* ſolis *erit lucidus, cum referetque diem, condetque* eum *relatum; fruſtra terrebere nimbis, et cernes ſilvas moveri claro Aquilone. Denique, quid ſerus Veſper vehat, unde ventus agat ſerenas nubes,* et *quid humidus Auſter cogitet, ſol dabit ſigna tibi. Quis audeat dicere ſolem* eſſe *falſum? ille etiam ſæpe monet cæcos tumultus inſtare, fraudemque et operta bella tumeſcere. Ille etiam* eſt *miſeratus Romam Cæſare exſtincto, cum texit nitidum caput obſcurâ ferrugine, impiaque ſecula timuerunt æternam noctem. Quanquam illo tempore, tellus quoque, et æquora ponti, obſcœmique canes, importunæque volucres dabant ſigna. Quoties vidimus Ætnam, undantem fornacibus ruptis, effervere in agros Cyclopum,*

TRANSLATION.

his Face. The Azure threatens Rain; the Fiery, Storms of Wind. But if the Spots begin to be blended with bright Fire; then you ſhall ſee all embroiled together with Wind and Drifts of Rain. Let none adviſe me that Night to launch into the Deep, nor to tear my Cable from the Land. But if, both when he uſhers in, and *when* he ſhuts up the revolving Day, his Orb is *clear and* lucid; in vain ſhall you be alarmed by the Clouds, but you ſhall ſee Woods waved by the fair North-wind.

In fine, the Sun will give the Signs *of* what *Weather* late Veſper brings, from what Quarter the Wind will roll the Clouds ſerene *and fair*, what humid Auſter meditates. Who dares to call the Sun a Deceiver? He even forewarns often that dark Inſurrections are at hand, and that Treachery and ſecret Wars are ſwelling to a Head. He alſo ſympathized with Rome on Cæſar's Death, when he covered his bright Head with a dark enſanguined Hue, and the impious Age feared eternal Night. Though at that Time the Earth too, and Ocean's watery Plains, Dogs in hideous Howlings, and Birds, by importunate unſeaſonable Screams, gave ominous Signs. How often have we ſeen *Mount Ætna* from its burſt Furnaces boil over in Waves on the Lands of the Cyclops, and ſhoot

NOTES.

458. *Cum referetque, &c.* Literally, *When he ſhall both bring back the Day, and ſhut it up when brought back.*

467. *Ferrugine.* This Word ſignifies here *a dark Red, ſomewhat reſembling that of Blood.*

470. *Obſcœnique canes.* i. e. *Dogs of bad Omen, howling abominably.* Every Thing vile, obſcene, or impure, was by the Ancients reckoned inauſpicious; hence the Word ſignifies *direful or unlucky.*

volvereque globos flammarum, liquefactaque saxa? Germania audiit sonitum armorum toto cœlo: et Alpes tremuerunt insolitis motibus. Ingens vox quoque est exaudita vulgò per silentes lucos, et simulacra, pallentia miris modis, sunt visa sub. obscurum noctis; pecudesque sunt locutæ, infandum! amnes sistunt, terræque debiscunt; et mœstum ebur illacrymat templis, æraque sudant. Eridanus, rex fluviorum, proluit silvas, contorquens eas insano vortice, tulitque armenta cum stabulis per omnes campos. Nec eodem tempore aut minaces fibræ cessavere apparere tristibus extis, aut cruor cessavit manare puteis; et urbes resonare altè per noctem, lupis ululantibus. Non plura fulgura aliàs ceciderunt sereno cœlo; nec diri cometæ toties arsere. Ergo Philippi videre Romanas acies concurrere iterum inter sese paribus telis:

Flammarumque globos, liquefactaque volvere saxa?
Armorum sonitum toto Germania cœlo
Audiit: insolitis tremuerunt motibus Alpes.
Vox quoque per lucos vulgò exaudita silentes
Ingens, et simulacra modis pallentia miris
Visa sub obscurum noctis; pecudesque locutæ,
Infandum! sistunt amnes, terræque dehiscunt;
Et mœstum illacrymat templis ebur, æraque sudant.
Proluit insano contorquens vortice silvas
Fluviorum rex Eridanus; camposque per omnes
Cum stabulis armenta tulit. Nec tempore eodem
Tristibus aut extis fibræ apparere minaces,
Aut puteis manare cruor cessavit; et altè
Per noctem resonare, lupis ululantibus, urbes.
Non aliàs cœlo ceciderunt plura sereno
Fulgura; nec diri toties arsere cometæ.
Ergo inter sese paribus concurrere telis
Romanas acies iterum videre Philippi:

TRANSLATION.

up *into the Air* Globes of Flame, and molten Rocks? Germany heard a Clashing of Arms over all the Sky: The Alps trembled with uncommon Earthquakes. A mighty Voice too was commonly heard through the silent Groves, and Spectres, hideously pale, were seen under Cloud of Night: And the very Cattle (O horrid!) spoke. Rivers stopped their Courses, Earth yawned wide: The mourning Ivory weeps in the Temples, and the brazen Statues sweat. Eridanus, Supreme of Rivers, overflowed, whirling in his furious Eddy whole Woods along, and bore away the Herds with their Stalls over all the Plains. Nor at the same Time did either the Fibres fail to appear threatening in the baleful Entrails, or *Streams of* Blood to flow from the Wells; and Cities to resound aloud with Wolves howling by Night. Never did Lightning fall in greater Quantities from a serene Sky: Nor did direful Comets so often blaze. For this Philippi twice hath seen the Roman Armies in intestine War engage: Nor seemed it unbecoming

NOTES.

482. *Fluviorum rex Eridanus.* The Poet here, on purpose to express the Rapidity of this River, begins the Verse with two short Syllables. The *Eridanus*, or *Po*, rises from the Foot of Mount *Vesulus*, and, passing through the *Cisalpine Gaul*, falls into the *Adriatic* Sea. *Virgil* calls it the King of Rivers, because it is the largest and most famous of all the Rivers in *Italy*.

490. *Romanas acies iterum videre Philippi* It is generally agreed that *Virgil* here means those two Battles which are so famous in History; the one between *Cæsar* and *Pompey*, and the other between *Brutus* and *Cassius* on the one Side, and *Augustus* and *M. Antony* on the other. But it is certain, from History, that the Scenes of these two Battles were widely distant from each other; for the former was fought on the Plains of *Pharsalus* in *Thessaly*, the other at *Philippi* in *Thrace*, which two Places are above two hundred Miles Distance the one from the other. It can hardly be conceived what Confusion there is among Interpreters in their Attempts to unravel this great Difficulty. *Servius*, *Stephanus* in his *Thesaurus*, *Petavius*, Dr. *Heyn*, *Torrentius*, *Desprez*, Mr. *Dacier*, Father *Sanadon*, but especially the two celebrated Writers of the

Roman

Nec fuit indignum Superis, bis ſanguine noſtro
Emathiam, et latos Hæmi pingueſcere campos.
Scilicet et tempus veniet, cum finibus illis
Agricola, incurvo terram molitus aratro,
Exeſa inveniet ſcabrâ rubigine pila:
Aut gravibus raſtris galeas pulſabit inanes,
Grandiaque effoſſis mirabitur oſſa ſepulcris.
Dî patrii, Indigetes, et Romule, Veſtaque mater,
Quæ Tuſcum Tiberim, et Romana palatia ſervas;
Hunc ſaltem everſo juvenem ſuccurrere ſeclo
Ne prohibete. Satis jam pridem ſanguine noſtro
Laomedonteæ luimus perjuria Trojæ.

nec fuit indignum Superis, Emathiam et latos campos Hæmi pingueſcere bis noſtro ſanguine. Scilicet et tempus veniet, cum, illis finibus, agricola, molitus terram in curvo aratro, inveniet pila exeſa ſcabrâ rubigine: aut pulſabit inanes galeas gravibus raſtris, mirabiturque grandia oſſa effoſſis ſepulcris. Patrii Dî, Indigetes, et Romule, materque Veſta, quæ ſervas Tuſcum Tiberim et Romana palatia; ſaltem ne prohibete hunc juvenem ſuccurrere everſo ſeclo. Jam pridem luimus perjuria Laomedonteæ Trojæ noſtro ſanguine.

TRANSLATION.

to the Gods, that Emathia, and the extenſive Plains of Hæmus, ſhould twice be fattened with our Blood. Nay, and the Time ſhall come, when in thoſe Regions the Huſbandman, labouring the Ground with the crooked Plough, ſhall find Javelins half conſumed with corroſive Ruſt: Or with his cumbrous Harrows ſhall claſh on empty Helmets, and having dug up Graves admire at the huge Bones.

Ye guardian Deities of my Country, ye Indiges, and *thou*, O Romulus, and Mother Veſta, who preſideſt over the Tuſcan Tiber, and the Palaces of Rome; forbid it not at leaſt that this young Prince repair the Ruins of the Age. Long ſince have we with our Blood attoned for the Perjuries of Laomedon's Troy.

NOTES.

Roman Hiſtory, *Catrou* and *Rouille*; all theſe, and Numbers of others, will needs have it that both theſe Battles were fought on the ſame Spot. But this Opinion is quite inconſiſtent with the plaineſt Teſtimony of the moſt authentic Hiſtorians, tends to ſubvert the Credibility of all Hiſtory whatſoever, and lay a Foundation for univerſal Scepticiſm.

If the Reader would ſee a ſatisfactory Solution of this Difficulty, he may conſult a Pamphlet publiſhed in the way of Letters by Mr. *Holdeſworth*, intituled *Pharſalia and Philippi*. The Sum of that Gentleman's Opinion is this: "That *Virgil* means by his two Battles of *Philippi*, not two Battles fought on the ſame individual Spot, but at two diſtant Places of the ſame Name, the former at *Philippi (alias Thebæ Phthiæ)* near *Pharſalus* in *Theſſaly*; the latter at *Philippi* near the Confines of *Thrace*. And though the Hiſtorians (all except *Lucius Florus*) for Diſtinction's ſake, call the latter Battle only by the Name of *Philippi*; yet, as there was a *Philippi* likewiſe near *Pharſalia* in Sight of which the former was fought, the Poets, for certain Reaſons (which, ſays he, I ſhall conſider hereafter) call both by the ſame Name."

As to the Reaſons that he ſays determined *Virgil* to call both Battles by the ſame Name, the chief of them, I think, is this: "That, in Compliment to *Auguſtus*, he might impreſs the ſuperſtitious *Romans* with a Belief, that the Vengeance of the Gods againſt the Murderers of *Cæſar* was denounced by Numbers of Prodigies and Omens; and in ſo remarkable a Manner, that there appeared in it a particular Stroke of Providence, according to the Heathen Superſtition, that the ſecond Battle, which proved fatal to the *Romans*, ſhould be fought in the ſame Province with the firſt, and near a ſecond *Philippi*."

492. *Emathiam, — Hæmi.* The ſame ingenious Gentleman proves that the ancient *Macedonia* or *Emathia*, according to the Language of the Poets, extended as far as the River *Neſſus* in *Thrace* to the Eaſt, and to the South comprehended all *Theſſaly*, and conſequently took in the *Pharſalian Philippi*; ſo that both Battles, here referred to, were really fought in *Emathia*, as *Virgil* here ſays. Again he ſhews that both *Philippi*'s were near Mount *Hæmus*, which, though commonly reckoned only a Mountain of *Thrace*, was really a Chain of Mountains like the *Alps* and *Apennines*;

Jam pridem, ô Ceſar, regia cœli invidet te nobis, atque queritur te *curare triumphos hominum. Quippe ubi fas atque nefas* eſt *verſum, tot bella* ſunt *per orbem; tam multæ facies ſcelerum: non ullus dignus honos* habetur *aratro, arva ſqualent colonis abductis* ad militiam, *et curvæ falces conflantur in rigidum enſem. Hinc Euphrates movet bellum, illinc Germania* movet bellum: *vicinæ urbes ferunt arma inter ſe legibus* fœderis *ruptis: impius Mars ſævit toto orbe. Ut cum quadrigæ effudere ſeſe carceribus, addunt ſe in ſpatia, et auriga, fruſtra tendens retinacula, fertur equis, neque currus audit habenas.*

Jam pridem nobis cœli te regia, Cæſar,
Invidet, atque hominum queritur curare triumphos.
Quippe ubi fas verſum atque nefas; tot bella per orbem;
Tam multæ ſcelerum facies: non ullus aratro
Dignus honos: ſqualent abductis arva colonis,
Et curvæ rigidum falces conflantur in enſem.
Hinc movet Euphrates, illinc Germania bellum:
Vicinæ ruptis inter ſe legibus urbes
Arma ferunt: ſævit toto Mars impius orbe.
Ut cum carceribus ſeſe effudere quadrigæ,
Addunt ſe in ſpatia, et fruſtra retinacula tendens
Fertur equis auriga, neque audit currus habenas.

TRANSLATION.

Long ſince, O Cæſar, the Courts of Heaven envy us *the Poſſeſſion* of thee, and complain that thou art concerned about the Triumphs of Mortals. Since among them the Diſtinctions of Right and Wrong are perverted; ſo many Wars, ſo many Species of Crimes prevail throughout the World: The Plough has none of thoſe Honours that are its Due: The Fields lie waſte, their Owners forced *to bear Arms*, and the crooked Scythes are forged into rigid Swords. Here Euphrates, there Germany raiſes War: Neighbouring Cities, having broke their mutual Leagues, take Arms *againſt each other:* Pitileſs Mars rages over all the World. As when the four-horſed Chariots have ſtarted from the Goal, they fly out ſwifter and ſwifter to the Race, and the Charioteer, ſtretching in vain the Bridle, is hurried away by the Steeds, nor is the Chariot heedful of the Reins.

NOTES.

pennines; the Head or higheſt Part thereof was in *Thrace*, but all the other Mountains, *viz. Rhodope, Pangæus*, &c. quite round to *Pindus* and *Oſſa*, branch out from the ſame Head. *Virgil* himſelf ſeems to take the Mount in this extenſive View, when he cries out, Geor. II. 488.

O qui me gelidis in vallibus Hæmi
Siſtat, et ingenti ramorum protegat umbrâ!

As all the other Places, mentioned in this Paſſage, were in *Theſſaly* or *Achaia*, it is reaſonable to ſuppoſe, that by the Vallies of *Hæmus* he means the ſame Country too. But, let that be as it will, there are ſeveral Paſſages in *Lucan* which evidently ſhew that *Hæmus* reached to the *Theſſalian Philippi*. Thus at the latter End of the firſt Book he propheſies that the Battle of *Pharſalia* (which he too calls by the Name of *Philippi*) was to be fought under the Rock of *Hæmus*, Verſe 681.

Latoſque Hæmi ſub rupe Philippos.

See alſo L. VII. 174, 449, 576.

511. *Impius.* Here ſignifies *cruel, unnatural*, that has no *pietas*, no Tenderneſs, no natural Affection.

P. VIRGILII MARONIS

GEORGICA.

LIBER II.

HACTENUS arvorum cultus, et ſidera cœli;
Nunc te, Bacche, canam, necnon ſilveſtria tecum
Virgulta, et prolem tardè creſcentis olivæ.
Huc, pater ô Lenæe: tuis hìc omnia plena
Muneribus: tibi pampineo gravidus autumno
Floret ager: ſpumat plenis vindemia labris:
Huc, pater ô Lenæe, veni; nudataque muſto
Tinge novo mecum direptis crura cothurnis.

ORDO.

Hactenus cecini *cultus arvorum, et ſidera cœli; nunc canam te, Bacche, necnon ſilveſtria virgulta tecum, et prolem tardè creſcentis olivæ.* Adſis *huc, ô pater Lenæe: omnia hìc* ſunt *plena tuis muneribus: ager floret tibi gravidus pampineo autumno: vindemia ſpumat plenis labris: Veni huc, ô pater Lenæe; mecumque tinge nudata crura novo muſto, cothurnis direptis.*

TRANSLATION.

THUS far of the Culture of Fields, and of the Conſtellations of the Heavens; now, Bacchus, will I ſing of thee, and with thee of woodland Trees, and of the ſlow-growing Olive's Offspring. Hither, O Father Lenæus (here all is full of thy Bounties: For thee the Field laden with the viny Harveſt flouriſhes: *For thee* the Vintage foams in the full Vatts:) Hither, O Father Lenæus, come: and, having thy Buſkins ſtript off, ſtain thy naked Legs with me in new Wine.

NOTES.

The Subject of the following Book is Planting. In handling of which Argument, the Poet ſhews all the different Methods of raiſing Trees; deſcribes their Variety, and gives Rules for the Management of each in particular. He then points out the Soils in which the ſeveral Plants thrive beſt: And thence takes Occaſion to run out into the Praiſes of *Italy*. After which he gives ſome Directions for diſcovering the Nature of every Soil, preſcribes the Rules for dreſſing of Vines, Olives, *&c.* and concludes the Georgic with a Panegyric on a Country Life.

2. *Silveſtria virgulta.* Foreſt-trees, chiefly thoſe that were uſed in propping the Vine, as the Poplar, Elm, Aſh, Oſier, *&c.*

4. *Lenæe.* A Name of *Bacchus*, of *Greek* Derivation, from ληνος, *torcular, a Wine-preſs.*

8. *Direptis cothurnis.* The Cothurnus or Buſkin was a Part of *Bacchus*'s Dreſs. *Tac.* L. II. *In celebrando vindemiæ ſimulacra, Silius Bacchum referens hedera vinctus erat, et cothurnos gerebat.*

8. *Tinge.* Alludeth to the Cuſtom of treading out the Grapes with their Feet.

Principio eſt varia natura creandis arboribus: namque aliæ veniunt ipſæ ſuâ ſponte, nullis hominum cogentibus eas: *tenentque campos latè et curva flumina: ut molle ſiler, lentæque geniſtæ, populus, et canentia ſalicta glaucâ fronde. Autem pars ſurgunt de poſito ſemine: ut altæ caſtaneæ, æſculuſque maxima nemorum, quæ frondet Jovi, atque quercus habitæ oracula à Graiis. Denſiſſima ſilva pullulat aliis ab radice; ut ceraſis, ulmiſque: etiam parva Parnaſſia laurus ſubjicit ſe ſub ingenti umbrâ matris. Natura primùm dedit hos modos: his* modis *omne genus ſilvarum fruticumque, ſacrorumque nemorum viret. Sunt alii* modi, *quos uſus ipſe repperit ſibi* aliquâ *viâ. Hic* homo, *abſcindens plantas de tenero corpore matrum, depoſuit* eas *ſulcis: hic obruit arvo ſtirpes quadrifidaſque ſudes, et vallos acuto robore:*

Principio arboribus varia eſt natura creandis:
Namque aliæ, nullis hominum cogentibus, ipſæ
Sponte ſuâ veniunt; campoſque, et flumina latè
Curva tenent: ut molle ſiler, lentæque geniſtæ,
Populus, et glaucâ canentia fronde ſalicta.
Pars autem poſito ſurgunt de ſemine: ut altæ
Caſtaneæ, nemorumque Jovi quæ maxima frondet
Æſculus, atque habitæ Graiis oracula quercus.
Pullulat ab radice aliis denſiſſima ſilva:
Ut ceraſis, ulmiſque: etiam Parnaſſia laurus
Parva ſub ingenti matris ſe ſubjicit umbrâ.
Hos natura modos primùm dedit: his genus omne
Silvarum, fruticumque viret, nemorumque ſacrorum.
Sunt alii, quos ipſe viâ ſibi repperit uſus.
Hic plantas tenero abſcindens de corpore matrum,
Depoſuit ſulcis: hic ſtirpes obruit arvo,
Quadrifidaſque ſudes, et acuto robore vallos:

TRANSLATION.

First, Nature is various in producing Trees: For ſome, without any cogent Means applied by Men, come freely of their own Accord, and widely overſpread the Plains and winding Rivers: As the ſoft Oſier, and limber Broom, the Poplar and the whitening Willows, with Sea-green Leaves. But ſome ariſe from depoſited Seed: As the lofty Cheſnuts, and the Æſculus, moſt majeſtic of the Groves, which, in Honour of Jove, ſhoots forth its Leaves, and the Oaks reputed oracular by the Greeks. To others a moſt luxuriant Wood *of Suckers* ſprings from the Roots: As the Cherries, and the Elms: Thus too the little Bay of Parnaſſus raiſes itſelf under its Mother's diffuſive Shade. Nature at firſt ordained theſe Means *for the Production of Trees:* By theſe every Species blooms, of Woods, and Shrubs, and ſacred Groves. Others there are, which Experience has found out for itſelf by Art. One, cutting off the Suckers from the tender Body of their Mother, ſets them in the Furrows: Another buries the Stocks in the Ground, and Stakes, *whoſe Bottom is* ſplit in four, and Poles with the Wood

NOTES.

16. *Æſculus.* A kind of Oak, which ſome take to be what we call the Bay-oak. This Tree was conſecrated to *Jupiter.*

19. *Se ſubjicit.* i. e. *Surſum jacit, ſhoots up,* See Ecl. X. 74.

22. *Viâ.* Arte, as *Cic. de Cl. Or.* XLVI. *Antea neminem ſolitum viâ nec arte, ſed accurate tamen, et de ſcripto pleroſque dicere.*

23. *Hic plantas,* &c. This refers to the Propagation of Trees by Suckers.

25. *Quadrifidaſque ſudes.* This is the Method of Propagation, by fixing the large Branches like Stakes in the Earth.

25. *Acuto robore.* Trunco exacuto et in mucronem faſtigato, as *Pliny* has it. The *quadrifidas ſudes* is when the Bottom is ſlit acroſs both Ways; the *acuto robore* is when it is cut into a Point, which is called the *Colt's Foot. Eſſay on the Georgics.*

Silvarumque aliæ preſſos propaginis arcus
Exſpectant, et viva ſuâ plantaria terrâ.
Nil radicis egent aliæ: ſummumque putator
Haud dubitat terræ referens mandare cacumen.
Quin et caudicibus ſectis, mirabile dictu,
Traditur è ſicco radix oleagina ligno.
Et ſæpe alterius ramos impunè videmus
Vertere in alterius, mutatamque inſita mala
Ferre pyrum, et prunis lapidoſa rubeſcere corna.
Quare agite, ô proprios generatim diſcite cultus,
Agricolæ, fructuſque feros mollite colendo:
Neu ſegnes jaceant terræ: juvat Iſmara Baccho
Conſerere, atque oleâ magnum veſtire Taburnum.

aliæ arbores *ſilvarum exſpectant preſſos arcus propaginis, et viva plantaria* defodi in *ſuâ terrâ. Aliæ egent radicis nil: putatorque haud dubitat mandare ſummum cacumen, referens* illud *terræ. Quin et mirabile dictu, radix oleagina, caudicibus ſectis, traditur è ſicco ligno. Et ſæpe videmus ramos alterius* arboris *vertere impunè in* ramos *alterius, pyrumque mutatam ferre mala inſita* ſibi, *et lapidoſa corna rubeſcere prunis. Quare agite, ô agricolæ, diſcite proprios cultus generatim, molliteque feros fructus colendo eos: neu ſegnes terræ jaceant: juvat conſerere Iſmara Baccho, atque veſtire magnum Taburnum oleâ.*

TRANSLATION.

ſharpened to a Point: Some Trees *luxuriant* expect the bent down Arches of a Layer, and living Nurſeries in their own *native* Soil. Others have no need of any Root: And the Planter makes no Scruple to commit to Earth the topmoſt Shoots, giving them back *to her Care.* Nay (what is wondrous to relate) even after her Trunk is cut in Pieces, the Olive-tree ſhoots forth Roots from the dry Wood. Often we ſee the Boughs of one Tree transformed, with no Diſadvantage, into thoſe of another, and a Pear-tree *thus* changed bear ingrafted Apples, and ſtony Cornelian Cherries grow upon Plum-tree Stocks.

Wherefore come on, O Huſbandmen, learn the Culture proper to each Kind, and ſoften the wild Fruits by Cultivation: Nor let *even poor and* infertile Grounds lie neglected: It is worth while to plant *even rugged Mountains ſuch as* Iſmarus with Vines, and clothe vaſt Taburnus with Olives.

NOTES.

26. *Silvarum.* Trees very luxuriant, and abounding with Shoots that look like a little Wood.

26. *Preſſos propaginis arcus exſpectant.* This deſcribes the Method of raiſing Trees by Layers, *i. e.* by bending down a Branch from the Mother-tree, and planting it in the Ground, till it take Root firm enough to nouriſh itſelf, which, according to *Columella*, is in the third Year: Then it may be ſeparated from the Mother.

27. *Exſpectant.* i. e. By their Luxuriance and Bending down to the Earth, they ſeem to expect Propagation, and to deſire, as it were, that their Shoots may be ſet in the Ground.

27. *Viva.* i. e. Not ſeparated from their Mother-tree.

29. *Referens mandare.* This is the Method of Propagation, which is called by *Cuttings. Referens* ſignifies *giving them back to the Earth, whence they came.*

30. *Caudex.* Is properly the Body of the Tree ſeparate from the Root, as *truncus* is the Body ſeparate from the Head.

37. *Neu ſegnes jaceant terræ.* Dr. *Trapp* renders it, *Let not your Land lie idle.* And in like Manner all the other Interpreters I have ſeen. But the Conſtruction ſeems rather to be, *neu ſegnes terræ jaceant, nor let Land however naturally infertile lie neglected*; which both preſerves the Connexion with what goes before, and ſhews the Propriety of adding *juvat Iſmara Baccho conſerere*, &c. Mountains by Nature rugged, and whoſe Soil is *ſegnis*, infertile, and backward to produce, yet by Culture will turn to good Account: Thus *Iſmarus* bears excellent Vines, and *Taburnus* is famous for the Production of Olives.

37. *Iſmara.* Iſmarus, a Mountain in the maritime Parts of *Thrace.*

38 *Taburnum.* Taburnus, a Mountain in *Campania*, between *Capua* and *Nola*, fertile in Olives. Its modern Name is *Taburo.*

Tuque ades, decurreque inceptum laborem unà mecum, *ô decus, ô meritò maxima pars nôstræ famæ, Mæcenas, volanſque da vela patenti pelago. Ego non opto amplecti cuncta meis verſibus: non, ſi ſint mihi centum linguæ, centumque ora,* et *ferrea vox: ades, et lege oram primi litoris. Terræ* ſunt *in* noſtris *manibus: non tenebo te hìc fictо carmine, atque per ambages et longa exorſa.* Arbores, *quæ tollunt ſe in oras luminis ſuâ ſponte, ſurgunt infecunda quidem, ſed læta et fortia: quippe natura ſubeſt ſolo. Tamen ſi quis inſerat hæc quoque, aut mandet* hæc *mutata ſubactis ſcrobibus, exuerint ſilveſtrem animum: frequentique cultu, haud tarda ſequentur, in quaſcunque artes voces* illa. *Nec non et* illa *quæ exit ſterilis ab imis ſtirpibus, faciet hoc, ſi ſit digeſta per vacuos agros: nunc altæ frondes, et rami matris opacant* eam, *adimuntque fetus* illi

Tuque ades, inceptumque unà decurre laborem,
O decus, ô famæ meritò pars maxima noſtræ,
Mæcenas; pelagoque volans da vela patenti.
Non ego cuncta meis amplecti verſibus opto:
Non, mihi ſi linguæ centum ſint, oraque centum,
Ferrea vox: ades, et primi lege litoris oram.
In manibus terræ: non hìc te carmine ficto,
Atque per ambages, et longa exorſa tenebo.
Sponte ſuâ quæ ſe tollunt in luminis oras,
Infecunda quidem, ſed læta et fortia ſurgunt:
Quippe ſolo natura ſubeſt. Tamen hæc quoquè ſi quis
Inſerat, aut ſcrobibus mandet mutata ſubactis,
Exuerint ſilveſtrem animum: cultuque frequenti,
In quaſcunque voces artes, haud tarda ſequentur.
Nec non et ſterilis quæ ſtirpibus exit ab imis,
Hoc faciet, vacuos ſi ſit digeſta per agros:
Nunc altæ frondes, et rami matris opacant,
Creſcentique adimunt fetus, uruntque ferentem.

creſcenti, uruntque eam *ferentem* fructus.

TRANSLATION.

And now, my Glory, *to whom I juſtly owe* the greateſt Portion of my Fame, be preſent, O Mæcenas, purſue with me this Taſk begun, and flying ſet Sail on this Sea now opening wide. I chooſe not to compriſe all in my Verſe: Not though I had an hundred Tongues, an hundred Mouths, and an Iron Voice: Be preſent, and coaſt along the neareſt Shore. The Land is *ſtill* in View: I will not here detain thee with fictitious Song, nor with Circumlocution and tedious Preamble.

Thoſe, which ſprung up ſpontaneouſly into the Regions of Light, are unfruitful indeed, but they riſe vigorous and ſtrong: For in the Soil lies hid ſome natural Quality *peculiarly ſuited to them.* Yet if any one ingraft even theſe, or depoſit them tranſplanted in Trenches well prepared, they will put off their ſavage Nature, and by frequent Culture will not be ſlow to follow whatever Arts *and Methods of Improvement* you call them to. And *the Suckers* alſo, which ſprout up barren from the low Roots, will do the ſame, if they be diſtributed through Fields where they have Room *to ſtrike their Roots:* Now *in their natural State* the high Shoots and Branches of the Mother overſhadow them, and hinder them from bearing Fruit as they grow up, or pinch and ſtarve them when they bear,

NOTES.

39. *Decurre.* This is the ſame Alluſion with that in Verſe 41. *Pelagoque volans da vela patenti*; *decurro* being applied to proſperous Sailing, when the Ship runs with a gliding Motion along the Waves; as Æn. V. 212.

Prona petit maria, et pelago decurrit aperto.

41. *Pelagoque volans,* &c. And flying ſet Sail into the open Sea, *i. e.* accompany and conduct me through this immenſe Work, which now opens itſelf to my View like an expanded Ocean.

50. *Mutata.* i. e. *Mutata loco, tranſplanted.*

56. *Uruntque ferentem.* Pinch or ſtarve it in bearing, by intercepting the Sun and Air.

59. *Pomaque.*

Jam, quæ ſeminibus jactis ſe ſuſtulit arbos,
Tarda venit, ſeris factura nepotibus umbram :
Pomaque degenerant ſuccos oblita priores :
Et turpes avibus prædam fert uva racemos.
Scilicet omnibus eſt labor impendendus, et omnes
Cogendæ in ſulcum, ac multâ mercede domandæ.
Sed truncis oleæ meliùs, propagine vites
Reſpondent ; ſolido Paphiæ de robore myrtus.
Plantis eduræ coryli naſcuntur, et ingens
Fraxinus, Herculeæque arbos umbroſa coronæ,
Chaoniique patris glandes : etiam ardua palma
Naſcitur, et caſus abies viſura marinos.
Inſeritur verò ex fetu nucis arbutus horrida :
Et ſteriles platani malos geſſere valentes.
Caſtaneæ fagus, ornuſque incanuit albo
Flore pyri : glandemque ſues fregere ſub ulmis.
Nec modus inſerere, atque oculos imponere ſimplex.
Nam quà ſe medio trudunt de cortice gemmæ,
Et tenues rumpunt tunicas ; anguſtus in ipſo
Fit nodo ſinus ; huc alienâ ex arbore germen
Includunt, udoque docent inoleſcere libro.

Jam arbos, quæ ſuſtulit ſe jactis ſeminibus, venit tarda, factura umbram ſeris nepotibus : pomaque degenerant, oblita priores ſuccos : et uva fert turpes racemos prædam avibus. Scilicet labor eſt impendendus omnibus, et omnes ſunt cogendæ in ſulcum, ac domandæ multâ mercede. Oleæ provenientes è *truncis, vites* è *propagine meliùs reſpondent*, et *myrtus Paphiæ de ſolido robore. Eduræ coryli naſcuntur plantis, et ingens fraxinus*, populuſ-*que umbroſa arbos Herculeæ coronæ, glandeſque Chaonii patris* Jovis : *etiam ardua palma naſcitur, et abies viſura marinos caſus. Verò horrida arbutus inſeritur ex fetu nucis, et ſteriles platani geſſere valentes malos. Fagus incanuit* flore *caſtaneæ, ornuſque albo flore pyri : ſuesque fregere glandem ſub ulmis. Nec eſt ſimplex modus inſerere atque imponere oculos. Nam quà gemmæ truduxt ſe de medio cortice, et rumpunt tenues tunicas, anguſtus ſinus fit in nodo ipſo : includunt germen* deciſum *ex alienâ arbore huc, docentque* illud *inoleſcere udo libro.*

TRANSLATION.

The Tree again, that is raiſed from Seed thrown *into the Ground*, grows up ſlowly, ſo as to form a Shade for late Poſterity : And *its* Fruits degenerate, forgetting their former Juices : *Thus* even the Vine bears ſorry Cluſters, a Prey for Birds. For Labour muſt be beſtowed on all, and all muſt be reduced into the Trench, and tamed, *and made prolific* with vaſt Pains. But Olives anſwer *our Wiſhes* better *when propagated* by Truncheons, Vines by Layers, the Myrtles of the Paphian *Goddeſs by Setts* from the ſolid Wood. From Suckers the hard Hazles grow, the huge Aſh, and the ſhady *Poplar*-tree *that furniſhed* Hercules his Crown, and the Oaks of the Chaonian Father *Jove : Thus* alſo the lofty Palm is propagated, and the Fir-tree, doomed to viſit the Dangers of the Main.

But the rugged Arbute is ingrafted on the Offspring of the Walnut, and barren Planes have borne ſtout Apple-trees. Cheſnut trees *have borne* Beeches, and the Mountain-aſh hath whitened with the ſnowy Bloſſoms of the Pear : And Swine have crunched Acorns under Elms. Nor is the Method of ingrafting and that of inoculating one and the ſame. For *Inoculating is thus*, where the Buds thruſt themſelves forth from the Middle of the Bark, and burſt the ſlender Coats, a ſmall Notch is made in the very Knot : Hither they incloſe an Eye from another

NOTES.

59. *Pomaque. Poma* here, and in many other Places, ſignifies *all Sorts of Fruits*. See Verſe 82. and *Plin. L.* XVII. 10.

63. *Truncis.* Truncheons called by *Columella* and *Cato, Taleæ* : They are the thick Branches ſawn in Pieces.

67. *Chaoniique patris glandes. Glandes*, Acorns, are here put for the Oaks that bear them. *Chaonii patris* is *Jupiter* worſhipped at *Dodona* in *Chaonia*, or *Epirus*, to whom the Oak was ſacred.

Aut rurſum enodes trunci reſecantur, et via finditur altè in ſolidum lignum *cuneis: deinde feraces plantæ immittuntur. Nec eſt tempus longum, et ingens arbos exiit ad cœlum ſalicibus ramis, miraturque novas frondes, et poma non ſua. Præterea haud eſt unum genus, nec fortibus ulmis, nec ſalici, lotoque, nec Idæis cypariſſis: nec pingues olivæ naſcuntur in unam faciem, Orchites, et radii, et pauſia amarâ baccâ; pomaque, et ſilvæ* regis *Alcinoi: nec eſt idem ſurculus Cruſtumiis, Syriiſque pyris, gravibuſque volemis. Eadem vindemia non pendet noſtris arboribus, quam* vindemiam inſula *Leſbos carpit de Methymnæo palmite. Sunt Thaſiæ vites, ſunt et alb Mareotides;*

Aut rurſum enodes trunci reſecantur, et altè
Finditur in ſolidum cuneis via: deinde feraces
Plantæ immittuntur: nec longum tempus, et ingens
Exiit ad cœlum ramis felicibus arbos,
Miraturque novas frondes, et non ſua poma.
Præterea genus haud unum nec fortibus ulmis,
Nec ſalici, lotoque, nec Idæis cypariſſis:
Nec pingues unam in faciem naſcuntur olivæ,
Orchites, et radii, et amarâ pauſia baccâ;
Pomaque, et Alcinoi ſilvæ: nec ſurculus idem
Cruſtumiis, Syriiſque pyris, gravibuſque volemis.
Non eadem arboribus pendet vindemia noſtris,
Quam Methymnæo carpit de palmite Leſbos.
Sunt Thaſiæ vites, ſunt et Mareotides albæ:

TRANSLATION.

Tree, and teach it to unite with the moiſt Rind. Or again, *in ingrafting*, the knotleſs Stocks are cut, and a Paſſage is cloven deep into the ſolid *Wood* with Wedges: Then fertile Cions are inſerted: And in no long Time a huge Tree ſhoots up to Heaven with proſperous Boughs, and admires its new Leaves, and Fruits not its own.

Moreover, the Species is not ſingle neither of ſtrong Elms, nor of Willows, of the Lote-tree, nor of the Idæan Cypreſſes: Nor do the fat Olives grow in one Form, the *Orchites*, and the *Radii*, and the *Pauſia* with bitter Berries: Nor Apples, and the Orchards of Alcinous: Nor are the Shoots the ſame of the Cruſtumian and Syrian Pears, and of the heavy Volemi. The famous Vintage hangs not on our Trees, which Leſbos gathers from the Methymnean Vine. There are the Thaſian Vines, and there are the white Mareotides: Theſe fit for

NOTES.

86. *Orchites.* This is the Reading of *Servius*, which appears to be right, becauſe it is ſpelt in that Manner by the Proſe Writers of Agriculture. Thus *Pliny: Genera earum tria dixit Virgilius, Orchites, et radios, et pauſias.* The *Orchis*, is a round Olive, ſo called from ὄρχις, *a Teſticle.*

86. *Radii.* The *Radius* is a long Olive, ſo called from its Similitude to a Weaver's Shuttle.

86. *Amarâ pauſia baccâ.* The Poet mentions the bitter Berry of this Sort of Olive, becauſe it is to be gathered before it is quite ripe; for then it has a bitter or auſtere Taſte.

88. *Cruſtumiis, Syriiſque pyris, gravibuſque volemis.* The *Cruſtumia*, ſo called from *Cruſtumium* in *Tuſcany*, were reckoned the beſt Sort of Pears. The *Syrian* Pears, called alſo *Tarentina*, are thought by ſome to be the *Bergamot.* The *Volemi*, ſo called from their Largeneſs; *quia* volam *manus impleant, becauſe they fill the Palm of the Hand. Ruæus* takes them for the *bon Chretien:* others for the *Libralia* or *Pounders.*

90. *Methymnæo palmite.* So called from *Methymna*, a City of *Leſbos*, an Iſland in the *Ægean* Sea, famous for good Wine.

91. *Thaſiæ vites.* So called from *Thaſus*, another Iſland in the ſame Sea.

91. *Mareotides albæ.* Moſt probably an *Egyptian* Wine, from *Mareotis*, a Lake near *Alexandria.* Which Opinion *Horace* ſeems to countenance; for he repreſents *Cleopatra* inebriated with it:

"*Mentemque lymphatam* Mareotico,
Redegit in veros timores
Cæſar.

Others underſtand this of a *Lybian* Wine, from *Mareotis*, a Part of *Africa.*

Pinguibus hæ terris habiles, levioribus illæ:
Et paſſo Pſythia utilior, tenuiſque lageos,
Tentatura pedes olim, vincturaque linguam:
Purpureæ, preciæque: et, quo te carmine dicam,
Rhætica? nec cellis ideò contende Falernis.
Sunt etiam Ammineæ vites, firmiſſima vina:
Tmolus et aſſurgit quibus, et rex ipſe Phanæus:
Argitiſque minor: cui non certaverit ulla,
Aut tantum fluere, aut totidem durare per annos.
Non ego te, menſis, et Dîs accepta ſecundis,
Tranſierim, Rhodia, et tumidis, bumaſte, racemis.
Sed neque quam multæ ſpecies, nec nomina quæ ſint,
Eſt numerus: neque enim numero comprêndere refert:
Quem qui ſcire velit, Libyci velit æquoris idem
Diſcere, quàm multæ Zephyro turbentur arenæ:

hæ Mareotides ſunt *habiles pinguibus terris, illæ* Thaſiæ ſunt habiles *levioribus* terris. *Et Pſythia* vitis eſt *utilior* vino *paſſo* faciendo, *tenuiſque lageos* vitis *tentatura pedes olim, vincturaque linguam:* ſunt *purpureæ, preciæque* vites: *et, quo carmine dicam te, ô Rhætica* vitis? *nec ideò contende* cum *Falernis cellis. Sunt etiam Ammineæ vites,* ex quibus ſunt *firmiſſima vina: quibus et Tmolus, et Phanæus ipſe rex* montium vitiferorum *aſſurgit: minorque Argitis: cui non ulla certaverit, aut fluere tantum, aut durare per totidem annos. Ego non tranſierim te, ô Rhodia* vitis, *accepta menſis, et ſecundis Dîs, et* te, *bumaſte, tumidis racemis. Sed neque eſt numerus quam multæ ſpecies* earum ſint, *nec quæ ſint nomina: neque enim refert comprêndere* eas *numero: quem qui velit ſcire, idem velit diſcere quàm multæ arenæ Libyci æquoris turbentur Zephyro:*

TRANSLATION.

a rich Soil, and thoſe for a lighter one: And the Pſythian more ſerviceable when dried, and the thin *light* Lageos, which will try the Feet at length, bind the Tongue: The Purple, and the Rath-ripe: And in what Numbers ſhall I ſing of thee, O Rhetian *Grape?* Nor therefore vie thou with the Falernian Cellars. There are alſo Amminean Vines, beſt-bodied Wines: Which even Tmolus and Phanæ King of Mountains honours: And the ſmaller Argitis, which none can rival, either in yielding ſo much Juice, or in laſting ſo many Years. I muſt not paſs thee over, Rhodian *Grape*, grateful to the Gods and ſecond Courſes, nor *thee*, Bumaſtos, with thy ſwoln Cluſters. But we neither can recount how numerous the Species, nor what are their Names, nor imports it to comprize their Number: Which whoever would know, the ſame may ſeek to learn how numerous are the Sands of the Lybian Sea toſſed by the

NOTES.

93. *Paſſo Pſythia*, &c. *Paſſum* is a Wine made from Raiſins, or dried Grapes. The *Pſythia vitis* is probably ſo called from ſome City in *Greece*; for *Columella* calls it *Græculam.*

93. *Lageos.* So called from λαγως, *a Hare*, on account of its Colour.

95. *Preciæ.* Quaſi *præcoque*, ſays *Servius*, becauſe they are firſt ripe.

96. *Falernis.* Campanian Wine, ſo called from *Falernus*, a Mountain in *Campania.*

96. *Rhætica.* So called from *Rhætia*, a Country bordering upon *Italy.* This Wine is praiſed by *Cato*, *Strabo*, and other Authors.

97. *Ammineæ.* It is not certain what Wine is here meant.

98. *Tmolus.* A Mountain in *Lydia*, very famous for Wine.

98. *Rex Phanæus.* From *Phanæ*, the Name of a Mountain in *Chios*, whoſe Wines are abundantly celebrated.

101. *Dîs et menſis accepta ſecundis.* i. e. It was ſo excellent as to be fit for being uſed in Libations, which were made at the ſecond Courſes.

102. *Bumaſte.* From the Greek Βυμαστος, *Bumamma*, becauſe its Cluſters ſwelled out big, ſomewhat reſembling a Cow's Udder.

aut, ubi Eurus violentior incidit navigiis noſſe, quot Ionii fluctus veniant ad litora. Nec verò omnes terræ poſſunt ferre omnia genera arborum. *Salices naſcuntur fluminibus, alnique craſſis paludibus, ſteriles orni ſaxoſis montibus,* et *litora* ſunt *lætiſſima myrtetis : denique Bacchus amat apertos colles, taxi* amant *Aquilonem et frigora. Aſpice et orbem domitum extremis cultoribus, Eoaſque domos Arabum, pictoſque Gelonos. Patriæ* ſunt *diviſæ arboribus. India ſola fert nigrum ebenum,* et *thurea virga eſt Sabæis ſolis. Quid referam tibi balſamaque ſudantia* ex *odorato ligno, et baccas ſemper frondentis acanthi? quid* referam *nemora Æthiopum canentia molli lanâ? utque Seres depectant tenuia vellera foliis? aut quos lucos India proprior Oceano, ſinus extremi orbis, gerit? ubi haud ullæ ſagittæ potuere vincere ſummum æra.*

Aut, ubi navigiis violentior incidit Eurus,
Noſſe, quot Ionii veniant ad litora fluctus.
Nec verò terræ ferre omnes omnia poſſunt.
Fluminibus ſalices, craſſiſque paludibus alni
Naſcuntur : ſteriles ſaxoſis montibus orni,
Litora myrtetis lætiſſima : denique apertos
Bacchus amat colles : Aquilonem et frigora taxi.
Aſpice et extremis domitum cultoribus orbem,
Eoaſque domos Arabum, pictoſque Gelonos.
Diviſæ arboribus patriæ. Sola India nigrum
Fert ebenum : ſolis eſt thurea virga Sabæis.
Quid tibi odorato referam ſudantia ligno
Balſamaque, et baccas ſemper frondentis acanthi?
Quid nemora Æthiopum molli canentia lanâ?
Velleraque ut foliis depectant tenuia Seres?
Aut quos Oceano proprior gerit India lucos,
Extremi ſinus orbis? ubi aëra vincere ſummum

TRANSLATION.

Zephyr. Or to know how many Waves of the Ionian Sea come *rolling* to the Shores, when Eurus, more violent, falls upon the Ships.

But neither can all Soils bear all Sorts *of Trees.* Willows grow along the Rivers, and Alders in miry Fens : The barren wild Aſhes on rocky Mountains. The Shores rejoice moſt in Myrtle Groves : Bacchus finally loves open Hills : The Yews the North-wind and the Colds.

Survey alſo *thoſe Parts of* the Globe *that are* ſubdued *and cultivated* by Hinds moſt remote, both the eaſtern Habitations of the Arabians, and the painted Geloni. Countries are diſtinguiſhed by their Trees. India alone bears black Ebony : The Frankincenſe-tree belongs to the Sabæans only. Why ſhould I mention to thee Balms diſtilling from the fragrant Woods, and the Berries of the ever-green Acanthus? Why the Foreſts of the Ethiopians whitening with downy Wool? And how the Seres comb the fine *ſilky* Fleeces from the Leaves? Or the Groves which India, nearer the Ocean, produces, the utmoſt Skirts of the Globe?

NOTES.

115. *Pictos Gelonos.* The *Geloni* were a People of *Scythia,* who painted their Faces.

116. *Sola India—fert ebenum.* Theophraſtus was of the ſame Opinion, that Ebony was peculiar to *India* ; but other Authors tell us, that the beſt Ebony is brought from *Ethiopia.*

119. *Balſamaque.* According to the beſt Accounts of modern Authors, the true Country of the Balſam-plant is *Arabia Felix.* The Balſam flows out of the Branches by making Inciſions in the Summer Months.

119. *Baccas ſemper frondentis acanthi.* There are two Sorts of the *Acanthus* ; the one an *Egyptian* Tree, of which the Poet here ſpeaks ; and the other an Herb, to which he elſewhere refers. It is obſerved, that the Flowers grow in little Balls, which *Virgil* might poetically call Berries.

120. *Nemora Æthiopum molli canentia lanâ.* The Foreſts abounding with Cotton-trees.

121. *Velleraque ut foliis depectant tenuia Seres?* The *Seres* were a People of *India* who furniſhed the other Parts of the World with Silk. The Ancients were generally ignorant of the Manner in which it was ſpun by the Silkworms, and imagined it was a Sort of Down gathered from the Leaves of the Trees.

126. *Media*

Arboris haud ullæ jactu potuere ſagittæ :
Et gens illa quidem ſumptis non tarda pharetris.
Media fert triſtes ſuccos, tardumque ſaporem
Felicis mali : quo non præſentius ullum,
Pocula ſiquando ſævæ infecere novercæ,
Miſcueruntque herbas, et non innoxia verba,
Auxilium venit : ac membris agit atra venena.
Ipſa ingens arbos, faciemque ſimillima lauro :
Et, ſi non alium latè jactaret odorem,
Laurus erat. Folia haud ullis labentia ventis :
Flos apprima tenax. Animas et olentia Medi
Ora fovent illo, et ſenibus medicantur anhelis.
Sed neque Medorum ſilvæ, ditiſſima terra,
Nec pulcher Ganges, atque auro turbidus Hermus,
Laudibus Italiæ certent ; non Bactra, neque Indi,
Totaque thuriferis Panchaïa pinguis arenis.
Hæc loca non tauri ſpirantes naribus ignem
Invertêre, ſatis immanis dentibus hydri ;
Nec galeis, denſiſque virûm ſeges horruit haſtis :

arboris jactu : et tamen *illa gens quidem non* eſt *tarda pharetris ſumptis. Media fert triſtes ſuccos tardumque ſaporem felicis mali : quo non ullum præſentius auxilium venit, ac agit atra venena membris, ſiquando ſævæ novercæ infecere pocula, miſcueruntque herbas, et non innoxia verba. Ipſa* eſt *ingens arbos, ſimillimaque lauro* quoad *faciem : et, ſi non jactaret alium odorem latè, erat laurus. Folia haud* ſunt *labentia ullis ventis :* ejus *flos* eſt *apprima tenax : Medi fovent animas et olentia ora, et medicantur anhelis ſenibus illo* flore. *Sed neque ſilvæ Medorum, ditiſſima terra, nec pulcher Ganges, atque Hermus turbidus auro certent laudibus Italiæ : non Bactra, neque Indi, totaque Panchaïa pinguis thuriferis arenis. Non tauri, ſpirantes ignem naribus, invertêre hæc loca, dentibus immanis hydri ſatis ; nec ſeges virum horruit galeis denſiſque haſtis :*

TRANSLATION.

Where no Arrows by their Flight have been able to ſurmount the airy Summit of the Trees : And yet that Nation is not unſkilful in Archery. Media bears the bitter Juices, and the permanent Reliſh of the happy Apple : Than which no Remedy comes more ſeaſonable, and *more effectually* expels the black Venom from the Limbs, what Time cruel Stepmothers have poiſoned a Cup, and mingled Herbs, and not innoxious Spells. The Tree itſelf is ſtately, and in Form moſt like a Bay : Its Leaves fall not off by any Winds : Its Bloſſoms are exceedingly tenacious. With it the Medes correct their Breaths and unſavoury Mouths, and cure their aſthmatic old Men.

But neither the Foreſts of Media, that richeſt Country, nor the beautiful Ganges, and Hermus, turbid with golden Sands, can match the Praiſes of Italy : Not Bactra, nor the Indians, and Panchaia, all enriched with Incenſe-bearing Soil. Bulls breathing Fire from their Noſtrils never plowed theſe Regions, to be ſown with a hideous Dragon's Teeth ; nor did *ever* a Crop of Men ſhoot dreadful up

NOTES.

126. *Media fert triſtes ſuccos.* The Fruit here mentioned is certainly the Citron ; for *Dioſcorides* ſays expreſly, that the Fruit, which the *Greeks* call *Medicum*, is in the *Latin* called *Citrium*. Its Rind is bitter, and its Seeds covered with a bitter Skin ; hence *triſtes ſuccos*. By its *tardum ſaporem* again is probably meant a Taſte which dwells long upon the Palate.

127. *Felicis mali.* The Citron is probably called *happy* on account of its great Virtues.

137. *Auro turbidus Hermus.* Hermus is a River of *Lydia* ; it receives the *Pactolus*, famous for its golden Sands.

140. *Hæc loca.* Alluding to the Story of *Jaſon*, who went to *Colchis* for the golden Fleece ; where he conquered the Bulls which breathed forth Fire from their Noſtrils, &c.

ſed gravidæ fruges, et Maſſicus humor Bacchi implevere ea, *oleæque lætaque armenta tenent* ea. *Hinc bellator equus arduus infert ſeſe campo; hinc albi greges, et taurus, maxima victima, ſæpe perfuſi tuo ſacro flumine, ô Clitumne, duxere Romanos triumphos ad templa Deûm. Hìc eſt aſſiduum ver, atque æſtas* cum *alienis menſibus:* Hìc *pecudes* ſunt *bis* anno *gravidæ*, et *arbos bis utilis pomis. At rabidæ tigres, et ſæva ſemina leonum abſunt; nec aconita fallunt miſeros legentes: nec ſquameus anguis rapit immenſos orbes per humum, neque colligit ſe in ſpiram tanto tractu*, quanto in quibuſdam aliis regionibus. *Adde tot egregias urbes, laboremque operum; tot oppida congeſta manu præruptis ſaxis; fluminaque labentia ſubter antiquos muros* urbium. *An memorem mare, quod* alluit Italiam *ſupra, quodque alluit* eam *infra?*

Sed gravidæ fruges, et Bacchi Maſſicus humor
Implevere, tenent oleæque, armentaque læta.
Hinc bellator equus campo ſeſe arduus infert;
Hinc albi, Clitumne, greges, et maxima taurus
Victima, ſæpe tuo perfuſi flumine ſacro,
Romanos ad templa Deûm duxere triumphos.
Hìc ver aſſiduum, atque alienis menſibus æſtas:
Bis gravidæ pecudes, bis pomis utilis arbos.
At rabidæ tigres abſunt, et ſæva leonum
Semina; nec miſeros fallunt aconita legentes:
Nec rapit immenſos orbes per humum, neque tanto
Squameus in ſpiram tractu ſe colligit anguis.
Adde tot egregias urbes, operumque laborem;
Tot congeſta manu præruptis oppida ſaxis;
Fluminaque antiquos ſubterlabentia muros.
An mare quod ſupra, memorem, quodque alluit infra?

TRANSLATION.

with Helmets and crouded Spears: But teeming Corn and Bacchus's Campanian Juice have filled *the Land*, Olives and joyous Herds poſſeſs it. Hence the Warrior-horſe with ſtately Port advances into the Field; hence, Clitumnus, thy white Flocks, and the Bull, Chief of Victims, which, after they have been often plunged in thy ſacred Stream, accompany the Roman Triumphs to the Temples of the Gods. Here is perpetual Spring, and Summer in Months not her own: Twice *a Year* the Cattle are big with Young, twice the Trees productive of Fruit. But here are no ravening Tygers, nor the ſavage Breed of Lions: nor *poiſonous* Wolfsbane deceives the wretched Gatherers: Nor *here* the ſcaly Serpent ſweeps his immenſe Orbs along the Ground, nor with ſo vaſt a Train collects himſelf in Spires. Add ſo many magnificent Cities, and Works of elaborate Art; ſo many Towns upreared with the Hand on craggy Rocks; and Rivers gliding under ancient Walls. Or need I mention the Sea which waſhes it above, and that

NOTES.

143. *Maſſicus humor.* Maſſicus is a Mountain of *Campania*, celebrated for Wine.

146. *Albi, Clitumne, greges.* The Banks of the *Clitumnus*, a River of *Italy*, in *Umbria*, were famous for feeding white Flocks, which *Pliny* makes to have been the Effect of the Water. But, whatever be in that, they were ſought for Sacrifice, the white Colour being thought more acceptable to the Gods. For which Reaſon the Victims were whitened with Chalk when the natural Colour could not be found, as in *Juvenal*, Sat. X. 66.

Duc in Capitolia magnum Cretatumque bovem.

147. *Sacro.* Not only becauſe all Rivers were reputed ſacred, but becauſe Temples and Places of Worſhip were frequent on its Borders.

149. *Alienis menſibus.* i. e. In ſuch Months when other Countries do not feel the Warmth. Thus *Lucretius* uſes *alienis partibus anni* in much the ſame Senſe.

150. *Bis pomis utilis arbos.* Varro mentions an Apple-tree which bears twice, *Malus bifera, ut in agro Conſentino.*

152. *Nec miſeros fallunt*, &c. Servius, who alledges that the *Aconite* grew in *Italy*, takes the Meaning to be, that it deceives no Body, becauſe it is ſo well known. But this Senſe is ſo low, that one can hardly imagine *Virgil* capable of it; beſides, why ſhould the Gatherers

Anne lacus tantos? te, Lari maxime; teque
Fluctibus et fremitu assurgens, Benace, marino? 160
An memorem portus, Lucrinoque addita claustra,
Atque indignatum magnis stridoribus æquor,
Julia quà ponto longè sonat unda refuso,
Tyrrhenusque fretis immittitur æstus Avernis?
Hæc eadem argenti rivos, æriſque metalla 165
Ostendit venis, atque auro plurima fluxit.
Hæc genus acre virûm, Marsos, pubemque Sabellam,
Assuetumque malo Ligurem, Volscosque verutos
Extulit: hæc Decios, Marios, magnosque Camillos,
Scipiadas duros bello, et te, maxime Cæsar; 170
Qui nunc extremis Asiæ jam victor in oris,

anne memorem *tantos lacus?* an *te, maxime Lari*; *teque, Benace, assurgens fluctibus et marino fremitu? an memorem portus, claustraque addita* Lacui *Lucrino, atque æquor* circa illas, *indignatum magnis stridoribus, quâ* parte *Julia unda sonat ponto longè refuso, Tyrrhenusque æstus immittitur Avernis fretis? hæc eadem* Italia *ostendit rivos argenti, metallaque æris* in *venis, atque fluxit plurima auro. Hæc* Italia *extulit acre genus virûm, Marsos, Sabellamque pubem, Liguremque assuetum malo, Volscosque verutos: hæc* extulit *Decios, Marios, magnosque Camillos, Scipiadas duros bello, et te, maxime Cæsar; qui jam nunc victor in extremis oris Asiæ,*

TRANSLATION.

below? Or its Lakes so vast? Thee, Larius, of largest Extent, and thee, Benacus, swelling with the Waves and Roaring of a Sea? Or shall I mention its Ports, and the Moles raised to dam the Lucrine *Lake*, and the *imprisoned* Sea raging indignant with loud Murmurs, where the Julian Wave afar resounds, the Sea being driven back, and *where* the Tuscan Tide is let into the Streights of Avernus? This same Land hath in its Veins disclosed Rivers of Silver and Mines of Copper, and copious flowed with Gold. The same hath produced a warlike Race of Men, the Marsi, and the Sabellian Youth, and the Ligurian inured to Hardship, and the Volscians armed with sharp Darts. This same *produced* the Decii, the Marii, and the great Camilli, the Scipio's invincible in War, and thee, most mighty Cæsar; who, at this very Time victorious in Asia's remotest

NOTES.

be called *miseri*, *miserable*, if they all knew it so well as never to mistake it? Therefore the Meaning must either be, that this Herb grows not at all, or but very rarely in *Italy*. *Fallunt* has the Force of *interimunt*, because poisonous Herbs only destroy those who are ignorant of their noxious Qualities. So Ecl. IV. 24. *Fallax herba veneni.*

159. *Lari.* The *Larius* is a great Lake at the Foot of the *Alps*, in the *Milanese*, now called *Lago di Como.*

160. *Benace.* The *Benacus* is another great Lake in the *Veronese*, now called *Lago di Garda*; out of which flows the *Mincius*, on the Banks whereof *Virgil* was born.

161. *Lucrinoque addita claustra*, &c. Lucrinus and *Avernus* are two Lakes of *Campania*: *Augustus* made a Haven of them, to which he gave the Name of the *Julian Haven.* As in *Suetonius*: *Portum Julium apud Baias, immisso in Lucrinum et Avernum lacum mari, effecit.*

164. *Tyrrhenusque fretis immittitur æstus Avernis.* The Lake *Avernus*, *Strabo* tells us, lay near the *Lucrine* Bay, but more within Land. Hence it appears, that a Canal was made between the two Lakes, which the Poet here calls the *Streights of Avernus.*

165. *Æris metalla.* Æs is commonly translated *Brass*, but Copper is the native Metal; Brass being made of Copper melted with *Lapis Calaminaris.*

168. *Assuetumque malo.* Some explain it *accustomed to Deceit.* But it is not likely that the Poet would mention the Vices of the People, where he is celebrating the Praises of *Italy.* Therefore *malum* here must signify *Hardship* or *Labour*; which agrees with the Character given of the *Ligurians* by *Dionysius*, who says they lead a laborious Life, and live by the Chace.

169. *Marios.* Julius Cæsar was related to this Family by Marriage: So that the Poet makes a Compliment to *Augustus*, by celebrating the *Marian* Family.

171. *Qui nunc*, &c. I take the Meaning of this Passage to be, that the mere Fame of thy Victories hath so terrified the *Indians*, that they dare

avertis imbellem Indum Romanis arcibus. Salve, Saturnia tellus, magna parens frugum, magna parens *virûm : tibi ingredior res antiquæ laudis et artis, ausus recludere ſanctos fontes* ejus ; *canoque Aſcræum carmen per Romana oppida. Nunc* eſt *locus* dicendis *ingeniis arvorum ; quæ robora* ſint *cuique, quis* ſit *color, et quæ natura ſit rebus ferendis. Primùm, difficiles terræ, malignique colles, ubi* eſt *tenuis argilla, et calculus dumoſis arvis, gaudent Palladiâ ſilvâ vivacis olivæ. Plurimus oleaſter, ſurgens eodem tractu, eſt indicio, et agri ſtrati ſilveſtribus baccis. At humus, quæ* eſt *pinguis, lætaque dulci uligine, campuſque qui* eſt *frequens herbis, et fertilis ubere, qualem ſæpe ſolemus deſpicere cavâ convalle montis ; amnes liquuntur ſummis rupibus huc, trahuntque felicem limum : quique* campus eſt *editus Auſtro, et paſcit inviſam filicem curvis aratris ;*

Imbellem avertis Romanis arcibus Indum.
Salve, magna parens frugum, Saturnia tellus,
Magna virûm : tibi res antiquæ laudis et artis
Ingredior ; ſanctos auſus recludere fontes ;
Aſcræumque cano Romana per oppida carmen.
Nunc locus arvorum ingeniis ; quæ robora cuique,
Quis color, et quæ ſit rebus natura ferendis.
Difficiles primùm terræ, colleſque maligni,
Tenuis ubi argilla, et dumoſis calculus arvis,
Palladiâ gaudent ſilvâ vivacis olivæ.
Indicio eſt tractu ſurgens oleaſter eodem
Plurimus, et ſtrati baccis ſilveſtribus agri.
At quæ pinguis humus, dulcique uligine læta,
Quique frequens herbis, et fertilis ubere campus,
Qualem ſæpe cavâ montis convalle ſolemus
Deſpicere ; huc ſummis liquuntur rupibus amnes,
Felicemque trahunt limum : quique editus Auſtro,
Et filicem curvis inviſam paſcit aratris ;

TRANSLATION.

Limits, averteſt from the Roman Towers the Indian peaceful and diſarmed. Hail, Saturnian Land, great Parent of Fruits ; great Parent of Heroes : for thee I enter on a Subject of ancient Renown and Art, adventuring to diſcloſe the ſacred Springs, and ſing the Aſcræan Strain through Roman Cities.

Now it is time to deſcribe the Genius's of Soils ; what Strength *and Energy* to each *belongs*, what Colour, and what its Nature is apteſt to produce. Firſt untractable Lands, and unfruitful Hills, where lean Clay *abounds*, and Pebbles in the buſhy Fields, rejoice in Pallas's Wood of long-lived Olives. The wild Olive riſing copious in the ſame Soil is an Indication, and the Fields ſtrewed with woodland Berries. But the Ground that is fat, and gladdened with ſweet Moiſture, and the Plain that is luxuriant in Graſs, and of a fertile Soil, ſuch as we are often wont to look down upon in the hollow Valley of a Mountain ; hither Streams glide from the high Rocks, and draw a rich fattening Slime *along :* And that which is raiſed to the South, and nouriſhes the Fern abhorred by the crooked

NOTES.

dare not take up Arms againſt the *Romans*, but are fain to ſue for Peace. Agreeably to what is reported both by *Suetonius* and *Diodorus Siculus*. So that *victor avertis* is, "*In* "*Conſequence of theſe thy Victories thou deter-* "*eſt.*"

176. *Aſcræum carmen.* By *Aſcræan* Verſe he means that he follows *Heſiod*, who was of *Aſcra* in *Bœotia*.

179. *Colleſque maligni.* That are envious, as it were, illiberal, and yield but ſcanty Increaſe.

189. *Filicem.* Maſvicius has *ſilicem*, which Reading is not without Foundation ; for *Columella* ſays Flints are beneficial to Vines. And Mr. *Millar*, the Author of the *Gardener's-Dictionary*, obſerves, that the Land which abounds with Fern is always very poor, and unfit for Vines : But the flinty Rocks which abound in *Chianti* are always preferred, and the Vines there produced are eſteemed the beſt in *Italy*.

192. *Pa-*

Hic tibi prævalidas olim, multoque fluentes
Sufficiet Baccho vites : hic fertilis uvæ,
Hic laticis, qualem pateris libamus et auro,
Inflavit cum pinguis ebur Tyrrhenus ad aras,
Lancibus et pandis fumantia reddimus exta.
Sin armenta magis ſtudium, vituloſque tueri,
Aut fetus ovium, aut urentes culta capellas ;
Saltus, et ſaturi petito longinqua Tarenti ;
Et qualem infelix amiſit Mantua campum,
Paſcentem niveos herboſo flumine cycnos.
Non liquidi gregibus fontes, non gramina deſunt :
Et quantum longis carpent armenta diebus,
Exiguâ tantum gelidus ros nocte reponet.
Nigra ferè, et preſſo pinguis ſub vomere terra,
Et cui putre ſolum (namque hoc imitamur arando)
Optima frumentis. Non ulla ex æquore cernes
Plura domum tardis decedere plauſtra juvencis :
Aut undè iratus ſilvam devexit arator,
Et nemora evertit multos ignava per annos,
Antiquaſque domos avium cum ſtirpibus imis

hic campus *olim ſufficiet tibi vites prævalidas, fluenteſque multo Baccho : hic* erit *fertilis uvæ, hic* erit fertilis *laticis, qualem libamus pateris et auro, cum pinguis Tyrrhenus inflavit ebur ad aras, et reddimus* Diis *fumantia exta* victimarum *pandis lancibus. Sin* eſt *magis ſtudium tueri armenta vituloſque, aut fetus ovium, aut capellas urentes culta* arbuſta ; *petito ſaltus, et longinqua* arva *ſaturi Tarenti ; et* talem *campum qualem infelix Mantua amiſit, paſcentem niveos cycnos herboſo flumine. Non liquidi fontes, non gramina deſunt gregibus : et quantum* herbarum *armentæ carpent longis diebus, gelidus ros reponet tantum exiguâ nocte. Terra ferè nigra, et pinguis ſub preſſo vomere, et cui* eſt *putre ſolum (namque imitamur hoc arando)* eſt *optima frumentis. Non cernes plura plauſtra,* tracta à *tardis juvencis, decedere domum ex ullo æquore. Aut* illa terra *undè iratus arator devexit ſilvam, et evertit ignava nemora per multos annos, eruitque antiquas domos avium cum imis ſtirpibus* ;

TRANSLATION.

Ploughs ; this in time will afford thee Vines exceeding ſtrong, and flowing with Plenty of generous Wine : This *will be* prolific of Grapes, this of ſuch Liquor as we pour forth in Libation from golden Bowls, when the fat Tuſcan has blown the Ivory-trumpet at the Altars, and we offer up the ſmoking Entrails in the bending Chargers.

But if you are ſtudious to preſerve Herds *of Kine* and Calves, or the Offſpring of the Sheep, or Kids that kill the Nurſeries ; ſeek the Lawns and diſtant Fields of fruitful Tarentum ; and Plains like thoſe which hapleſs Mantua hath loſt, feeding Snow-white Swans in the graſſy Stream. *There* neither limpid Springs nor Paſtures will be wanting to the Flocks : And as much as the Herds will crop in the long Days, ſo much will the cool Dews in *one* ſhort Night reſtore.

A Soil that is blackiſh and fat under the deep piercing Share, and whoſe Mould is looſe and crumbling (for this we imitate by ploughing) is generally beſt for Corn. From no Plain will you ſee more Waggons move homeward with ſlow *heavy loaded* Oxen : Or *that* from which the angry Ploughman has bore away a Wood, and felled the Groves that have been at a Stand for many Years, and with their loweſt Roots grubbed up the ancient Habitations of the Birds ;

NOTES.

192. *Pateris et auro.* This the Commentators obſerve to be equivalent to *pateris aureis*, which is true as to the Senſe. But we are to remember that *auro* is uſed for any Vaſe of Gold : as Æn. I. 743.—*pleno ſe proluit auro.*

193. *Pinguis Tyrrhenus.* The ancient *Tuſcans* were famous for indulging their Appetites, which made them generally fat.

201. *Quantum longis*, &c. What the Poet here ſays of the prodigious Growth of the Graſs in a Night's Time ſeems incredible, yet *Varro* informs that *Cæſar Vopiſcus* affirmed, that, at *Roſea*, a Vine-pole, being fixed in the Ground, would be loſt in the Graſs the next Day.

211. *Enituit.*

illæ aves *petiere altum* area *nidis relictis : at campus* prius *rudis enituit vomere impulso. Nam quidem jejuna glarea clivosi ruris, et scaber tophus, et creta exesa nigris chelydris, vix ministrat humiles casias roremque apibus : negant alios agros ferre æque dulcem cibum, et præbere curvas latebras serpentibus.* terra, *quæ exhalat tenuem nebulam, volucresque fumos, et bibit humorem, et ipsa remittit* eum *ex se, cum vult ; quæque semper vestit se suo viridi gramine, nec lædit ferrum scabie et salsâ rubigine ; illa*, inquam, *intexet ulmos tibi lætis vitibus ; illa est ferax oleæ : experiere, colendo, illam* esse *et facilem pecori, et patientem unci vomeris. Dives Capua, et ora vicina jugo Vesevo, et* amnis *Clanius non æquus vacuis Acerris, arat talem* terram. *Nunc dicam, quo modo possis cognoscere quamque* terram. Si *requiras* an *sit rara, an sit densa supra morem ;*

Eruit ; illæ altum nidis petiere relictis ; 210
At rudis enituit impulso vomere campus.
Nam jejuna quidem clivosi glarea ruris,
Vix humiles apibus casias roremque ministrat :
Et tophus scaber, et nigris exesa chelydris
Creta, negant alios æquè serpentibus agros 215
Dulcem ferre cibum, et curvas præbere latebras.
Quæ tenuem exhalat nebulam, fumosque volucres,
Et bibit humorem, et cum vult, ex se ipsa remittit ;
Quæque suo viridi semper se gramine vestit,
Nec scabie, et, salsâ lædit rubigine ferrum ; 220
Illa tibi lætis intexet vitibus ulmos ;
Illa ferax oleæ est : illam experiere colendo,
Et facilem pecori, et patientem vomeris unci.
Talem dives arat Capua, et vicina Vesevo 224
Ora jugo ; et vacuis Clanius non æquus Acerris.
Nunc, quo quamque modo possis cognoscere, dicam.
Rara sit, an supra morem sit densa, requiras ;

TRANSLATION.

they abandoning their Nests soar on high : But the Field looks gay as soon as the Share is driven into it. For lean hungry Gravel of a hilly Field scarce furnishes humble Cassia and Rosemary for the Bees : And the rough rotten Stone, and Chalk corroded by black Water-snakes, no other Lands, they say, yield so sweet Food to Serpents, or afford them such winding Coverts. That *Land* which exhales thin Mists and flying Smoke, and drinks in the Moisture, and emits it at Pleasure ; and which always clothes itself with its own verdant Grass, nor hurts the Coulter with Scurf and salt Rust ; that will entwine thy Elms with joyous Vines ; that is fertile of Olives : That Ground you will experience in manuring both to be friendly to Cattle, and submissive to the crooked Share. Such a Soil rich Capua tills, and the Territory adjoining to Mount Vesuvius, and the Clanius not kind to depopulated Acerræ.

Now will I tell by what Means you may distinguish each. If you desire to know whether it be rare *and loose*, or unusually dense *and stiff* ; (because the

NOTES.

211. *Enituit.* Signifies it looked *sleek, smooth,* and *shining,* as, when new taken in Ground, if it be of a rich Mould, it commonly does when first ploughed.

213. *Casias.* Virgil, says Mr. *Martin*, mentions two Sorts of *Casia* ; the one is an aromatic Bark, not much unlike Cinnamon, and is probably what we call *Cassia Lignea.* Of this he speaks, Verse 466th of this Georgic.

Nec Casia liquidi corrumpitur usus olivi.

The other seems to be the Plant which bears the *Granum Gnidium*, called *Spurge-flax*, or *Mountain-widow Waile*, and grows in rough Mountains in the warmer Climates.

214. *Tophus scaber.* This the same Author takes to be what we call *Rotten-Stone. Pliny* says it is of a crumbling Nature. *Nam Tophus scaber natura friabilis expetitur quoque ab autoribus.*

225. *Vacuis Clanius non æquus Acerris.* Acerræ is the Name of a very ancient City of *Campania*, which was almost depopulated by the frequent Inundations of the River *Clanius.*

Altera frumentis quoniam favet, altera Baccho;
Denſa magis Cereri, rariſſima quæque Lyæo:
Antè locum capies oculis, altèque jubebis
In ſolido puteum demitti, omnemque repones
Rurſus humum, et pedibus ſummas æquabis arenas.
Si deerunt; rarum, pecorique et vitibus almis
Aptius uber erit: ſin in ſua poſſe negabunt
Ire loca, et ſcrobibus ſuperabit terra repletis,
Spiſſus ager; glebas cunctantes, craſſaque terga
Exſpecta, et validis terram proſcinde juvencis.
Salſa autem tellus, et quæ perhibetur amara,
Frugibus infelix, (ea nec manſueſcit arando,
Nec Baccho genus, aut pomis ſua nomina ſervat)
Tale dabit ſpecimen. Tu ſpiſſo vimine qualos,
Colaque prælorum fumoſis deripe tectis.
Hùc ager ille malus, dulceſque à fontibus undæ
Ad plenum calcentur: aqua eluctabitur omnis
Scilicet, et grandes ibunt per vimina guttæ.
At ſapor indicium faciet manifeſtus, et ora
Triſtia tentantum ſenſu torquebit amaror.

quoniam altera favet frumentis, altera favet *Baccho; denſa magis* favet *Cereri, quæque rariſſima* magis favet *Lyæo: antè, capies locum oculis, jubebiſque puteum demitti altè in ſolido* locum, *rurſuſque repones omnem humum, et æquabis ſummas arenas pedibus. Si deerunt* ad replendum locum; *uber erit rarum, aptiſque pecori et almis vitibus: ſin negabunt ſe poſſe ire in ſua loca, et terra ſuperabit, ſcrobibus repletis, ager* eſt *ſpiſſus; exſpecta cunctantes glebas, craſſaque terga, et proſcinde terram validis juvencis. Autem ſalſa tellus, et quæ perhibetur amara,* eſt *infelix frugibus, (ea nec manſueſcit arando, nec ſervat* ſuum *genus Baccho, aut ſua nomina pomis) dabit tale ſpecimen* ſui. *Tu deripe qualos ſpiſſo vimine, colaque prælorum fumoſis tectis. Ille malus ager, dulceſque undæ* hauſtæ *à fontibus calcentur huc ad plenum: ſcilicet omnis aqua eluctabitur, et grandes guttæ ibunt per vimina. At manifeſtus ſapor faciet indicium, et amaror torquebit triſtia ora tentantium ſenſu.*

TRANSLATION.

one is fit for Corn, the other for Wine; the ſtiff for Ceres beſt, and the moſt looſe for Bacchus:) For you ſhall mark out a Place with your Eye, and order a Pit to be ſunk deep in ſolid Ground, and again return all the Mould into its Place, and level with your Feet the Sands at Top. If they prove deficient, the Soil is looſe, and more fit for Cattle and bounteous Vines: But if they deny the Poſſibility of returning to their Places, and there be an Overplus of Mould after the Pit is filled up, then it is a denſe Soil; expect reluctant Clods, and ſtiff *tenacious* Ridges, and tear up the Land with ſturdy Bullocks.

But ſaltiſh Ground, and what is accounted bitter, where Corn can never thrive (it neither mellows by plowing, nor preſerves to Grapes their Kind, nor to Fruits their Qualities) will give an experimental Proof to this Effect. Snatch from the ſmoky Roofs Baſkets of cloſe woven Twigs, and the Strainers of thy Wine-preſſes. Hither let ſome of that vicious Mould, and ſweet Water from the Spring be preſſed Brim-full: Be ſure all the Water will ſtrain out, and big Drops paſs through the Twigs. But the Taſte will clearly make Diſcovery, and its Bitterneſs will diſtort the Countenances of the Taſters offended with the Senſation.

NOTES.

233. *Almis.* Vines are called *almæ* in the ſame Senſe as *Ceres, the Earth,* &c. from *alo,* becauſe they invigorate and give Nouriſhment.

237. *Validis terram proſcinde juvencis.* He mentions the Strength of the Bullocks, to ſignify that this Soil muſt be plowed deep.

24. *Sua nomina.* Nomen, when applied to Wines and Fruits, ſignifies their Qualities: Thus *Cato* ſays, *Ne vinum* nomen *perdat.*

Item discimus denique hoc pacto, quæ tellus sit pinguis: ea jactata manibus haud unquam fatiscit, sed lentescit ad digitos habendo eam, in morem picis. Humida tellus alit majores herbas, ipsaque est lætior justo. Ah, ne illa sit nimium fertilis mihi, neu ostendat se prævalidam primis aristis! Quæ terra est gravis, prodit se tacitam ponere ipso; quæque est levis prodit se. Est promtum prædiscere nigram oculis, et quis color sit cuique. At est difficile exquirere sceleratum frigus: tantùm piceæ, nocentesque taxi interdum, aut nigræ ederæ pandunt vestigia. His animadversis, memento excoquere terram multò antè, et circundare magnos montes scrobibus: ostendere supinatas glebas Aquiloni ante quàm infodias lætum genus vitis. Sunt putri solo optima arva: venti, gelidæque pruinæ, et robustus fossor, movens labefacta jugera, curant id.

Pinguis item quæ sit tellus, hoc denique pacto
Discimus: haud unquam manibus jactata fatiscit:
Sed picis in morem ad digitos lentescit habendo.
Humida majores herbas alit, ipsaque justo
Lætior. Ah, nimiùm ne sit mihi fertilis illa,
Neu se prævalidam primis ostendat aristis!
Quæ gravis est, ipso tacitam se pondere prodit;
Quæque levis. Promtum est oculis prædiscere nigram,
Et quis cui color. At sceleratum exquirere frigus
Difficile est: piceæ tantùm, taxique nocentes
Interdum, aut ederæ pandunt vestigia nigræ.
His animadversis, terram multò antè memento
Excoquere, et magnos scrobibus circundare montes:
Ante supinatas Aquiloni ostendere glebas,
Quàm lætum infodias vitis genus. Optima putri
Arva solo: id venti curant, gelidæque pruinæ,
Et labefacta movens robustus jugera fossor.

TRANSLATION.

Again, what Land is fat, we briefly learn thus: When squeezed by the Hand it never crumbles, but in handling it sticks to the Fingers like Pitch. The moist Soil produces Herbs of a larger Size, and is itself luxuriant beyond due Measure. Ah, may none of mine be *thus* too fertile, nor shew itself too strong at the first Springing of the Grain!

The heavy *Land* betrays itself by its very Weight without my telling you; and *likewise* the light. 'Tis obvious to distinguish the black at first Sight, and whatever is the Colour *of each*. But to search out the mischievous Cold is no easy Task: Only Pitch-trees, and sometimes noxious Yews, or black Ivy, disclose its Signs.

These Rules observed, remember to dry and bake the Soil long before, to encompass the spacious Hills with Trenches, *and* expose the turned-up Clods to the North-wind, before you plant the Vine's joyous Race. Fields of a loose crumbling Soil are best: This Effect the Winds and cold Frosts produce, and the sturdy Delver close plying his Acres tossed and turned upside down.

NOTES.

254. *Tacitam.* Without my telling you. In the same Sense the Word occurs, Æn. VI. 841.

255. *Oculis prædiscere.* To distinguish it at first Sight, or to learn it by the Eye previously to all Trial.

257. *Taxique nocentes.* The Berries of the Yew are said by *Pliny* and other Authors to be poisonous. The Leaves also are found to be destructive to Horses.

260. *Circundare.* This *Pierius* assures us to be the Reading of the *Roman* Manuscript, which seems preferable to *concedere* in the common Editions.

At ſi quos haud ulla viros vigilantia fugit ;
Antè locum ſimilem exquirunt, ubi prima paretur
Arboribus ſeges, et quò mox digeſta feratur ;
Mutatam ignorent ſubitò ne ſemina matrem.
Quin etiam cœli regionem in cortice ſignant :
Ut, quo quæque modo ſteterit, quâ parte calores
Auſtrinos tulerit, quâ terga obverterit axi,
Reſtituant. Adeò in teneris conſueſcere multum eſt.
Collibus, an plano melius ſit ponere vites,
Quære priùs. Si pinguis agros metabere campi,
Denſa ſere ; in denſo non ſegnior ubere Bacchus :
Sin tumulis acclive ſolum, colleſque ſupinos ;
Indulge ordinibus : nec ſeciùs omnis in unguem
Arboribus poſitis ſecto via limite quadret.
Ut ſæpe ingenti bello cum longa cohortes
Explicuit legio, et campo ſtetit agmen aperto,
Directæque acies, ac latè fluctuat omnis

At ſi haud ulla vigilantia fugit quos viros ; hi *antè exquirunt ſimilem locum*, unum *ubi prima ſeges paretur arboribus, et* alterum *quò mox* ea *digeſta* per ordines *feratur : ne ſemina ignorent matrem ſubitò mutatam. Quin etiam ſignant regionem cœli in cortice : ut reſtituant* unamquamque arborem eo *modo quo quæque ſteterit, eâ parte quâ quæque tulerit Auſtrinos calores, qua obverterit terga axi. Eſt adeò multum conſueſcere in teneris* annis. *Quære priùs, an ſit melius ponere vites collibus, an plano. Si metabere agros pinguis campi : ſere* vites *denſa : Bacchus non* eſt *ſegnior denſo ubere : Sin* elegis *ſolum acclive tumulis, ſupinoſque colles ; indulge ordinibus : nec ſeciùs omnis via quadret ſecto limite arboribus poſitis in unguem. Ut ſæpe ingenti bello, cum longa legio explicuit cohortes, et agmen ſtetit aperto campo, acieſque* ſunt *directæ, ac omnis tellus fluctuat latè*

TRANSLATION.

But thoſe, whom not any Vigilance eſcapes, firſt ſeek out a Piece of Ground ſimilar *to that whence the Plants are taken*, where the firſt Nurſery may be provided for their Trees, and whither it may ſoon be tranſplanted in Rows ; leſt the Slips take not kindly to this *new* Mother that ſuddenly changed upon them. Nay, they even mark on the Bark the Quarter of the Sky, that in whatever Manner each ſtood, in what Part it bore the ſouthern Heats, what Sides it turned to the *northern* Pole, they may reſtore *to it the ſame Poſition*. Of ſuch Avail is Cuſtom in tender Years.

Examine firſt whether it is better to plant your Vines on Hills or on a Plain. If you lay out the Fields of a rich Plain, plant thick ; Bacchus will not be the more backward to grow in *ſuch* a Soil *when* planted thick : But if *you lay out* a Soil riſing with a gentle Aſcent, and ſloping Hills ; give Room to your Ranks : Yet ſo as that, your Trees being exactly ranged, each Space may ſquare with the Path cut *acroſs it*. As often in dreadful War, when the extended Legion hath ranged its Cohorts, the Battalions ſtand marſhalled on the open Plain, the Armies ſet in Array, and the whole Ground wide waves with gleaming Braſs,

NOTES.

268. *Semina*. In this Place ſignifies *young Plants*, as alſo 301.

——— *Neu ferro lædе retuſo*
Semina.

In the ſame Senſe it is often uſed by *Pliny*, *Columella*, &c.

275. *Denſo*. Denſo here ſeems to be the ſame as *denſe conſito*. Mr. *Martin* conſtrues *ubere* with *ſegnior*, taking *ubere* for *Fertility*, and makes *denſo* the ſame as *in denſo, ordine* being underſtood. Others follow *Ruæus*, who takes *ubere* for *agro*, as it ſeems to be, Æn. III.

——— *Quæ vos à ſtirpe parentum*
Prima tulit tellus, eadem vos ubere læto
Accipiet reduces. And above, Verſe 234.

277. *Nec ſeciùs omnis*, &c. The Order of the Words ſeems to be thus : *Nec ſeciùs omnis via quadret ſecto limite, arboribus poſitis in unguem* : " And no leſs let every Path, or Space, ſquare with the croſs Path, the Trees being planted exactly." *Martin*. Where *via* ſignifies *the*

renidenti ære, nec dum miſcent horrida prælia, ſed dubius Mars errat in mediis armis. Sic *omnia* intervalla *viarum ſint dimenſa paribus numeris; non modò uti proſpectus paſcat inanem animum; ſed quia non aliter terra dabit æquas vires omnibus, neque rami poterunt extendere ſe in vacuum* terra. *Forſitan et quæras quæ faſtigia ſint ſerobibus. Auſim committere vitem vel tenui ſulco. Arbos defigitur altiùs ac penitùs terræ; in primis Eſculus: quæ quantum* tendit *vertice ad æthereas auras, tantum tendit radice in Tartara. Ergo non hiemes, non flabra, neque imbres convellunt illam: manet immota, perque multos annos volvens multa ſecula virûm durando vincit* ætatem eorum. *Tum latè tendens fortes ramos et brachia huc illuc, ipſa media ſuſtinet ingentem umbram. Neve vineta vergant tibi ad cadentem ſolem; neve ſere corylum inter vites: neve*

Ære renidenti tellus, nec dum horrida miſcent
Prœlia, ſed dubius mediis Mars errat in armis:
Omnia ſint paribus numeris dimenſa viarum;
Non animum modò utì paſcat proſpectus inanem;
Sed quia non aliter vires dabit omnibus æquas
Terra; neque in vacuum poterunt ſe extendere rami.

Forſitan et ſcrobibus quæ ſint faſtigia quæras.
Auſim vel tenui vitem committere ſulco.
Altiùs, ac penitùs terræ defigitur arbos;
Eſculus in primis: quæ quantum vertice ad auras
Æthereas, tantum radice in Tartara tendit.
Ergo non hiemes illam, non flabra, neque imbres
Convellunt: immota manet, multoſque per annos
Multa virûm volvens durando ſecula vincit.
Tum fortes latè ramos et brachia tendens
Huc illuc, media ipſa ingentem ſuſtinet umbram.

Neve tibi ad ſolem vergant vineta cadentem;
Neve inter vites corylum ſere: neve flagella

TRANSLATION.

nor as yet are they engaged in horrid Battle, but Mars hovers dubious in the Midſt of Arms: Thus let all your Vineyards be laid out in equal Proportions; not only that the Proſpect may feed the Mind with vain Delight; but becauſe the Earth will not otherwiſe ſupply equal Strength to all; nor will the Branches be able to extend themſelves at large.

Perhaps too you may demand what Depth is proper for the Trenches. I could venture to commit my Vine even to a ſlight Furrow. Trees again are ſunk deeper down and far into the Ground; eſpecially the Eſculus, which ſhoots downward to Hell with its Roots, as far as *it riſes* with its Top to the ethereal Regions. Therefore not wintry Storms, nor Blaſts of Wind, nor Showers can overthrow it: It remains unmoved, and, rolling many Ages of Men away, outlaſts them for many Years. Then ſtretching wide its ſturdy Boughs and Arms this Way and that Way, itſelf in the Midſt ſuſtains a mighty Shade.

Nor let thy Vineyards lie towards the ſetting Sun; nor plant the Hazle among your Vines: Nor gather your Cuttings from the Top of the Tree, *but*

NOTES.

Spaces between the Rows; *limes* againſt *the Croſs-path*, which in the ſquare Figure cuts the other at right Angles.

284. *Numeris.* Signifies *Harmony, Order, Proportion.*

285. *Inanem.* i. e. *Without reaping any other Advantage thence but the bare Pleaſing of the Eye.*

290. *Altiùs, ac penitùs terræ defigitur arbos.* I take the Conſtruction to be, *arbos defigitur altiùs, ac penitùs terræ*, not *ac arbos defigitur. Virgil* here makes a Diſtinction between *vitis* and *arbos*; for Vines were not accounted Trees, but Shrubs, or ſomething of a middle Nature between both. Thus *Columella: Nam ex ſurculo vel arbos procedit, ut olea; vel frutex, ut palma campeſtris; vel* tertium quiddam, *quod nec* arborem, *nec fruticem proprie dixerim, ut eſt* vitis.

300. *Flagella*

Summa pete, aut ſummas defringe ex arbore plantas :
(Tantus amor terræ) neu ferro læde retuſo
Semina : neve oleæ ſilveſtres inſere truncos.
Nam ſæpe incautis paſtoribus excidit ignis,
Qui furtim pingui primùm ſub cortice tectus,
Robora comprendit, frondeſque elapſus in altas,
Ingentem cœlo ſonitum dedit ; inde ſecutus
Per ramos victor, perque alta cacumina regnat,
Et totum involvit flammis nemus, et ruit atram
Ad cœlum piceâ craſſus caligine nubem :
Præſertim ſi tempeſtas à vertice ſilvis
Incubuit, glomeratque ferens incendia ventus.
Hoc ubi ; non à ſtirpe valent, cæſæque reverti
Poſſunt, atque imâ ſimiles revireſcere terrâ :
Infelix ſuperat foliis oleaſter amaris.
Nec tibi tam prudens quiſquam perſuadeat auctor,
Tellurem Boreâ rigidam ſpirante movere.

pete ſumma flagella, aut defringe ſummas plantas ex arbore (eſt illis tantus amor terræ) neu læde ſemina retuſo ferro : neve inſere ſilveſtres truncos oleæ. Nam ſæpe ignis excidit incautis paſtoribus, qui ignis, *primùm tectus ſub pingui cortice, comprendit robora, elapſuſque in altas frondes, dedit ingentem ſonitum cœlo : inde ſecutus, victor regnat per ramos, perque alta cacumina, et involvit totum nemus flammis, et craſſus piceâ caligine ruit atram nubem ad cœlum : præſertim ſi tempeſtas incubuit ſilvis à vertice, ventuſque glomerat incendia ferens* ea. *Ubi hoc* contigerit, vites *non valent* reverti *à ſtirpe, cæſæque, poſſunt reverti, atque revireſcere ſimiles imâ terrâ : infelix oleaſter amaris foliis* ſolus *ſuperat. Nec quiſquam, tam prudens, auctor perſuadeat tibi movere tellurem rigidam Boreâ ſpirante.*

TRANSLATION.

thoſe that are near the Roots, which will thrive beſt, having already contracted a Fondneſs for the Earth ; ſo much Love to the Earth avails. Nor hurt your Shoots with blunted Steel : Nor plant among them the Truncheons of the wild Olive. For Fire is often let fall from the unwary Shepherds, which at firſt ſecretly lurking under the unctuous Bark catches the ſolid Wood, and, ſhooting up into the topmoſt Leaves, raiſes a loud Crackling to Heaven ; thence purſuing its Way reigns victorious among the Branches and the lofty Tops, involves the whole Grove in Flames, and condenſed in pitchy Vapour darts the black Cloud to Heaven : chiefly if a Storm over Head reſts its Fury on the Woods, and the driving Wind whirls the Flames *aloft*. When this *happens*, their Strength decays from the Root, nor can they recover, *though* cut, or ſprout up from the deep Earth ſuch as they were : The unbleſt wild Olive with its bitter Leaves *alone* ſurvives *the Diſaſter*.

Let no Counſellor be ſo wiſe in your Eyes to perſuade you to ſtir the rigid Earth when Boreas breathes. Then Winter ſhuts up the Fields with Froſt :

NOTES.

300. *Flagella ſumma pete.* Columella uſes the ſame Word *flagella* for Shoots. The *ſumma flagella* Mr. *Martin* takes to be, not the topmoſt Shoots, as it is commonly underſtood, but the upper Part of the Shoot, which expert Gardeners adviſe to cut off, becauſe the upper Parts of the Shoot are never ſo well ripened as the lower Parts.

310. *A vertice.* From on high, as the South-wind is mentioned to come *ab alto*, as Geor. I. 443.

——— *Namque urget ab alto*
Arboribuſque ſatiſque Notus, pecorique ſiniſter.

312. *Hoc ubi ; non*, &c. Others point it thus, *hoc ubi non* ; when this is not the Caſe, theſe wild Olives, mentioned before, are vigorous at the Root, and are able to recover themſelves, though cut, and will ſprout up ſuch as they were.

Tum hiems claudit rura gelu, nec, ſemine jacto, patitur affigere concretam radicem terræ. Satio eſt *optima vinetis, cum, rubenti vere, candida avis,* Ciconia, *inviſa longis colubris venit: vel ſub prima frigora autumni, cum rapidus ſol nondum contingit hiemem equis,* ſed *jam æſtas præterit. Ver* eſt *adeò* utile *frondi nemorum, ver* adeò *utile ſilvis: vere terræ tument, et poſcunt genitalia ſemina. Tum omnipotens pater, Æther, deſcendit in gremium* terræ *lætæ conjugis fecundis imbribus, et* ipſe *magnus, commiſtus magno corpore* terræ, *alit omnis fetus. Tum avia virgulta reſonant canoris avibus: et armenta repetunt Venerem certis diebus. Almus ager parturit, arvaque laxant ſinus tepentibus auris Zephyri: tener humor ſuperat omnibus* agris: *graminaque audent credere ſe tutò in novos ſoles: nec pampinus metuit ſurgentes Auſtros, aut imbrem actum* è *cœlo magnis Aquilonibus: ſed trudit gemmas, et explicat omnes frondes.*

Rura gelu tum claudit hiems; nec ſemine jacto
Concretam patitur radicem affigere terræ.
Optima vinetis ſatio, cum vere rubenti
Candida venit avis longis inviſa colubris:
Prima vel autumni ſub frigora, cum rapidus Sol
Nondum hiemem contingit equis, jam præterit æſtas.
Ver adeò frondi nemorum, ver utile ſilvis:
Vere tument terræ, et genitalia ſemina poſcunt.
Tum pater omnipotens fecundis imbribus Æther
Conjugis in gremium lætæ deſcendit, et omnes
Magnus alit, magno commiſtus corpore, fetus.
Avia tum reſonant avibus virgulta canoris:
Et Venerem certis repetunt armenta diebus.
Parturit almus ager, Zephyrique tepentibus auris
Laxant arva ſinus: ſuperat tener omnibus humor:
Inque novos ſoles audent ſe gramina tutò
Credere: nec metuit ſurgentes pampinus Auſtros,
Aut actum cœlo magnis Aquilonibus imbrem:
Seu trudit gemmas, et frondes explicat omnes.

TRANSLATION.

nor, when the Slip is planted, ſuffers the frozen Root to faſten to the Earth. The Plantation of the Vineyards is beſt, when in the bluſhing Spring the white Bird comes in, which the long Snakes abhor: Or towards the firſt Colds of Autumn, when the vehement Sun does not yet touch the Winter with his Steeds, the Summer is juſt gone. The Spring is chiefly beneficial to the Foliation of the Groves, the Spring is beneficial to the Woods: In Spring the Lands ſwell, and demand the genial Seeds. Then Almighty Father Æther deſcends in fructifying Showers into the Boſom of his joyous Spouſe, and great himſelf, mingling with her great Body, nouriſhes all her Offspring. Then the retired Brakes reſound with tuneful Birds: And the Herds renew their Loves on the ſtated Days. *Then* beauteous Earth is teeming to the Birth, and the Fields open their Boſoms to the warm Breezes of the Zephyr: In all a gentle Moiſture abounds: And the Herbs dare ſafely truſt themſelves to the Infant Suns: Nor are the Vine's tender Shoots afraid of the riſing South-winds, or of a Shower precipitated from the Sky by the violent North-winds: But put forth their Buds, and unfold all their

NOTES.

320. *Candida avis.* The Stork, which is a Bird of Paſſage, and in ſuch Eſteem, *Pliny* tells us, for deſtroying Serpents, that in *Theſſaly* it was a capital Crime to kill them.

325. *Tum pater omnipotens.* The Æther or Sky, which in the Heathen Mythology is the ſame with *Jupiter*, or *the Almighty Father.* Thus *Lucretius*:

Poſtremo pereunt imbres, ubi eos pater Æther
In gremium matris Terras præcipitavit.

332. *Audent*, &c. i. e. *When they are ſtrong enough to ſuſtain the firſt Heats of the Sun.*

342. *Immiſſa*

Non alios primâ creſcentis origine mundi
Illuxiſſe dies, aliumve habuiſſe tenorem
Crediderim; ver illud erat: ver magnus agebat
Orbis, et hibernis parcebant flatibus Euri:
Cum primùm lucem pecudes hauſere, virûmque
Ferrea progenies duris caput extulit arvis,
Immiſſæque feræ ſilvis, et ſidera cœlo.
Nec res hunc teneræ poſſent perferre laborem,
Si non tanta quies iret friguſque caloremque
Inter, et exciperet cœli indulgentia terras.
Quod ſupereſt, quæcunque premes virgulta per agros,
Sparge ſimo pingui, et multâ memor occule terrâ:
Aut lapidem bibulum, aut ſqualentes infode conchas.
Inter enim labentur aquæ, tenuiſque ſubibit
Halitus, atque animos tollent ſata. Jamque reperti,
Qui ſaxo ſuper, atque ingentis pondere teſtæ
Urgerent: hoc, effuſos munimen ad imbres:
Hoc, ubi hiulca ſiti findit Canis æſtifer arva.
Seminibus poſitis, ſupereſt deducere terram
Sæpius ad capita, et duros jactare bidentes:

Crediderim non alios dies illuxiſſe primâ origine creſcentis mundi, habuiſſeve alium tenorem; illud tempus *erat ver: magnus orbis agebat ver, et Euri parcebant hibernis flatibus: cum primùm pecudes hauſere lucem, ferreaque progenies virûm extulit caput duris arvis, feræque* fuerunt *immiſſæ ſilvis, et ſidera cœlo. Nec teneræ res poſſent perferre hunc laborem, ſi tanta quies non iret inter friguſque caloremque, et indulgentia cœli exciperet terras. Quod ſupereſt, quæcunque virgulta premes per agros, memor ſparge ea pingui ſimo, et occule ea multâ terrâ: aut infode bibulum lapidem, aut ſqualentes conchas* circa ea. *Enim inter ea aquæ labentur, tenuiſque halitus ſubibit, atque ſata tollent animos. Jamque* ſunt *reperti, qui urgerent ea ſuper ſaxo atque pondere ingentis teſtæ: hoc* eſt *munimen ad effuſos imbres: hoc* eſt munimen, *ubi æſtifer Canis findit hiulca arva ſiti. Seminibus poſitis, ſupereſt deducere terram ſæpius ad capita, et jactare duros* ferreos *bidentes:*

TRANSLATION.

Leaves. No other Days, methinks, had ſhone at the firſt Origin of the riſing World; it was *reigning* Spring; the ſpacious Globe enjoyed Spring, and the Eaſt-winds withheld their wintery Blaſts: When firſt the Cattle drew in the Light, and Man's laborious Race upreared their Heads from the hard Glebe, and the Woods were ſtocked with wild Beaſts, and the Heavens with Stars. Nor could the tender Productions *of Nature* bear this Labour, if ſo great Reſt did not intervene between the Cold and Heat, and if Heaven's indulgent Seaſon did not viſit the Earth in its Turn.

For what remains, whatever Layers you bend bown over all the Fields, overſpread them with fat Dung, and carefully cover them with copious Earth: Or bury about them ſpungy Stones, or rough Shells. For *thus* the Rains will ſoak through, the ſubtile Vapour penetrate *into their Pores*, and the Plants become ſtout and vigorous. We find ſome too who are for preſſing them from above with a Stone, and the Weight of a great Potſherd: This is a Defence againſt the pouring Rains: This *a Defence* when the ſultry Dog-ſtar cleaves the gaping Fields with Drought.

After your Layers are planted, it remains to convey Earth often to the Roots, and ply the hard Drags: Or to labour the Soil under the impreſſed Share, and

NOTES.

342. *Immiſſæque feræ ſilvis, et ſidera cœlo.* Literally, *And the wild Beaſts were ſent into the Woods, and Stars into the Heavens.*

355. *Capita. Caput vitis*, or *arboris*, ſignifies always *the Top*; but, as the Poet is here ſpeaking of Layers, *caput* by Conſequence ſignifies *the Root*, ſince the Shoots are planted with their Heads downward.

aut exercere ſolum ſub preſſo vomere, et flectere luctantes juvencos inter vineta ipſa: tum aptare viti *lêves calamos, et haſtilia raſæ virgæ, fraxineaſque ſudes, bicorneſque furcas; viribus quarum aſſueſcant eniti, et contemnere ventos, ſequique tabulata per ſummas ulmos. Ac* eſt *parcendum teneris* vitibus *dum prima ætas* earum *adoleſcit novis frondibus: et, dum lætus palmes agit ſe ad auras, immiſſus per purum* aëra *laxis habenis, acies ipſa falcis nondum* eſt *tentanda: ſed frondes* ſunt *carpendæ, interlegendæque unguis manibus. Inde ubi jam* vites, *amplexæ ulmos validis ſtirpibus, exierint, tum ſtringe comas, tum tonde brachia* earum; *antè reformidant ferrum: tum denique exerce dura imperia, et compeſce fluentes ramos. Etiam ſepes* ſunt *texendæ, et omne pecus* eſt *tenendum* à vitibus: *præcipuè dum frons* eſt *tenera, imprudenſque laborum; cui* frondi, *ſuper indignas hiemes, potentemque ſolem,*

Aut preſſo exercere ſolum ſub vomere, et ipſa
Flectere luctantes inter vineta juvencos:
Tum lêves calamos, et raſæ haſtilia virgæ,
Fraxineaſque aptare ſudes, furcaſque bicornes;
Viribus eniti quarum, et contemnere ventos
Aſſueſcant, ſummaſque ſequi tabulata per ulmos.
Ac, dum prima novis adoleſcit frondibus ætas,
Parcendum teneris: et, dum ſe lætus ad auras
Palmes agit, laxis per purum immiſſus habenis,
Ipſa acies falcis nondum tentanda; ſed uncis
Carpendæ manibus frondes, interque legendæ.
Inde ubi jam validis amplexæ ſtirpibus ulmos
Exierint, tum ſtringe comas, tum brachia tonde;
Antè reformidant ferrum: tum denique dura
Exerce imperia, et ramos compeſce fluentes.
Texendæ ſepes etiam, et pecus omne tenendum;
Præcipuè dum frons tenera, imprudenſque laborum;
Cui, ſuper indignas hiemes, ſolemque potentem,

TRANSLATION.

guide your ſtruggling Bullocks through the very Vineyards: Then to adapt *to the Vines* ſmooth Reeds, and Spears of peeled Rods, and aſhen Stakes, and two-horned Forks: By whoſe Strength they may learn to ſhoot up, to contemn the Winds, and climb from Stage to Stage along the higheſt Elms.

And, while their Infant-age ſprouts with new-born Leaves, you muſt ſpare the tender Vines: And while the joyous Shoot raiſes itſelf on high, wantoning through the open Air with looſe Reins, the Edge of the Pruning-knife itſelf muſt not be applied; but the Leaves muſt be plucked with the in-bent Hand, and culled here and there. Thereafter when now they have ſhot forth, embracing the Elms with firm Stems, then cut their Locks, then lop their Arms. Before this they dread the Steel: Then, and not till then, exerciſe ſevere Dominion *over them*, and check the looſe ſtraggling Boughs.

Fences too ſhould be woven *around them*, and all Cattle muſt be reſtrained; eſpecially while the Shoots are tender, and unacquainted with Hardſhips; which, beſides the rigorous Winters, and vehement *Heat of the* Sun, the wild Buffaloes

NOTES.

361. *Tabulata.* The *tabulata* are the Branches of Elms extended at proper Diſtances, to ſuſtain the Vine. Thus *Columella: Cum deinde adoleſcere incipient, falce formandæ, et* tabulata *inſtituenda ſunt: hoc enim nomine uſurpant agricolæ ramos truncoſque prominentes, eoſque vel propius ferro compeſcunt, vel longius promittunt, ut vites laxius diffundantur,* &c.

364. *Laxis per purum immiſſus habenis.* This is a Metaphor taken from Horſes, in Imitation of *Lucretius:*

Arboribus datum 'ſt variis exinde per auras
Creſcendi magnum immiſſis certamen habenis.

Per purum in *Virgil* ſignifies the ſame as *per auras* in *Lucretius*. *Horace* uſes it alſo for the Air:

——— *Per* purum *tonantes*
Egit equos.

374. *Silveſtres*

Silveſtres uri aſſiduè, capreæque ſequaces
Illudunt; paſcuntur oves, avidæque juvencæ.
Frigora nec tantum canâ concreta pruinâ,
Aut gravis incumbens ſcopulis arentibus æſtas;
Quantum illi nocuere greges, durique venenum
Dentis, et admorſo ſignata in ſtirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris
Cæditur, et veteres ineunt proſcenia ludi:
Præmiaque ingeniis pagos, et compita circum,
Theſeidæ poſuere; atque inter pocula læti
Mollibus in pratis unctos ſaliere per utres.

ſilveſtres uri, ſequaceſque capreæ aſſiduè illudunt; oves, avidæque juvencæ paſcuntur frondibus vitium. *Nec frigoræ concreta canâ pruinâ, aut gravis æſtas incumbens arentibus ſcopulis* nocent vitibus *tantum, quantum illi greges, venenumque duri dentis, et cicatrix ſignata in admorſo ſtirpe nocuere. Ob non aliam culpam caper cæditur Baccho omnibus aris, et veteres ludi ineunt proſcenia: Theſeidæque poſuere præmia ingeniis circum pagos et compita; atque inter pocula læti ſaliere per unctos utres in mollibus pratis.*

TRANSLATION.

and perſecuting Goats continually inſult; the Sheep and greedy Heifers browze upon them. Nor do the Colds condenſed in hoary Froſt, or the ſevere Heat beating upon the ſcorched Rocks, hurt them ſo much as the Flocks and Poiſon of their hard Teeth, and a Scar imprinted on the gnawed Stem.

For no other Crime is the Goat ſacrificed to Bacchus on every Altar, and the ancient Plays come upon the Stage: And *for this* the Athenians propoſed to the *tragic* Wits Prizes *of Goats* about the Villages and Croſſways; and amidſt their Cups full joyous danced in the ſoft Meadows on *Goat ſkin* Bottles be-

NOTES.

374. *Silveſtres uri.* The *ures*, as deſcribed by *Cæſar*, is a wild Bull of prodigious Strength and Swiftneſs, being almoſt as big as an Elephant: But this cannot be the *urus* mentioned by *Virgil*, being an Animal utterly unknown in *Italy*. It is more probably what is now called the *Buffalo*.

377. *Aut gravis incumbens ſcopulis arentibus æſtas.* The Meaning ſeems to be, That Vineyards planted on a rocky Soil, which therefore ſuffer moſt in dry Weather, are not ſo much injured by the moſt ſcorching Heat, as by the Biting of Cattle.

381. *Proſcenia.* In the *Roman* Theatre there was firſt the *Porticus* or Gallery for the Populace, where the Seats were formed like Wedges, growing narrower as they came nearer the Centre of the Theatre, and therefore called *cunei*, or *Wedges*. 2. The *Orcheſtra*, in the Centre and loweſt Part of the Threatre, where the Senators and Knights ſat, and where the Dancers and Muſicians performed. 3. The *Proſcenium*, or Space before the Scenes, which was raiſed above the *Orcheſtra*, and where the Actors ſpoke.

382. *Ingeniis.* The uſual Reading is *ingentes*, which is a very uſeleſs Epithet in this Place. But *Pierius* found *ingeniis* in all the moſt ancient Manuſcripts. The Poet here alludes to the ancient Cuſtom, amongſt the *Greeks*, of propoſing a Goat for a Prize to him who ſhould be judged to excel in ſatirical Verſe. Thus *Horace*:

Carmine qui tragico vilem certavit ob hircum.

There is a Line in *Horace* not much unlike this of *Virgil*:

"*Quis circum pagos, et circum compita pugnax.*
Magna coronari contemnat Olympia."——

383. *Theſeidæ.* The *Athenians*, ſo called from *Theſeus* their King, who firſt civilized and taught them to live in Cities. Tragedy had its Beginning among the *Athenians*. *Theſpis*, an *Athenian* Poet, is ſaid to have invented it, as we find in *Horace*.

Ignotum tragicæ genus inveniſſe Camænæ
Dicitur, et plauſtris vexiſſe poemata Theſpis;
Quæ canerent agerentque peruncti fecibus ora.

384. *Unctos ſaliere per utres.* The *utres* were Bags made of Goat Skins. Theſe Skins were blown up like Bladders, and beſmeared with Oil. They were ſet in the Fields, and it was the Cuſtom to dance upon them with one Leg at the Feaſts of *Bacchus*: The Skins being very ſlippery, the Dancers often fell down, which occaſioned a great Laughter.

389. *Oſcilla.*

Nec non Auſonii coloni, gens miſſa Trojâ, ludunt incomtis verſibus, ſolutoque riſu; ſumuntque horrenda ora cavatis corticibus. Et vocant te, Bacche, per læta carmina, ſuſpenduntque mollia oſcilla ex altâ pinu. Hinc omnis vinea pubeſcit largo fetu: cavæque valles, profundique ſaltus complentur, et quocumque Deus Bacchus *circumegit honeſtum caput. Ergo ritè dicemus ſuum honorem Baccho patriis carminibus, feremuſque lances et liba* illi: *et hircus, ſacer* illi, *ductus cornu, ſtabit ad aram; torrebimuſque* ejus *pinguia exta in colurnis verubus. Eſt etiam ille alter labor curandis vitibus, cui nunquam eſt ſatis exhauſti* laboris: *namque omne ſolum* eſt *ſcindendum terque quaterque quotannis, glebaque* eſt *frangenda æternùm verſis bidentibus,* et *omne nemus* eſt *levandum fronde.*

Nec non Auſonii, Trojâ gens miſſa, coloni
Verſibus incomtis ludunt, riſuque ſoluto;
Oraque corticibus ſumunt horrenda cavatis:
Et te, Bacche, vocant per carmina læta, tibique
Oſcilla ex altâ ſuſpendunt mollia pinu.
Hinc omnis largo pubeſcit vinea fetu:
Complentur valleſque cavæ, ſaltuſque profundi;
Et quocumque Deus circum caput egit honeſtum.
Ergo ritè ſuum Baccho dicemus honorem
Carminibus patriis, lanceſque et liba feremus:
Et ductus cornu ſtabit ſacer hircus ad aram;
Pinguiaque in verubus torrebimus exta colurnis.
Eſt etiam ille labor curandis vitibus alter;
Cui nunquam exhauſti ſatis eſt: namque omne quotannis
Terque quaterque ſolum ſcindendum, glebaque verſis
Æternùm frangenda bidentibus; omne levandum

TRANSLATION.

ſmeared *with Oil. On the ſame Account* the Auſonian Colony alſo, a Race derived from Troy, ſport in unpoliſhed Strains, and unbounded Laughter; aſſuming horrid Maſks of hollowed Barks of Trees: And thee, O Bacchus, they invoke in jovial Songs, and to thee hang up ſoft Images from a tall Pine. Hence every Vineyard ſhoots forth with large Produce: The hollow Vales and deep Lawns are filled *with Plenty*; and wherever the God hath moved around his graceful Head. Therefore will we ſolemnly aſcribe to Bacchus his due Honours in our Country's Lays, and offer *to him* Chargers and the conſecrated Cakes; and the ſacred Goat led by the Horn ſhall ſtand at his Altar, and we will roaſt the fat Entrails on Hazle Spits.

There is alſo that other Toil in dreſſing the Vines; in *executing* which you can never beſtow Pains enough: For the whole Soil muſt be plowed three or four times every Year, and the Clods are continually to be broken with bended

NOTES.

389. *Oſcilla.* The Commentators are much divided about the Meaning of this Word. The moſt probable Opinion is, that they were little earthen Images of *Bacchus* ſuſpended to the Branches of Trees, where they ſwung, and were blown about by the Wind, and were thought to beſtow Fertility on the Vines, which way ſoever they turned their Faces. Whence he adds:

Et quocumque Deus circum caput egit honeſtum.

392. *Circum caput egit.* Some think this alludes to the Cuſtom of carrying the Statues of *Bacchus* round the Fields and Vineyards in Proceſſion.

396. *Verubus colurnis.* On Hazle Spits, becauſe the Hazles were deſtructive to the Vines. Hence he ſays above, Verſe 299.

——— *Neve inter vites corylum ſere.*

400. *Omne levandum fronde nemus.* It is uſual to thin the Leaves, to give the Sun a greater Power to ripen the Fruit.

Fronde nemus. Redit agricolis labor actus in orbem ;
Atque in ſe ſua per veſtigia volvitur annus.
Et jam olim ſeras poſuit cum vinea frondes,
Frigidus et ſilvis Aquilo decuſſit honorem :
Jam tum acer curas venientem extendit in annum
Ruſticus ; et curvo Saturni dente relictam
Perſequitur vitem attondens, fingitque putando.
Primus humum fodito, primus devecta cremato
Sarmenta, et vallos primus ſub tecta referto :
Poſtremus metito. Bis vitibus ingruit umbra :
Bis ſegetem denſis obducunt ſentibus herbæ :
Durus uterque labor. Laudato ingentia rura ;
Exiguum colito. Nec non etiam aſpera ruſci
Vimina per ſilvam, et ripis fluvialis arundo
Cæditur ; incultique exercet cura ſalicti.

Labor, actus in orbem, redit agricolis, atque annus volvitur in ſe per ſua veſtigia. Et jam olim cum vinea poſuit ſeras frondes, et frigidus Aquilo decuſſit honorem ſilvis ; jam tum acer ruſticus extendit curas in venientem annum, et perſequitur vitem relictam, attondens eam *curvo dente Saturni, fingitque* eam am-*putando. Primus fodito humum, primus cremato ſarmenta devecta* domum, *et primus referto vallos ſub tecta ; poſtremus metito. Bis umbra ingruit vitibus : bis herbæ obducunt ſegetem denſis ſentibus : uterque labor* eſt *durus. Laudato ingentia rura : colito exiguum* rus. *Nec non etiam aſpera vimina ruſci per ſilvam* cæduntur, *et fluvialis arundo* cæditur *ripis ; curaque inculti ſalicti exercet* nos.

TRANSLATION.

Drags ; the whole Grove muſt be diſburdened of its Leaves. The Farmer's paſt Labour returns in a Circle, and the Year rolls round on itſelf in its own Steps. And now when at length the Vineyard has ſhed its late Leaves, and the cold Northwind ſhook from the Groves their Honours ; even then the active Swain extends his Cares to the enſuing Year, and cloſe plies the *deſolate* forſaken Vine, cutting off *the ſuperfluous Roots* with Saturn's crooked Hook, and forms it by pruning. Be the firſt to trench the Ground, be the firſt to carry home and burn the *ſuperfluous* Shoots, and the firſt to return beneath your Roof the Stakes *that propped your Vines :* Be the laſt to reap the Vintage. Twice a *luxuriant* Shade *of Leaves* aſſails the Vines : Twice thick prickly Weeds overrun the Field : Each *a Subject of* hard Labour. Commend large Farms ; cultivate a ſmall one. Beſides all this the rough Twigs of Butcher's Broom are to be cut throughout the Woods, and the watery Reed on the Banks ; and the Care of the uncultivated Willow gives *him* new Toil. *And now his Labour ſeems at*

NOTES.

405. *Curas venientem extendit in annum.* This autumnal Pruning is already providing for the next Year.

406. *Curvo Saturni dente.* The Scythe or Pruning-hook, which was *Saturn*'s Symbol.

406. *Relictam.* Servius explains it, *a ſe paulo ante deſertam.* But I rather think it repreſents the Vine forſaken of its Fruits and Leaves in the Situation of a forlorn Mother bereft of her Children ; as Æn. IX. 290.

At tu, oro, ſolare inopem, et ſuccurre relictæ.

407. *Attondens.* This is what the *Roman* Writers on Agriculture call *ablaqueatio, i. e.* the opening the Ground, and cutting away the Roots that grow near the Surface called the Day-roots. So *attondens* is underſtood by *Cerda* and others.

408. *Primus devecta cremato.* i. e. Be the firſt in performing every Piece of Labour that belongs to Vines, ſuch as trenching the Ground, pruning, &c. except the gathering of the Grapes, which are the better the longer Time they have to ripen.

412. *Laudato ingentia rura,* &c. The Meaning ſeems to be, that you may admire the Splendor of a large Vineyard, but that you had better cultivate a ſmall one : Becauſe the Labour of cultivating Vines is ſo great, that the Maſter cannot extend his Care over a large Spot of Ground.

413. *Ruſci.* The *Ruſcus* in *Pliny* is the ſame with the *Oxymyrſine* : " *Caſtor Oxymyrſinen myrti foliis acutis, ex qua fiunt ruri ſcopæ, ruſcum vocavit.* And *Dioſcorides* deſcribes our Butcher's

Jam vites ſunt *vinctæ*; *jam arbuſta reponunt falcem*; *jam effetus vinitor canit extremos antes: tamen tellus* eſt *ſolicitanda, pulviſque* eſt *movendus*; *et jam Jupiter* eſt *metuendus maturis uvis. Contra, non eſt ulla cultura oleis: neque illæ exſpectant procurvam falcem, tenaceſque raſtros*; *cum ſemel hæſerunt arvis, tuleruntque auras. Tellus ipſa, cum recluditur unco dente, ſufficit humorem ſatis* oleis, *et* ſufficit *gravidas fruges, cum* recluditur *vomere. Hoc nutritor olivam pinguem et placitam paci. Poma quoque, ut primùm ſenſere valentes truncos, et habuere ſuas vires, nituntur ad ſidera raptim propriâ vi, haudque indiga noſtræ opis.*

Jam vinctæ vites; jam falcem arbuſta reponunt;
Jam canit extremos effetus vinitor antes:
Solicitanda tamen tellus, pulviſque movendus;
Et jam maturis metuendus Jupiter uvis.
Contra, non ulla eſt oleis cultura: neque illæ
Procurvam exſpectant falcem, raſtroſque tenaces;
Cum ſemel hæſerunt arvis, auraſque tulerunt.
Ipſa ſatis tellus, cum dente recluditur unco,
Sufficit humorem, et gravidas, cum vomere, fruges.
Hoc pinguem et placitam paci nutritor olivam.
Poma quoquè, ut primùm truncos ſenſere valentes,
Et vires habuere ſuas; ad ſidera raptim
Vi propriâ nituntur, opiſque haud indiga noſtræ.

TRANSLATION.

an End, now the Vines are tied; now the Vineyard lays aſide the Pruning-hook; now the exhauſted Vintager ſalutes in Song his utmoſt Rows: Yet muſt the Earth be vexed *anew*, and the Mould *ſtill* put in Motion; and now *after all* Jove and *the Weather* are to be dreaded by the ripened Grapes.

On the other Hand, the Olives require no Culture: Nor do they expect the crooked Pruning-hook and tenacious Harrows, when once they are rooted in the Ground, and have ſuſtained the Air. Earth of herſelf ſupplies the Plants with Moiſture, when opened by the crooked Slipping-iron, and weighty Fruits, when *opened* by the Share. Nouriſh with this the fat and Peace-delighting Olive. *The other* Fruit-trees too, as ſoon as they feel their Trunks vigorous, and acquire their Strength, quickly ſhoot up to the Stars by their own *inherent* Virtue, and need not our Aſſiſtance. At the ſame time every Grove is in like Manner *with-*

NOTES.

Butcher's Broom under the Name of μυρσινη αγρια, or *wild Myrtle*. It was probably uſed to bind the Vines in *Virgil's* Time, ſince it is mentioned in this Place.

416. *Reponunt*. The Vines are poetically ſaid to lay aſide the Pruning-hook, when they have no more Occaſion for it.

417. *Canit extremos antes*. Literally, *Sings his laſt or utmoſt Rows*.

423. *Dente unco*. May ſignify any crooked Inſtrument of one Tine, for opening the Ground about the Roots of the Vine. Mr. *Martin* renders it *a Drag*, but that is a *bidens*, an Inſtrument with two Tines; it ſeems rather to be that Inſtrument which we call a Sliping-iron.

424. *Cum vomere*. Servius takes *cum vomere*, to be the ſame as *per vomerem*; *Ruæus*, whom Dr. *Trapp* follows, renders it *ſtatim cum vomere*, an Hyperbole to denote the Quickneſs of the Produce. All of them forced! But the Conſtruction will be eaſy, if we only ſupply *recluditur*, which goes before, thus: *Tellus ſufficit humorem cum recluditur dente unco, et gravidas fruges cum recluditur vomere*. Plowing, as Mr. *Martin* obſerves, being univerſally thought to increaſe the Product of the Olives.

425. *Hoc*. Servius, and all the Commentators after him, explain this as if it were *ob hoc*. But the Author of the Eſſay on the Georgics, who appears to have thoroughly underſtood Agriculture, and therefore has penetrated more fully into the Senſe of his Author, juſtly obſerves that the Senſe is much better, as well as eaſier, by conſtruing *hoc* with *vomere*.

426. *Poma*. Here put for Fruits or Fruit-trees in general.

426. *Truncos ſenſere valentes*. Others underſtand by this, *ſo ſoon as they have taken to the ſtrong Trunks on which they are engrafted*.

429. *Fetu*.

Nec minus interea fetu nemus omne graveſcit;
Sanguineiſque inculta rubent aviaria baccis.
Tondentur cytiſi, tædas ſilva alta miniſtrat,
Paſcunturque ignes nocturni et lumina fundunt.
Et dubitant homines ſerere, atque impendere curam?
Quid majora ſequar? ſalices, humileſque geniſtæ,
Aut illæ pecori frondem, aut paſtoribus umbram
Sufficiunt, ſepemque ſatis, et pabula melli.
Et juvat undantem buxo ſpectare Cytorum,
Naryciæque picis lucos: juvat arva videre,
Non raſtris hominum, non ulli obnoxia curæ.
Ipſæ Caucaſeo ſteriles in vertice ſilvæ,
Quas animoſi Euri aſſiduè franguntque feruntque,
Dant alios aliæ fetus: dant utile lignum
Navigiis pinos, domibus cedroſque cupreſſoſque.
Hinc radios trivere rotis, hinc tympana plauſtris
Agricolæ, et pandas ratibus poſuere carinas.

Nec minus interea omne nemus incultum *graveſcit fetu, inculta*que *aviaria rubent ſanguineis baccis. Cytiſi tondentur, alta ſilva miniſtrat tædas,* quibus *nocturni ignes paſcuntur, et fundunt lumina. Et homines dubitant ſerere* has plantas, *atque impendere curam* iis? *Quid ſequar majora* commoda? *ſalices, humileſque geniſtæ, illæ* ipſæ *ſufficiunt aut frondem pecori, aut umbram paſtoribus, ſepemque ſatis, et pabula melli. Et juvat ſpectare* montem *Cytorum undantem buxo, lucoſque Naryciæ picis: juvat videre, arva obnoxia non raſtris hominum, non ulli curæ. In Caucaſeo vertice ſteriles ſilvæ ipſæ, quas animoſi Euri aſſiduè franguntque feruntque, aliæ dant alios fetus: dant pinos, lignum utile navigiis, cedroſque cupreſſoſque* utiles *domibus. Hinc agricolæ trivere radios rotis, hinc* trivere *tympana plauſtris, et poſuere pandas carinas ratibus.*

TRANSLATION.

out Culture loaded with Offspring, and the uncultivated Haunts of Birds glow with Blood-red Berries. The Cityſus is browzed on *by Cattle*, the tall Wood ſupplies us with Torches, and *thence our* nocturnal Fires are fed, and ſhed *on us* beamy Light. And *after this* do Men heſitate about planting and beſtowing Care?

Why ſhould I inſiſt on greater Things? The *very* Willows and lowly Broom, *even* theſe ſupply either Browze for Cattle, or Shade for Shepherds, Fences for the Corn, and Materials for Honey. It is delightful to behold Cytorus waving with the Groves of Narycian Pitch: It is delightful to ſee the Fields not indebted to the Harrows or any Care of Men. Even the barren Woods on the Top of Caucaſus, which the fierce Eaſt-winds continually are cruſhing and tearing, yield each their different Produce: They yield Pines, an uſeful Wood for Ships, and Cedars and Cypreſſes for Houſes. Hence the Huſbandmen have laboured Spokes for Wheels; hence they have framed ſolid Orbs for Waggons,

NOTES.

429. *Fetu.* Here is not Fruit, but *Produce* of Trees, as Geor. I. 55.

Arborei fetus alibi—vireſcunt.

And Verſe 440 of this ſecond Book.

Ipſæ Caucaſeo ſteriles in vertice ſilvæ,
Quas animoſi Euri aſſiduè franguntque feruntque,
Dant alios aliæ fetus: dant utile lignum
Navigiis pinos.

We are to obſerve farther, that *inculta* in the ſecond Line is alſo to be ſupplied to the firſt, thus: *Omne nemus* incultum *graveſcit*; for that is plainly the Senſe.

437. *Et juvat. Ut juvat* would ſeem to be more in *Virgil*'s Stile, and more coherent.

437. *Cytorum.* Cytorus is a Mountain in *Paphlagonia.*

438. *Naryciæ picis.* Naryx, or Narycia, was a City of the *Locrians* in that Part of *Italy* which is over-againſt *Greece.*

440. *Caucaſeo.* Caucaſus is a famous Range of Mountains running from the *Black* Sea to the *Caſpian.*

444. *Tympana.* *Servius* explains it *the Coverings of the Waggons*; but others, ſeemingly with more Reaſon, underſtand it of the Wheels of Waggons that are ſolid, made without Spokes, and ſomewhat ſhaped like Drums.

446. *Frondi-*

Salices ſunt *fecundæ viminibus*, et *ulmi frondibus: at myrtus* eſt bona *validis haſtilibus, et cornus bona bello: taxi torquentur in Ityræos arcus. Nec leves tiliæ, aut buxum raſile torno, non accipiunt formam cavanturque acuto ferro. Nec non et levis alnus, miſſa Pado, innatat torrentem undam: Nec non et apes condunt examina cavis corticibus, alveoque vitioſæ ilicis. Quid æquè memorandum Baccheïa dona tulerunt? Bacchus et dedit cauſas ad culpam: ille domuit letho furentes Centauros, Rhœtumque Pholumque, et Hylæum minantem Lapithis magno cratere. O agricolas nimiùm fortunatos, ſi nôrint ſua bona! quibus* agricolis *procul* à *diſcordibus armis, juſtiſſima tellus ipſa fundit facilem victum humo. Si* apud illos *alta domus*, cum *ſuperbis foribus, non vomit ingentem undam* hominum *ſalutantum* eos *manè totis ædibus*; *nec inhiant varios poſtes pulchrâ teſtudine,*

Viminibus ſalices fecundæ, frondibus ulmi:
At myrtus validis haſtilibus, et bona bello
Cornus: Ityræos taxi torquentur in arcus.
Nec tiliæ leves, aut torno raſile buxum,
Non formam accipiunt, ferroque cavantur acuto.
Nec non et torrentem undam levis innatat alnus
Miſſa Pado: nec non et apes examina condunt
Corticibuſque cavis, vitioſæque ilicis alveo.
Quid memorandum æquè Baccheïa dona tulerunt?
Bacchus et ad culpam cauſas dedit: ille furentes
Centauros letho domuit, Rhœtumque Pholumque,
Et magno Hylæum Lapithis cratere minantem.
O fortunatos nimiùm, ſua ſi bona nôrint,
Agricolas! quibus ipſa, procul diſcordibus armis,
Fundit humo facilem victum juſtiſſima tellus.
Si non ingentem foribus domus alta ſuperbis
Manè ſalutantum totis vomit ædibus undam;
Nec varios inhiant pulchrâ teſtudine poſtes,

TRANSLATION.

and bending Keels for Ships. The Willows are fertile in Twigs, the Elms in Leaves *for Cattle:* The Myrtle again is uſeful for ſturdy Spears, and the Corneil for War: The Yews are bent into Ityrean Bows. In like Manner the ſmooth-grained Lines, or Box that poliſhes with the Lathe, receive *any* Shape, and are hollowed with ſharp Steel. Thus too the light Alder launched on the Po ſwims the rapid Stream: Thus too the Bees hide their Swarms in the hollow Bark, and in the Heart of a rotten Holm. What have the Gifts of Bacchus produced ſo worthy of Record? Bacchus has given Occaſion to Offence and Guilt. He quelled by Death the furious Centaurs, Rhœteus, and Pholus, and Hylæus, threatening the Lapithæ with a huge Goblet.

Thrice happy Swains, did they but know their own Bliſs! to whom, at Diſtance from diſcordant Arms, Earth, of herſelf moſt liberal, pours from her Boſom their eaſy Suſtenance. If *there* the Palace high raiſed with proud Gates vomits not forth from all its Apartments a vaſt Tide of Morning Viſitants: And *if they* doat not on Porticoes variegated with beauteous Tortoiſe-ſhell, and on

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446. *Frondibus ulmi.* The Cattle were fed with Leaves of Elms.

448. *Ityræos.* The *Ityræi* were a People of *Cœlo-Syria*, famous for ſhooting with the Bow.

458. *Nimiùm.* Here, and in ſome other Places, ſignifies not *too much*, but *exceedingly*, or, as we ſay, *beyond Meaſure or Expreſſion.*

460. *Facilem.* Simple and natural, ſuch as is eaſily procured; in oppoſition to what is far fetched, and not to be had without great Difficulty: What *Horace* calls *cibos longè petitos.*

460. *Juſtiſſima. Proprie*, ſays *Servius*, *nam ſi juſtus eſt qui, quod acceperit, reddit; terra utique juſtiſſima eſt quæ majore fœnere ſemina aſcepta reſtituit.* Or the Earth may be called *moſt juſt*, in ſatisfying all the natural Demands of her Children.

463. *Inhiant.* This Verb does not always ſignify to pant after the Enjoyment of a Thing, but to hold it in high Eſteem and Admiration. As, *Hor.* 1 Sat. I. 70.

—*Congeſtis undique ſaccis indormis inhians.*

So that the Meaning is, *What tho' they have*

not

Illuſaſque auro veſtes, Ephyreïaque æra;
Alba nec Aſſyrio fucatur lana veneno;
Nec caſiâ liquidi corrumpitur uſus olivi:
At ſecura quies, et neſcia fallere vita,
Dives opum variarum: at latis otia fundis,
Speluncæ, vivique lacus; at frigida Tempe,
Mugituſque boum, molleſque ſub arbore ſomni
Non abſunt. Illic ſaltus, ac luſtra ferarum,
Et patiens operum, parvoque aſſueta juventus;
Sacra Deûm, ſanctique patres; extrema per illos
Juſtitia excedens terris veſtigia fecit.
Me verò primùm dulces ante omnia Muſæ,
Quarum ſacra fero ingenti percuſſus amore,
Accipiant; cœlique vias, et ſidera monſtrent;
Defectus Solis varios, Lunæque labores;

veſteſque illuſas auro, Ephyreïaque æra; nec apud illos *alba lana fucatur Aſſyrio veneno, nec uſus liquidi olivi corrumpitur caſiâ: at ſecura quies, et vita neſcia fallere, dives variarum opum: at otia* in *latis fundis, ſpeluncæ, vivique lacus; at frigida Tempe, mugituſque boum, molleſque ſomni ſub arbore non abſunt. Illic* ſunt *ſaltus, ac luſtra ferarum, et juventus patiens operum, aſſuetaque parvo; ſacra Deûm, ſanctique patres:* Dea *Juſtitia excedens terris fecit extrema veſtigia per illos. Verò dulces Muſæ accipiant me primùm ante omnia,* Muſæ, *quarum ſacra* ego ſacerdos *fero percuſſus ingenti amore* earum; *monſtrentque* mihi *vias cæli et ſidera, varios defectus ſolis, laboreſque lunæ;*

TRANSLATION.

Veſtments curiouſly embroidered with Gold, and on *Vaſes of* Corinthian Braſs; and if *for them* the white Wool is not ſtained with the Aſſyrian Drug; nor the Uſe of the pure Oil corrupted with Caſſia's aromatick Bark: Yet *theirs is* Peace ſecure, and a Life of ſolid unfallacious Bliſs, rich in various Opulence; yet *theirs are* peaceful Retreats in ample Fields, Grottos, and living Lakes; yet *to them* cool delicious Vales, the Lowings of Kine, and ſoft Slumbers under a Tree are not wanting. There are Lawns, and Dens for Beaſts of Chace, and Youth patient of Toil, and inured to Thriſt; the Worſhip of the Gods, and Fathers held in Veneration: Juſtice, when ſhe left the World, took her laſt Steps among them.

But me may the ſweet Muſes, whoſe ſacred Symbols I bear, ſmit with the violent Love *of philoſophic Song*, firſt, above all Things elſe, receive *into Favour*, and ſhew me the Paths of Heaven, and Conſtellations; the various Eclipſes of the

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not theſe Things in their Poſſeſſion, nor place their Happineſs in them.

464. *Illuſaſque.* *In quibus artifex ludens auro aliqua depinxerat,* ſays *Servius.*

464. *Ephyreïaque æra.* Corinthian Braſs, from *Ephyre*, the original Name of *Corinth.*

466. *Nec caſiâ.* See the Note on Verſe 213.

467. *At neſcia fallere vita.* A Life that knows not to deceive; *i. e.* A Life of ſolid and ſubſtantial Bliſs, in Oppoſition to the Pleaſures of Courts and Palaces, which are ſhow'y, falſe, and deceitful. This Senſe agrees perfectly well to the Context, and is far more elegant than what is given by others. Thiis Paſſage is finely imitated by Mr. *Thomſon* in his *Autumn* 1136.

O knew he but his Happineſs, of Men
The happieſt he! who far from public Rage,
Deep in the Vale, with a choice few retir'd,
Drinks the pure Pleaſures of the rural Life.
What tho' the Dome be wanting, &c.
What tho' depriv'd of theſe fantaſtic Joys,
That ſtill amuſe the Wanton, ſtill deceive;
A Face of Pleaſure, but a Heart of Pain!
Their hollow Moments undelighted all!
Sure Peace is his; a ſolid Life eſtrang'd
To Diſappointment, and fallacious Hope;
Rich in Content, in Nature's Bounty rich,
In Herbs, and Fruits, &c.

471. *Illic ſaltus.* i. e. *There are the Pleaſures of the Chace*; which at the ſame Time leads him to mention the Hardineſs and Temperance of the Youth.

475. *Dulces Muſæ.* Tho' the Poet praiſes ſo much the Pleaſures of Agriculture, and a Country Life; yet he prefers the more noble Entertainments

unde tremor ſit *terris ; quâ vi alta maria tumeſcant objicibus ruptis, rurſuſque reſidant in ſe ipſa ; quid biberni ſoles tantùm properent tingere ſe Oceano, vel quæ mora obſtet tardis noctibus. Sin frigidus ſanguis circum præcordia obſtiterit, ne poſſim accedere has partes naturæ ; rura et rigui amnes in vallibus placeant mihi,* et *inglorius amem flumina ſilvaſque. O* ſi eſſem *ubi* ſunt *campi, Sperchiuſque* amnis, *et Taygeta bacchata Lacænis virginibus ! O* ſit *qui ſiſtat me in gelidis vallibus* montis *Æmi, et protegat* me *ingenti umbrâ ramorum !* eſt *felix qui potuit cognoſcere cauſas rerum, atque ſubjecit omnes metus et inexorabile fatum, ſtrepitumque avari Acherontis* ſuis *pedibus ! et ille* eſt *fortunatus, qui novit agreſtes Deos, Panaque, ſenemque Silvanum, ſororeſque Nymphas ! non faſces populi, non purpura regum, et diſcordia agitans infidos fratres,*

Unde tremor terris ; quâ vi maria alta tumeſcant
Objicibus ruptis, rurſuſque in ſe ipſa reſidant ; 480
Quid tantum Oceano properent ſe tingere Soles
Hiberni, vel quæ tardis mora noctibus obſtet.
Sin, has ne poſſim naturæ accedere partes,
Frigidus obſtiterit circum præcordia ſanguis ;
Rura mihi, et rigui placeant in vallibus amnes ; 485
Flumina amem, ſilvaſque inglorius. O, ubi campi,
Sperchiuſque, et virginibus bacchata Lacænis
Taygeta ! ô, qui me gelidis in vallibus Æmi
Siſtat, et ingenti ramorum protegat umbrâ !
Felix, qui potuit rerum cognoſcere cauſas ; 490
Atque metus omnes, et inexorabile Fatum
Subjecit pedibus, ſtrepitumque Acherontis avari !
Fortunatus et ille, Deos qui novit agreſtes,
Panaque, Silvanumque ſenem, Nymphaſque ſorores !
Illum non populi faſces, non purpura regum 495
Flexit, et infidos agitans diſcordia fratres ;

TRANSLATION.

Sun, and Labours of the Moon ; whence the Trembling of the Earth ; from what powerful Cauſe the Seas ſwell high, burſting their Barriers, again ſink back into themſelves : Why the Winter Suns make ſuch Haſte to dip themſelves in the Ocean, or what Delay retards the ſlow-paced *Summer* Nights.

But if the cold Blood about my Heart hinders me from penetrating into thoſe Parts of Nature; let Fields and Streams gliding in the Vallies be my Delight; may I court the Rivers and the Woods, inglorious and obſcure. O *to be* where are the *pleaſant Theſſalian* Plains, and *the River* Sperchius, and Taygetus, the Scene of Bacchanalian Revels to Spartan Maids ! O for one to ſet me down in the cool Vallies of Hæmus, and ſhelter me with a thick Shade of Boughs ! Happy he who was able to trace out the Cauſes of Things, and who caſt beneath his Feet all Fears, and inexorable Deſtiny, and the Noiſe of devouring Acheron; Bleſt too is he who has known the rural Deities, Pan, and old Silvanus, and the Siſter Nymphs ! Him neither the Faſces of the People has moved, nor the Purple of Kings, nor Diſcord perſecuting faithleſs Brothers ; nor the Dacian de-

NOTES.

tertainments of the Mind, the Charms of Poetry and Philoſophy : For 'tis plain that by *Muſæ* here we are to underſtand not only Poetry, but alſo Philoſophic Science.

485. *Rigui.* Properly that ooze or refreſh the Vallies with Moiſture.

486. *Campi.* As the other Places here mentioned are in *Theſſaly :* ſo 'tis probable that by theſe *campi* we are to underſtand the pleaſant Plains of *Theſſaly* called *Tempe,* as in his *Culex :*

O pecudes, O Panes es ô gratiſſima Tempe
Fontis Hamadrydum ———

486. *O ubi — ô qui me gelidis,* &c. Theſe are not Queſtions, but Exclamations, which are uſually elliptic in all Languages. The Sentence, when full, would run thus : *O ſi,* or *O utinam eſſem ubi ſint campi — O utinam eſſet qui,* &c.

492. *Strepitumque. Strepitus* here may ſignify the fabulous Noiſe and Buſtle that is made about the infernal Regions. Or the Meaning is, Who, by conforming his Life to the Precepts of Truth and Philoſophy, conquered the Fears of Death and future Puniſhment.

Aut conjurato deſcendens Dacus ab Iſtro :
Non res Romanæ, perituraque regna : neque ille
Aut doluit miſerans inopem, aut invidit habenti.
Quos rami fructus, quos ipſa volentia rura
Sponte tulere ſuâ, carpſit : nec ferrea jura,
Inſanumque forum, aut populi tabularia vidit.
Solicitant alii remis freta cæca, ruuntque
In ferrum : penetrant aulas, et limina regum.
Hic petit excidiis urbem, miſeroſque Penates,
Ut gemmâ bibat, et Sarrano dormiat oſtro.
Condit opes alius, defoſſoque incubat auro.
Hic ſtupet attonitus roſtris : hunc plauſis hiantem
Per cuneos (geminatur enim) Plebiſque Patrumque,
Corripuit : gaudent perfuſi ſanguine fratrum ;
Exſilioque domos, et dulcia limina mutant,
Atque alio patriam quærunt ſub Sole jacentem.
Agricola incurvo terram dimovit aratro ;
Hinc anni labor : hinc patriam, parvoſque nepotes

aut Dacus deſcendens ab conjurato Iſtro flexit illum : non Romanæ res, regnaque peritura flexerunt illum : *neque ille, aut doluit miſerans inopem, aut invidit habenti* divitias. *Carpſit fructus, quos rami, quos volentia rura ipſa tulere ſuâ ſponte : nec vidit ferrea jura, inſanumque forum, aut tabularia populi. Alii ſolicitant cæca freta remis, ruuntque in ferrum : penetrant aulas, et limina regum. Hic petit urbem miſeroſque Penates excidiis, ut bibat è gemmâ, et dormiat Sarrano noſtro. Alius condit opes, incubatque defoſſo auro. Hic ſtupet attonitus roſtris : plauſis plebiſque patrumque per cuneos* theatri *(enim geminatur) corripuit hunc hiantem :* alii *gaudent perfuſi ſanguine fratrum, mutantque domos et dulcia limina exſilio, atque quærunt patriam jacentem ſub alio ſole. Agricola dimovit terram incurvo aratro ; hinc* eſt *labor anni ; hinc ſuſtinet patriam, parvoſque nepotes ;*

TRANSLATION.

ſcending from the conſpiring Danube : Nor the Revolutions of Rome, and periſhing Kingdoms : He neither pined with Grief, lamenting the Poor, nor envied he the Rich. What Fruits the Boughs, what *Fruits* the willing Fields yielded of themſelves ſpontaneous, he gathered : Nor ſaw the *rigorous* Iron Laws, the madly litigious Bar, or the public Courts.

Some vex the dangerous Seas with Oars, *ſome* ruſh into Arms : *Some* work their Way into Courts, and the Palaces of Kings. One deſtines a City and wretched Families to Deſtruction, that he may drink in Gems, and ſleep on Tyrian Purple. Another hoards up Wealth, and broods over buried Gold. One, aſtoniſhed with *the Eloquence of* the Roſtra, grows giddy : Another, Peals of Applauſe, (for it is redoubled along the Rows both of the People and the Fathers) have captivated, and ſet agape : Some rejoice *in being* ſtained with their Brother's Blood ; and exchange their Homes and ſweet Manſions for Exile, and ſeek a Country lying under another Sun. The Huſbandman cleaves the Earth with the crooked Plough ; hence the Labour of the Year : Hence he ſuſtains his Country,

NOTES.

409. *Aut doluit.* Some explain it of his being in that happy Situation where there are no miſerable Objects to diſturb him, and excite his Sorrow. To be ſure it cannot mean that he is inſenſible to the Impreſſions of Humanity and Compaſſion, but that he is free from the laſting Influence of Grief, Anxiety, Envy, and the like Paſſions, that prevail elſewhere ; and enjoys a more unruffled State of Tranquillity than is to be found among the Rich and Great.

502. *Tabularia.* Properly the Place where the Records and public Regiſters were kept.

503. *Cæca. Ruæus* renders it *profunda* ; but it ſeems rather to mean *unſeen*, i. e. *full of unſeen Dangers.*

503. *Ruuntque. Alii* muſt be ſupplied to all the three Verbs.

506. *Sarrano. Tyrian*, from *Sarra*, the firſt Name of *Tyre.*

514. *Anni labor. Labor* here is not to be underſtood of the Huſbandman's Labour, as Dr. *Trapp* explains it ; but of the laboured Productions of the Year, as elſewhere, *hominumque boumque labores.* This is plain enough

hinc ſuſtinet armenta boûm, meritoſque juvencos. Nec eſt requies, quin annus exuberet pomis, aut fetu pecorum, aut mergite Cerealis culmi: onerétque ſulcos proventu, atque vincat horrea. Hiems venit; Sicyonia bacca teritur trapetis, ſues læti glande redeunt, ſilvæ dant arbuta: [illegible]umnus ponit varios fetus; et [illegible]s vindemia coquitur altè in apricis ſaxis. Interea dulces nati pendent circum oſcula parentum; *caſta domus ſervat pudicitiam; vaccæ demittunt lactea ubera; pingueſque hœdi luctantur inter ſe adverſis cornibus in læto gramine. Ipſe agitat feſtos dies; fuſuſque per herbam, ubi* eſt *ignis in medio, et* ubi *ſocii coronant cratera, libans* vinum *vocat te, Lenæe; ponitque magiſtris pecoris certamina velocis jaculi in ulmo, nudatque prædura corpora agreſti palæſtrâ. Veteres Sabini olim coluere hanc vitam,* et *Remus et Frater* Romulus coluere *hanc: ſic fortis Etruria crevit;*

Suſtinet; hinc armenta boûm, meritoſque juvencos.
Nec requies, quin aut pomis exuberet annus,
Aut fetu pecorum, aut Cerealis mergite culmi:
Proventuque oneret ſulcos, atque horrea vincat.
Venit hiems; teritur Sicyonia bacca trapetis,
Glande ſues læti redeunt, dant arbuta ſilvæ:
Et varios ponit fetus autumnus; et altè
Mitis in apricis coquitur vindemia ſaxis.
Interea dulces pendent circum oſcula nati;
Caſta pudicitiam ſervat domus; ubera vaccæ
Lactea demittunt; pingueſque in gramine læto
Inter ſe adverſis luctantur cornibus hœdi.
Ipſe dies agitat feſtos; fuſuſque per herbam,
Ignis ubi in medio, et ſocii cratera coronant,
Te libans, Lenæe, vocat; pecoriſque magiſtris
Velocis jaculi certamina ponit in ulmo;
Corporaque agreſti nudat prædura palæſtrâ.
Hanc olim veteres vitam coluere Sabini;
Hanc Remus et Frater: ſic fortis Etruria crevit;

TRANSLATION.

and his little Offspring: hence his Herds of Kine, and deſerving Steers. Nor is there any Intermiſſion, but the Year either abounds with Apples, or with the Breed of the Flocks, or with Bundles of Ceres's Stalks: Loads the Furrows with Increaſe, and overſtocks the Barns. Winter comes, the Sicyonian Berry is pounded in the Oil-preſſes, the Swine come home gladdened with Acorns, the Woods yield their Arbutes *and wild Fruits:* And the Autumn lays down its various Productions; and high on the ſunny Rocks the mild Vintage is ripened. Mean while the ſweet Babes twine round their Parent's Neck: His chaſte Family maintain a virtuous Oeconomy; the Cows hang down their Udders full of Milk; and the fat *friſky* Kids wreſtle together with butting Horns on the chearful Green. The Swain himſelf celebrates Feſtival-days; and extended on the Graſs, where a Fire is in the Middle, and where his Companions crown the Bowl, invokes thee, O Lenæus, making Libation; and on an Elm ſets forth to the Maſters of the Flock Prizes to be contended for with the winged Javelin; and ſtrips their hardy Bodies in the ruſtic Ring.

This Life of old the ancient Sabines; this Remus and his Brother ſtrictly obſerved: Thus Etruria grew to its Strength; nay, and thus did Rome become

NOTES.

from what follows, *Nec requies quin*, &c. which does not ſignify there is no Intermiſſion of his Labour, but of the Productions of the Year.

519. *Sicyonia bacca.* Olives, ſo called from *Sicyon*, a City of *Achaia*, fertile in Olive-trees.

524. *Caſta pudicitiam ſervat domus.* The Meaning is, That his whole Family is regulated with great Order and Oeconomy: All are bred in honeſt Induſtry, which is the beſt Preſervation of their Virtue and Chaſtity. To the ſame Purpoſe he ſays of the frugal, thrifty Houſewife, That ſhe is induſtrious in order to preſerve her Huſband's Bed chaſte, Æn. VIII. 411.

——— *Famulaſque ad lumina longo*
Exercet penſo; caſtum ut ſervare cubile
Conjugis, et poſſit parvos educere natos.

527. *Agitat.* *Agere*, ſome obſerve, is applied even to a Thing done by Force and Neceſſity; but *agitare* only to Things of Choice and Pleaſure.

533. *Hanc Remus et Frater.* *Romulus* and *Remus*

Scilicet et rerum facta eſt pulcherrima Roma,
Septemque una ſibi muro circumdedit arces.
Ante etiam ſceptrum Dictæi regis, et ante
Impia quàm cæſis gens eſt epulata juvencis;
Aureus hanc vitam in terris Saturnus agebat.
Necdum etiam audierant inflari claſſica; nec[illegible]
Impoſitos duris crepitare incudibus enſes.
Sed nos immenſum ſpatiis confecimus æquor;
Et jam tempus equûm fumantia ſolvere colla.

ſcilicet ſic *Roma eſt facta pulcherrima* urbs *rerum, unaque circumdedit ſeptem arces ſibi muro. Etiam ante ſceptrum Dictæi regis* Jovis, *et antequam impia* humana *gens eſt epulata cæſis juvencis; aureus Saturnus agebat hanc vitam in terris. Necdum etiam* homines *audierant claſſica inflari; necdum* audierant *enſes impoſitos duris incudibus crepitare. Sed nos confecimus immenſum æquor ſpatiis, et jam* eſt *tempus ſolvere fumantia colla equûm* jugo.

TRANSLATION.

the Glory and Beauty of the World, and ſingle hath encompaſſed for herſelf ſeven Hills with a Wall. This Life too golden Saturn led on Earth, before the ſceptered Sway of the Dictæan King, and before an impious Race *of Mortals* feaſted on ſlain Bullocks. Nor as yet had Mankind heard the warlike Trumpets blown; nor yet the Swords laid on the hard Anvils clatter.

But we have finiſhed this immenſely extended Field; and now 'tis Time to looſe the ſmoking Necks of our Steeds.

NOTES.

Remus were educated amongſt the Shepherds, and were employed themſelves in tending Sheep, as we learn from *Livy*.

541. *Immenſum ſpatiis——æquor.* The *Spatia*, as has been ſaid elſewhere, ſignifies the Stages or whole Bounds marked out for a Race; ſo that *æquor immenſum ſpatiis* may perhaps be a poetical Phraſe to ſignify *a Digreſſion*: A Field or Plain not meaſured by Stages, or that did not lie within the Bounds of my propoſed Race. Taking *immenſum* for *non menſum*.

P. VIRGILII MARONIS

GEORGICA.

LIBER III.

ORDO.

Nos *canemus te quoquè, magna Pales, et te* Apollo, *paſtor memorande ab Amphryſo* fluvio; canemus *vos, ſilvæ, amneſque Lycæi. Omnia cætera carmina, quæ tenuiſſent vacuas mentes, jam* ſunt *vulgata. Quis neſcit aut durum Euryſthea, aut aras illaudati Buſiridis?*

TE quoquè, magna Pales, et te memorande canemus
Paſtor ab Amphryſo; vos ſilvæ amneſque Lycæi.
Cætera, quæ vacuas tenuiſſent carmina mentes,
Omnia jam vulgata. Quis aut Euryſthea durum,
Aut illaudati neſcit Buſiridis aras? 5

TRANSLATION.

THEE too, great Pales, and thee, O Shepherd, famed from Amphryſus; ye Woods, and Arcadian Rivers, will I ſing. Other Songs, that might have entertained diſengaged Minds, are now all trite and common. Who is unacquainted or with ſevere Euryſtheus, or the Altars of infamous Buſiris? By

NOTES.

This Book begins with the Invocation of ſome rural Deities, and a Compliment to *Auguſtus*: After which *Virgil* directs himſelf to *Mæcenas*, and enters on his Subject. He lays down Rules for the Breeding and Management of Horſes, Oxen, Sheep, Goats, and Dogs; and interweaves ſeveral pleaſant Deſcriptions of a Chariot-race, of the Battle of the Bulls, of the Force of Love, and of the *Scythian* Winter. In the latter Part of the Book he relates the Diſeaſes incident to Cattle, and ends with the Deſcription of a fatal Murrain that formerly raged among the *Alps*.

1. *Pales.* The Goddeſs of Shepherds and Flocks.

2. *Ab Amphryſo.* *Amphryſus* was a River in *Theſſaly*, where *Apollo*, in his Exile from Heaven for killing the *Cyclops*, fed the Flocks of *Admetus*.

4. *Euryſthea.* *Euryſtheus*, King of *Mycenæ*, who, at *Juno*'s Inſtigation, impoſed on *Hercules*, ſubjected to him by Command of the Oracle, the moſt ſevere Trials of Fortitude, commonly called *the twelve Labours of* Hercules; hence he is deſigned by the Epithet *durus*, *rigid* or *ſevere*.

5. *Illaudati Buſiridis.* *Buſiris*, King of *Egypt*, ſuch a Monſter of Cruelty, that he butchered as a Sacrifice to the Gods the Strangers who viſited his Dominions. *Illaudati*, an Epithet

Cui non dictus Hylas puer, et Latonia Delos?
Hippodameque, humeroque Pelops insignis eburno,
Acer equis? tentanda via est, quâ me quoquè possim
Tollere humo, victorque virûm volitare per ora.
Primus ego in patriam mecum (modò vita supersit)
Aonio rediens deducam vertice Musas:
Primus Idumæas referam tibi, Mantua, palmas:
Et viridi in campo templum de marmore ponam
Propter aquam, tardis ingens ubi flexibus errat
Mincius, et tenerâ prætexit arundine ripas.
In medio mihi Cæsar erit, templumque tenebit.
Illi victor ego, et Tyrio conspectus in ostro,
Centum quadrijugos agitabo ad flumina currus.

Cui Hylas puer non est dictus, et Latonia Delos? Hippodameque, Pelopsque insignis eburno humero, et acer equis? via est tentanda mihi, quâ possim tollere me quoquè humo, victorque possim volitare per ora virûm. Ego primus, rediens ab Aonio vertice, deducam Musas mecum in patriam, modò vita superfit mihi: primus referam Idumæas palmas tibi, Mantua: et, in viridi campo, ponam templum de marmore propter aquam, ubi ingens fluvius Mincius errat tardis flexibus, et prætexit ripas tenerâ arundine. In medio erit mihi Cæsar, tenebitque templum. Illi, ego victor, et conspectus in Tyrio ostro, agitabo centum quadrijugos currus ad flumina.

TRANSLATION.

whom has not the Boy Hylas been recorded, and Latonian Delos? Hippodame, and Pelops signalized by his Ivory Shoulder, victorious in the Race? I too must attempt a Way, whereby to lift me from the Ground, and victorious spread my flying Fame through the Mouths of Men.

I first returning from the Aonian Mount will (provided Life remain) bring along the Muses with me into my Country; For thee, O Mantua, I first will gain the Idumæan Palms: And on thy verdant Plain erect a Temple of Marble, fast by the Stream, where the great Mincius winds in slow Meanders, and hath fringed the Banks with tender Reed. In the Middle will I have Cæsar, and he shall command the Temple. In Honour of him will I victorious, and in Tyrian Purple conspicuous, drive an hundred four-horsed Chariots.

NOTES.

Epithet which some have censured as too weak for so infamous a Character, implies a great deal more than meerly *not praised*; for, according to the Idiom of the Language, these Negatives imply not only the Want of some good Quality, but the Possession of the contrary; thus *inutilis humor*, *inutilis filix*, in the Georgics, signify not only *useless*, but *noxious*; so here *illaudatus* is one who, far from meriting Praise, is quite infamous.

6. *Hylas.* See the Note on Ecl. VI. 44.

7. *Hippodame.* Or *Hippodamia*, the Daughter of *Oenomaus*, King of *Elis*, who having learned from an Oracle that he was to be slain by his Son-in law; in order to elude his Destiny he obliged his Daughter's Suitors to try their Skill with him in the Chariot-race, presuming in the Swiftness of his Steeds. The Law of the Combat was, that whoever of them gained the Victory should win his Daughter; or if vanquished die. About thirteen of them had lost their Lives in the Trial, *Pelops* at length gained the beauteous Prize, by bribing *Myrtillus*, *Oenomaus*'s Charioteer.

7. *Humeroque Pelops insigni eburno. Tantalus*, the Father of *Pelops*, had invited the Gods to a Banquet, at which, having a mind to try their Divinity, he dressed his Son, and set his Flesh before them. All the Gods abstained from this horrid Food, except *Ceres*, who eat the Shoulder. *Jupiter* afterwards restored *Pelops* to Life, and gave him an Ivory Shoulder, instead of that which had been eaten.

11. *Aonio vertice. Aonia* was the Name of the mountainous Part of *Beotia*, whence all *Beotia* came to be called *Aonia*. In this Country was the famous Mountain *Helicon*, sacred to the Muses.

17. *Tyrio conspectus in ostro.* Those who offered Sacrifice amongst the *Romans*, on account of any Victory, were clothed in the *Tyrian* Colour.

18. *Ad flumina.* At first the *Circensian* Games

Mihi cuncta Græcia, linquens fluvium *Alpheum, lucoſque Molorchi, decernet curſibus et crudo cæſtu.* Ego *ipſe, ornatus* quoad *caput foliis tonſæ olivæ, feram dona. Jam nunc juvat* me *ducere ſolennes pompas ad delubra, videreque cæſos juvencos ; vel* videre, *ut ſcena diſcedat frontibus verſis, utque intexti Britanni tollant purpurea aulæa. In foribus* templi *faciam, ex auro ſolidoque elephanto, pugnam Gangaridum, armaque victoris Quirini : atque hìc* pingam *Nilum, undantem bello, magnumque fluentem, ac columnas ſurgentes navali ære. Addam* his *domitas urbes Aſiæ, pulſumque Niphatem, Parthumque fidentem fugâ verſiſque ſagittis ; et duo tropæa, rapta manu ex diverſo hoſte, genteſque bis triumphatas ab utroque litore. Et Parii lapides ſtabunt ſpirantia ſigna,*

Cuncta mihi, Alpheum linquens, lucoſque Molorchi,
Curſibus, et crudo decernet Græcia cæſtu.
Ipſe caput tonſæ foliis ornatus olivæ
Dona feram. Jam nunc ſolennes ducere pompas
Ad delubra juvat, cæſoſque videre juvencos ;
Vel ſcena ut verſis diſcedat frontibus ; utque
Purpurea intexti tollant aulæa Britanni.
In foribus pugnam ex auro, ſolidoque elephanto
Gangaridum faciam, victoriſque arma Quirini :
Atque hìc undantem bello, magnumque fluentem
Nilum, ac navali ſurgentes ære columnas.
Addam urbes Aſiæ domitas, pulſumque Niphatem,
Fidentemque fugâ Parthum, verſiſque ſagittis ;
Et duo rapta manu diverſo ex hoſte tropæa,
Biſque triumphatas utroque ab litore gentes.
Stabunt et Parii lapides, ſpirantia ſigna,

TRANSLATION.

along the River. For me all Greece, leaving Alpheus, and the Groves of Molorchus, ſhall contend in Races and the rigid Gauntlet. I myſelf, graced with Leaves of the ſhorn Olive, will diſpenſe the Prizes. Even now I am well pleaſed to lead on the ſolemn Pomps to the Temple, and to ſee the Bullocks ſlain ; or how the Scene with ſhifting Front retires ; and how the inwoven Britons lift up the Purple Curtain. On the Doors will I delineate, in Gold and ſolid Ivory, the Battle of the Gangarides, and the Arms of conquering Quirinus : And here the Nile ſurging with War, flowing majeſtic, and Columns riſing with naval Braſs. I will add the vanquiſhed Cities of Aſia, and ſubdued Niphates, and the Parthian preſuming on his Flight, and Arrows ſhot backward, and two Trophies by perſonal Valour ſnatched from two widely diſtant Foes, and Nations twice triumphed over on either Shore. *Here* too ſhall ſtand in Parian Marble,

NOTES.

Games were celebrated on the Banks of a River, to which *Virgil* here alludes.

19. *Alpheum.* A River of *Elis*, in the *Peloponneſus*, where the *Olympian* Games were celebrated, which Games are therefore by this Metaphor intended. As by *lucos Molorchi*, the Groves of *Molorchus*, we are to underſtand the *Nemæan* Games, *Molorchus* being the Name of that Shepherd who had been *Hercules*'s Hoſt, and in Favour of whom that Hero ſlew the *Nemæan* Lion.

22. *Pompas.* The Pomps or Pageants were Images of the Gods carried in Proceſſion before the People at the *Circenſian* Games.

27. *Gangaridum.* The *Gangarides* were an *Indian* Nation near the *Ganges*.

27. *Victoriſque arma Quirini.* As it was debated in the Senate, whether *Auguſtus* or *Quirinus* ſhould be the Name of him who before was called *Octavianus* ; this is thought to refer to that Debate. If ſo, we muſt agree with *Catrou* that this Verſe was inſerted in the Year of *Rome* 734 : For that Debate happened in the Year 727, three Years after the Publication of the Georgics ; and it was not till the Year 734 that *Auguſtus* conquered the *Indians* or *Gangarides*.

32. *Duo tropæa—biſque triumphatas gentes.* Probably refers to *Auguſtus*'s two Victories over *Antony*, one at *Actium*, on the *European* Coaſt, and the other at *Alexandria*, on the *African* Coaſt.

37. *Invidia*

Aſſaraci proles, demiſſæque ab Jove gentis
Nomina, Troſque parens, et Trojæ Cynthius auctor.
Invidia infelix Furias amnemque ſeverum
Cocyti metuet, tortoſque Ixionis angues,
Immanemque rotam, et non exſuperabile ſaxum.
Interea Dryadum ſilvas, ſaltuſque ſequamur
Intactos, tua, Mæcenas, haud mollia juſſa.
Te ſine nil altum mens inchoat: en age ſegnes
Rumpe moras: vocat ingenti clamore Cithæron,
Taygetique canes, domitrixque Epidaurus equorum;
Et vox aſſenſu nemorum ingeminata remugit.
Mox tamen ardentes accingar dicere pugnas
Cæſaris, et nomen famâ tot ferre per annos,
Tithoni primâ quot abeſt ab origine Cæſar.
Seu quis, Olympiacæ miratus præmia palmæ,
Paſcit equos, ſeu quis fortes ad aratra juvencos,
Corpora præcipuè matrum legat. Optima torvæ
Forma bovis, cui turpe caput, cui plurima cervix,

proles Aſſaraci, nominaque gentis demiſſæ ab Jove, Troſque parens Aſſaraci, *et Cynthius* Apollo *auctor Trojæ. Invidia infelix metuet furias, ſeverumque amnem Cocyti, tortoſque angues Ixionis, immanemque rotam, et ſaxum* Siſyphi *non exſuperabile. Interea ſequamur ſilvas Dryadum, ſaltuſque intactos aliis, tua haud mollia juſſa, Mæcenas.* Mea *mens inchoat nil altum ſine te: en age, rumpe ſegnes moras:* mons *Cithæron vocat* nos *ingenti clamore, caneſque* montis *Taygeti, Epidauruſque* urbs *domitrix equorum; et vox, ingeminata aſſenſu nemorum, remugit. Tamen mox accingar dicere ardentes pugnas Cæſaris, et ferre famâ* ejus *nomen per tot annos, quot Cæſar abeſt ab primâ origine Tithoni. Seu quis, miratus præmia Olympiacæ palmæ, paſcit equos, ſeu quis* paſcit *fortes juvencos ad aratra, legat præcipuè corpora matrum. Forma torvæ bovis* eſt *optima, cui* eſt *turpe caput, cui* eſt *plurima cervix,*

TRANSLATION.

breathing Statues, the Offspring of Aſſaracus, and the Chiefs of the Jove-deſcended Race, both Tros, the great Anceſtor *of Rome*, and the Cynthian Apollo Founder of Troy. *Here* baneful Envy ſhall dread the Furies and grim River of Cocytus, Ixion's twiſted Snakes, the enormous racking Wheel, and the Stone's unſurmountable Labour.

Mean while let us purſue the Woods of the Dryads, and untrodden Lawns, thy Commands, Mæcenas, of no eaſy Import. Without thee my Mind enterprizes nothing ſublime: Come then, break off lazy Delays. Cithæron with loud Hallowing calls, and the Hounds of Taygeta, and Epidaurus, the Tamer of Horſes, and the Voice doubled by the aſſenting Groves re-echoes. Yet e'er long ſhall I be prepared to ſing of Cæſar's ardent Battles, and to tranſmit his Name with Honour through as many Years, as Cæſar is diſtant from the firſt Origin of Tithonus.

Whether any one, aſpiring to the Prizes of the Olympian Palm, breeds Horſes, or whether any one *breeds* ſturdy Bullocks for the Plough, let him chooſe with ſpecial Care the Bodies of the Mothers. The four-looking Heifer's Form is beſt, whoſe Head is hideouſly large, whoſe Neck is brawny, and from the

NOTES.

37. *Invidia infelix.* The Source of Unhappineſs to its Sons.

38. *Ixionis.* *Ixion*, for making an Attempt on *Juno*, was caſt into Hell, and bound with twiſted Snakes to a Wheel which was continually turning.

39. *Non exſuperabile ſaxum.* *Siſyphus* infeſted *Attica* with Robberies, for which he was ſlain by *Theſeus*; and condemned in Hell to roll a Stone to the Top of a Hill, which always turned back again.

44. *Taygetique canes.* *Taygetus* was a Mountain in *Laconia*, near *Sparta*, famous for Hunting.

44. *Epidaurus.* A City in *Epirus*, according to *Servius*; or in the *Peloponneſus*, according to others.

52. *Turpe caput.* This is commonly meant

et cui *palearia pendent à mento tenus crurum. Tum* eſt *nullus modus longo lateri: omnia* membra ſunt *magna; pes etiam; et hirtæ aures ſub camuris cornibus. Nec* vacca, *inſignis maculis et albo, diſpliceat mihi, aut detrectans juga, interdumque aſpera cornu, et* quoad *faciem propior tauro, quæque* eſt *tota ardua, et gradiens verrit veſtigia imâ caudâ. Ætas* vaccarum *pati Lucinam juſtoſque Hymenæos definit ante decem* annos, *incipit poſt quatuor annos: cætera* ætas earum eſt *nec habilis feturæ, nec fortis aratris. Interea, dum læta juventus ſuperat gregibus, ſolve mares:* tu *primus mitte pecuaria in Venerem, atque ſuffice aliam prolem ex aliâ generando. Quæque optima dies ævi prima fugit miſeris mortalibus: morbi, triſtiſque ſenectus, et labor ſubeunt; et inclementia duræ mortis rapit* eos. *Erunt ſemper* pecudes, *quarum corpora* tu *malis mutari. Enim ſemper refice* armentum: *ac, ne poſt requiras amiſſa, anteveni* damnum, *et ſortire ſobolem armento quotannis.*

Et crurum tenus à mento palearia pendent.
Tum longo nullus lateri modus: omnia magna;
Pes etiam; et camuris hirtæ ſub cornibus aures.
Nec mihi diſpliceat maculis inſignis et albo,
Aut juga detrectans, interdumque aſpera cornu,
Et faciem tauro propior, quæque ardua tota,
Et gradiens imâ verrit veſtigia caudâ.
Ætas Lucinam, juſtoſque pati Hymenæos
Deſinit ante decem, poſt quatuor incipit annos:
Cætera nec feturæ habilis, nec fortis aratris.
Interea, ſuperat gregibus dum læta juventus,
Solve mares: mitte in Venerem pecuaria primus;
Atque aliam ex aliâ generando ſuffice prolem.
Optima quæque dies miſeris mortalibus ævi
Prima fugit: ſubeunt morbi, triſtiſque ſenectus,
Et labor; et duræ rapit inclementia mortis.
Semper erunt, quarum mutari corpora malis.
Semper enim refice: ac, ne poſt amiſſa requiras,
Anteveni, et ſobolem armento ſortire quotannis.

TRANSLATION.

Chin down to the Legs her Dewlaps hang. Then no Meaſure in her Length of Side: All her Parts huge; even her Foot; and rough Ears under her crankled Horns. Nor would I diſlike her if ſtreaked with white Spots, or if ſhe refuſes the Yoke, and ſometimes is ſurly with her Horn, and in Aſpect approaches nearer to a Bull, and if ſhe is ſtately throughout, and ſweeps her Steps with the Extremity of her Tail as ſhe goes along.

The Age to undergo Lucina, and juſt Hymeneal Rites, ends before ten, and begins after four Years: Their other Years are neither fit for Breeding, nor ſtrong for the Plough. Mean time, while the Flocks abound with ſprightly Youth, let looſe the Males: Be the firſt to indulge thy Cattle in the Joys of Love; and by Generation raiſe up one Race after another. All the beſt Days of Life fly firſt away from wretched Mortals: Diſeaſes ſucceed, and diſconſolate Old-age, and Pain; and the Inclemency of inexorable Death ſnatches them away. There will always be *ſome* whoſe Bodies you would chooſe to have changed *for better*. Therefore continually repair them: And, that you may not regret them when loſt, be before-hand, and yearly provide a new Offſpring for the Herd.

NOTES.

of a Head that is deformed, and of a diſproportioned Magnitude.

61. *Deſinit ante decem, poſt quatuor incipit annos.* *Varro* ſays it is better for the Cow not to admit the Bull till ſhe is four Years old; and that they are fruitful till ten, and ſometimes longer.

Nec non et pecori eſt idem delectus equino.
Tu modò, quos in ſpem ſtatues ſubmittere gentis,
Præcipuum jam inde à teneris impende laborem.
Continuò pecoris generoſi pullus in arvis
Altiùs ingreditur, et mollia crura reponit;
Primus et ire viam, et fluvios tentare minaces
Audet, et ignoto ſeſe committere ponti:
Nec vanos horret ſtrepitus. Illi ardua cervix,
Argutumque caput, brevis alvus, obeſaque terga:
Luxuriatque toris animoſum pectus: (honeſti
Spadices, glaucique; color deterrimus albis,
Et gilvo.) Tum, ſiqua ſonum procul arma dedere,
Stare loco neſcit, micat auribus, et tremit artus:
Collectumque premens volvit ſub naribus ignem:
Denſa juba, et dextro jactata recumbit in armo.
At duplex agitur per lumbos ſpina, cavatque
Tellurem, et ſolido graviter ſonat ungula cornu.
Talis Amyclæi domitus Pollucis habenis
Cyllarus; et, quorum Graii meminere poetæ,

Nec non et idem delectus eſt neceſſarius equino pecori. Tu modò impende præcipuum laborem jam inde à teneris annis illis quos ſtatues ſubmittere in ſpem gentis. Continuò pullus generoſi pecoris ingreditur altiùs in arvis, et reponit mollia crura; primus audet et ire viam, et tentare minaces fluvios, et committere ſeſe ignoto ponti: nec horret vanos ſtrepitus. Eſt illi ardua cervix, argutumque caput, brevis alvus, obeſaque terga: animoſumque pectus luxuriat toris. Spadices, glaucique ſunt honeſti; eſt deterrimus color albis, et gilvo. Tum, ſi qua arma dedere ſonum procul, neſcit ſtare loco, micat auribus, et tremit per artus, premenſque collectum ignem volvit eum ſub naribus. Ejus juba eſt denſa, et jactata recumbit in dextro armo. At duplex ſpina agitur per lumbos, ungulaque cavat tellurem, et graviter ſonat ſolido cornu. Talis fuit Cyllarus, domitus habenis Amyclæi Pollucis, et bijuges equi Martis, quorum Graii poetæ meminere,

TRANSLATION.

Nor is the ſame diſcriminating Care leſs needful for a Breed of Horſes. But ſtill, on thoſe which you deſign to bring up for the Hope of the Race, beſtow your principal Diligence immediately from their tender Years. The Colt of generous Breed from the very firſt walks ſtately in the Field, and nimbly moves his pliant Legs; he is the firſt that dares to lead the Way, and tempt the threatening Floods, and truſt himſelf to an unknown Bridge: Nor ſtarts affrighted at vain Alarms: Lofty is his Neck, his Head little and ſlender, his Belly ſhort, his Back *round and* plump, and his proud Cheſt ſwells luxuriant with brawny Muſcles: (The Bay brown and Bluiſh grey are in moſt Requeſt; the worſt Colours are the White and Dun). Then, if he hears the diſtand Sound of Arms, he knows not how to ſtand his Ground, he pricks up his Ears, trembles in every Joint, and ſnorting rolls the collected Fire under his Noſtrils: Thick is his Main, and waving reſts on his Right-ſhoulder. A double ſpinal Bone runs down between his Loins, his Hoof ſcoops up the Ground, and deep reſounds with its ſolid Horn. Such was Cyllarus, broke by the Reins of Amyclæan Pollux, and, which the Grecian Poets have deſcribed, ſuch the harneſſed

NOTES.

75. *Continuò.* Here, and in many other Places in *Virgil*, ſignifies *from the very Beginning*, i. e. *as ſoon almoſt as he is foaled.*

83. *Tum, ſi qua ſonum procul arma dedere, ſtare loco neſcit, micat auribus, et tremit artus,* &c. It may be worth while to compare with this that noble Deſcription of a Warrior-horſe in the Book of *Job*: "He paweth in the Valley, and rejoiceth in his Strength: He goeth on to meet the armed Men. He mocketh at Fear; and is not affrighted, neither turneth he back from the Sword. The Quiver rattleth againſt him, the glittering Spear and the Shield. He ſwalloweth the Ground with Fierceneſs and Rage; neither believeth he that it is the Sound of the Trumpet. He ſaith among the Trumpets, ha, ha; and he ſmelleth the Battle afar off, the Thunder of the Captains, and the Shouting."

89. *Amyclæi.* *Amyclæ* was a City of *Laconia*

et currus magni Achillis. Talis et pernix Saturnus ipſe effudit jubam equinâ cervice adventu conjugis, et fugiens implevit altum Pelion acuto hinnitu. Abde hunc domo quoquè, ubi aut gravis morbo, aut jam ſegnior annis deficit, et ignoſce ſenectæ nec turpi. Senior equus eſt *frigidus in venerem, fruſtraque trahit ingratum laborem; et, ſi quando eſt ventum ad prœlia, ut quondam magnus ignis ſine viribus* furit *in ſtipulis*, ſic ille *furit incaſſum. Ergo notabis animos ævumque* equorum *præcipuè, hinc* notabis *alias artes* eorum, *prolemque parentum, et quis dolor* ſit *cuique victo, quæ gloria palmæ* ſit cuique victori. *Nonne vides? cum, præcipiti certamine, currus corripuere campum, ruuntque effuſi carcere; cum ſpes juvenum* ſunt *arrectæ, fulſanſque pavor haurit exſultantia corda: illi* juvenes *inſtant* equis *torto verbere, et proni dant lora: axis fervidus ni volat. Jamque humiles, jamque elati ſublime videntur*

Martis equi bijuges; et magni currus Achillis.
Talis et ipſe jubam cervice effudit equinâ
Conjugis adventu pernix Saturnus, et altum
Pelion hinnitu fugiens implevit acuto.
Hunc quoquè, ubi aut morbo gravis, aut jam ſegnior annis
Deficit, abde domo, nec turpi ignoſce ſenectæ.
Frigidus in Venerem ſenior, fruſtraque laborem
Ingratum trahit; et, ſi quando ad prœlia ventum eſt,
Ut quondam in ſtipulis magnus ſine viribus ignis,
Incaſſum furit. Ergo animos, ævumque notabis
Præcipuè, hinc alias artes, prolemque parentum,
Et quis cuique dolor victo, quæ gloria palmæ.
Nonne vides? cum præcipiti certamine campum
Corripuere, ruuntque effuſi carcere currus;
Cum ſpes arrectæ juvenum, exſultantiaque haurit
Corda pavor pulſans: illi inſtant verbere torto,
Et proni dant lora: volat vi fervidus axis.
Jamque humiles, jamque elati ſublime videntur

TRANSLATION.

Brace of Mars, and the Chariot-*horſes* of great Achilles. Such Saturn too himſelf precipitant on the Arrival of his Wife ſpread out a full Mane on his *aſſumed* Horſe's Neck, and flying filled lofty Pelion with ſhrill Neighing.

Him too, when with Sickneſs oppreſſed, or now enfeebled with Years he fails, ſhut up in his Lodge, ſpare his not inglorious Age. When in Years he is cold to Love, and in vain drags on the ungrateful Taſk; and, if ever he comes to an Engagement, he is furiouſly keen with no Effect, *juſt* as at times a great Fire *rages* without Strength among Stubble. Therefore chiefly mark their Spirit and Age; then their other Qualities, their Parentage, and what Sorrow each receives when vanquiſhed, what Pride when victorious.

See you not? When in the rapid Race the Chariots have ſeized the Plain, and pouring forth ruſh along; when the Hopes of the Youth are elevated, and palpitating Fear heaves their throbbing Hearts: They ply the twiſted Laſh, and bending forward give *full* Reins: The Axle flies glowing with the Impetuoſity. And now low, now high they ſeem to be borne aloft through the open Air, and

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cenia, where *Caſtor* and *Pollux* were brought up.

95. *Nec turpi ignoſce ſenectæ*, i. e. *Ignoſce ſenectæ non turpi. Spare his Old age, that is not inglorious.* This Senſe agrees beſt with what goes before, *abde domo*; and is moſt ſuitable to the Temper of *Virgil*, who ſhews his Humanity even in recommending Tenderneſs and Compaſſion towards the Brute Creatures.

117. *Greſſus*

Aëra per vacuum ferri, atque assurgere in auras.
Nec mora, nec requies: at fulvæ nimbus arenæ
Tollitur: humescunt spumis, flatuque sequentum.
Tantus amor laudum, tantæ est victoria curæ.
Primus Erichthonius currus, et quatuor ausus
Jungere equos, rapidisque rotis insistere victor.
Fræna Pelethronii Lapithæ gyrosque dedere
Impositi dorso; atque equitem docuere sub armis
Insultare solo, et gressus glomerare superbos.
Æquus uterque labor: æquè juvenemque magistri
Exquirunt, calidumque animis, et cursibus acrem:
Quamvis sæpe fugâ versos ille egerit hostes,
Et patriam Epirum referat, fortesque Mycenas;
Neptunique ipsâ deducat origine gentem.

His animadversis, instant sub tempus, et omnes
Impendunt curas denso distendere pingui,
Quem legêre ducem, et pecori dixere maritum:
Pubentesque secant herbas, fluviosque ministrant,
Farraque; ne blando nequeat superesse labori;
Invalidique patrum referant jejunia nati.

ferri per vacuum aëra, atque assurgere in auras. Nec mora, nec requies datur iis: *at nimbus fulvæ arenæ tollitur: humescunt spumis flatuque sequentum.* Est illis *tantus amor laudum, victoria est tantæ curæ* illis. *Erichthonius primus* est *ausus jungere currus et quatuor equos, victorque insistere rapidis rotis. Pelethronii Lapithæ, impositi dorso* equorum, *dedere fræna gyrosque; atque docuere equitem sub armis insultare solo, et glomerare superbos gressus. Uterque labor* sive aurigandi sive equitandi *est æquus; magistri* utriusque artis *æquè exquirunt* equum *juvenemque, calidumque animis, et acrem cursibus: non* eligunt senem, *quamvis ille sæpe egerit hostes versos fugâ, et referat Epirum patriam, fortesque Mycenas; deducatque gentem origine Neptuni ipsâ. His animadversis, instant sub tempus* admissuræ; *et impendunt omnes curas distendere* eum *denso pingui, quem legêre ducem, et dixere maritum pecori: secantque pubentes herbas, ministrantque fluvios, farraque; ne nequeat superesse blando labori, invalidique nati referant jejunia patrum.*

TRANSLATION.

to mount up into the Skies. No Stop, no Stay: But a thick Cloud of yellow Sand is tossed up; The foremost are wet with the Foam and Breath of those that follow. So powerful is the Love of Praise, so anxious the Desire of Victory.

First Erichthonius dared to yoke the Chariot and four Steeds, and over the rapid Wheels victorious to preside. The Pelethronian Lapithæ first mounted on Horseback applied the Reins, and turned him in the Ring; taught the Horseman under Arms to bound insulting over the Plain, and with proud ambling Pace to prance along. Either Toil, *that of the Chariot and of the Menage*, is equal; with equal Care the Masters in either Case seek after a *Steed that is* youthful, of warm Mettle, and sprightly in the Race: Though often he may have drove before him the flying Foes, may boast of Epirus, or of warlike Mycene for his Country, and derive his Race even from Neptune's Breed.

These Things observed, they are very careful about the Time *of Generation*, and bestow all their Care to plump him up with firm Fat whom they have chose Leader, and assigned Stallion to the Herd: They cut *for* him downy, *tender* Herbs, supply him with Fulness of Water and Corn, lest he should not be sufficient for the soothing Toil; and the puny Sons resemble the Meagerness of their

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117. *Gressus glomerare superbos.* This is the same with what *Varro* calls *tolutim incedere*, and *Pliny*, *tolutim carpere gressus*, and *Martial*, *ad numeros colligere ungues*; *to move with a round ambling Pace.*

120. *Quamvis sæpe fugâ*, &c. That is, says *Servius*, *Quamvis sit sæpe victor, quamvis nobili genere procreatus, tamen à magistris est ætas magnanimitasque requirenda.*

133. *Cum*

Autem illi *volentes tenuant armenta ipſa macie. Atque, ubi jam nota voluptas* earum *ſollicitat primos concubitus; negantque* illis *frondes, et arcent* eas *fontibus: ſæpe etiam quatiunt* eas *curſu, et fatigant* eas *Sole, cum area gemit graviter tunſis frugibus, et cum inanes paleæ jactantur ad ſurgentem Zephyrum. Faciunt hoc, ne nimio luxu ſit obtuſior uſus genitali arvo, et oblimet inertes ſulcos; ſed* ut *ſitiens rapiat venerem, recondatque* eam *interius. Rurſus, cura patrum* incipit *cadere, et* illa *matrum ſuccedere, cum* illæ *errant gravidæ, menſibus exactis. Non quiſquam ſit paſſus illas ducere juga gravibus plauſtris, non ſuperare viam ſaltu, et carpere prata acri fugâ, innareque rapaces fluvios. Paſcant in vacuis ſaltibus, et ſecundum plena flumina; ubi muſcus* ſit, *et ripa viridiſſima gramine, ſpeluncæque tegant* eas, *et ſaxea umbra procubet* iis.

Ipſa autem macie tenuant armenta volentes:
Atque, ubi concubitus primos jam nota voluptas
Sollicitat, frondeſque negant, et fontibus arcent:
Sæpe etiam curſu quatiunt, et Sole fatigant,
Cum graviter tunſis gemit area frugibus, et cum
Surgentem ad Zephyrum paleæ jactantur inanes.
Hoc faciunt, nimio ne luxu obtuſior uſus
Sit genitali arvo, et ſulcos oblimet inertes;
Sed rapiat ſitiens Venerem, interiuſque recondat.
Rurſus cura patrum cadere, et ſuccedere matrum
Incipit; exactis gravidæ cum menſibus errant:
Non illas gravibus quiſquam juga ducere plauſtris,
Non ſaltu ſuperare viam ſit paſſus, et acri
Carpere prata fugâ, fluvioſque innare rapaces.
Saltibus in vacuis paſcant, et plena ſecundum
Flumina; muſcus ubi, et viridiſſima gramine ripa,
Speluncæque tegant, et ſaxea procubet umbra.
Eſt, lucos Silari circa, ilicibuſque virentem
Plurimus Alburnum, volitans, cui nomen aſylo

Eſt, circa lucos fluvii *Silari, Alburnumque* montem *virentem ilicibus, plurimus volitans, cui aſylo eſt Romanum nomen,*

TRANSLATION.

Sires. But they purpoſely extenuate the Breed-mares with Leanneſs: And, when now the known Pleaſure ſolicits the firſt Enjoyment, they both deny them Herbs, and debar them from the Springs: Often too they ſhake them in the Race, and tire them in the Sun, when beneath the beaten Grain the Barn-floor deeply groans, and in the riſing Zephyr the empty Chaff is toſſed about. This they do, that by exceſſive Pampering the genial Soil may not be blunted in its Uſe, and choak up the ſluggiſh Paſſages; but may with Eagerneſs drink in the Joys of Love, and lay them up more deep within.

Again the Care of the Sires begins to fail, and that of the Dams to ſucceed; when now, their Months elapſed, they rove about pregnant: Let no one ſuffer them to drag the Yokes of heavy Waggons, nor to leap acroſs the Way, to ſcamper over the Meads with ſprightly Career, and ſwim the rapid Floods. Let them feed in ſpacious Lawns, and beſide full Rivers; where Moſs, and graſſy Banks of prime Verdure, and Caves may ſhelter them, and over them a ſhady Rock project.

About the Groves of Silarus, and Alburnus, verdant with ever-green Oaks, abounds a flying Inſect, which the Romans name Aſylus, and the Greeks in

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133. *Cum graviter tunſis gemit area frugibus.* This refers to the Cuſtom of treading out the Corn by Oxen.

144. *Viridiſſima gramine ripa.* Literally, *a Bank moſt verdant with Graſs.*

146. *Eſt lucos Silari. Silarus*, now *Silo*, a River of *Italy*, in *Lucania*, which divides that Country from the *Picene* Territory, or the Marqueſate of *Ancona*.

147. *Alburnum. Alburnus*, a Mountain of that Country, now *Alborno*, out of which riſes the River *Tanagrus*, *the Negro*, which is very ſmall, and therefore moſtly dry in Summer.

147. *Aſylo.* The *Aſylus*, or *Tabanus*, is a flying Inſect, in Shape ſomewhat reſembling a wild Bee or Waſp. The Belly is terminated by three long Rings, from the laſt of which proceeds

Romanum eſt, œſtron Graii vertere vocantes;
Aſper, acerba ſonans: quo tota exterrita ſilvis
Diffugiunt armenta; furit mugitibus æther
Concuſſus, ſilvæque, et ſicci ripa Tanagri.
Hoc quondam monſtro horribiles exercuit iras
Inachiæ Juno peſtem meditata juvencæ.
Hunc quoquè (nam mediis fervoribus acrior inſtat)
Arcebis gravido pecori; armentaque paſces
Sole recens orto, aut noctem ducentibus aſtris.
Poſt partum cura in vitulos traducitur omnis;
Continuòque notas, et nomina gentis inurunt:
Et quos aut pecori malint ſubmittere habendo,
Aut aris ſervare ſacros, aut ſcindere terram,
Et campum horrentem fractis invertere glebis.
Cætera paſcuntur virides armenta per herbas.
Tu quos ad ſtudium atque uſum formabis agreſtem,
Jam vitulos hortare, viamque inſiſte domandi,

Graii vocantes hunc aſylum *vertere æſtron*; *aſper, ſonans acerba: quo tota armenta exterrita diffugiunt ſilvis, æther concuſſus mugitibus furit, ſilvæque, et ripa ſicci Tanagri* furit. *Juno, meditata peſtem Inachiæ juvencæ, quondam exercuit horribiles iras hoc monſtro. Arcebis hunc* aſylum *quoque gravido pecori*; *(nam* ille *acrior inſtat mediis fervoribus) paſceſque armenta, ſole recens orto, aut aſtris ducentibus noctem. Poſt partum, omnis cura traducitur in vitulos*; *continuòque inurunt notas et nomina gentis: et* notant *eos, quos aut malint ſubmittere pecori habendo, aut ſervare ſacros aris, aut ſcindere terram, et invertere horrentem campum fractis glebis. Cætera armenta paſcuntur per virides herbas* indiſcriminatim. *Jam hortare vitulos, quos tu formabis ad ſtudium atque agreſtem uſum, inſiſteque viam domandi eos,*

TRANSLATION.

their Language have rendered Oeſtron; armed with a *ſharp* Sting, humming harſh: With which whole Herds affrighted fly diverſe through the Woods: The Sky is furiouſly ſhook with Bellowings, and the Woods, and Banks of dry Tanagrus. With this Monſter did Juno once exerciſe her full Revenge, having meditated a Plague for the Inachian Heifer. This too (for in the Noon-tide Heats it rages more keen) you ſhall keep off from the pregnant Cattle; and feed your Herds when the Sun is newly riſen, or when the Stars uſher in the Night.

After the Birth, the whole Care is transferred to the Calves; and from the firſt they ſtamp with a hot Iron the Marks and Names of the Race: And which they chooſe to bring up for the Increaſe of the Flock, or *which* to keep ſacred for the Altars, or *which* to cleave the Ground, and turn up the Soil all rugged with broken Clods. The reſt of the Herd *promiſcuous* graze amidſt the green Paſtures.

Thoſe, which you would form for Exerciſe and ruſtic Service, train up while Calves, and enter on the Way to tame them, while their Minds in Youth are

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proceeds a formidable Sting. This Sting is compoſed of a Tube, through which the Egg is emitted, and of two Augres, which make way for the Tube to penetrate into the Skin of the Cattle. Thoſe Augres are armed with little Knives, which prick with their Points, and cut with their Edges, cauſing intolerable Pain to the Animal that is wounded by them.

153. *Inachiæ juvencæ. Io*, the Daughter of *Inachus*, whom *Jove*, to blind *Juno*, transformed into a Heifer. But the Goddeſs, diſcovering the Deceit, ſent an *Oeſtros* to torment her; with which being ſtung ſhe fled into *Ægypt*, where, being reſtored to her former Shape, ſhe was married to King *Oſiris*, and after her Death was worſhipped as a Goddeſs under the Name of *Iſis*. See *Banier's Mythology*.

162. *Cætera paſcuntur*, &c. The Meaning ſeems to be, as Mr. *Martin* has it, that *the reſt of the Herd*, that is, thoſe which are deſigned for Breeding, or Sacrifice, *may feed at large in the Meadows*, for they need no other Care than

dum animi juvenum ſunt *faciles, dum ætas* eorum eſt *mobilis. Ac primùm ſubnecte cervici* eorum *laxos circulos de tenui vimine: debinc ubi aſſuêrint colla* prius *libera ſervitio, junge* duos *pares juvencos aptos è torquibus ipſis, et coge* eos *conferre gradum. Atque jam ſæpe inanes rotæ ducantur* ab *illis per terram, et ſignent veſtigia* earum *ſummo pulvere. Poſt faginus axis, nitens ſub valido pondere, inſtrepat, et æreus temo trahat orbes junctos* ſibi. *Interea carpes non gramina tantùm indomitæ pubi, nec veſcas frondes ſalicum, paluſtremque ulvam, ſed* etiam *ſata frumenta manu: nec fetæ vaccæ, more* noſtrorum *patrum, implebunt nivea mulctralia; ſed conſument tota ubera in dulces natos. Sin ſtudium* eſt tibi *magis ad bella, feroceſque turmas, aut prælabi Alphea flumina Piſæ rotis, et agitare volantes currus in luco Jovis; primus labor equi eſt, animos atque arma videre bellantum, lituoſque pati, tractuque gementem*

Dum faciles animi juvenum, dum mobilis ætas. 165
Ac primùm laxos tenui de vimine circlos
Cervici ſubnecte: dehinc, ubi libera colla
Servitio aſſuêrint, ipſis è torquibus aptos
Junge pares, et coge gradum conferre juvencos:
Atque illis jam ſæpe rotæ ducantur inanes 170
Per terram, et ſummo veſtigia pulvere ſignent.
Poſt valido nitens ſub pondere faginus axis
Inſtrepat, et junctos temo trahat æreus orbes.
Interea pubi indomitæ non gramina tantùm,
Nec veſcas ſalicum frondes, ulvamque paluſtrem,
Sed frumenta manu carpes ſata: nec tibi fetæ, 176
More patrum, nivea implebunt mulctralia vaccæ;
Sed tota in dulces conſument ubera natos.
Sin ad bella magis ſtudium, turmaſque feroces,
Aut Alphea rotis prælabi flumina Piſæ, 180
Et Jovis in luco currus agitare volantes;
Primus equi labor eſt, animos atque arma videre
Bellantum, lituoſque pati, tractuque gementem

TRANSLATION.

tractable, while their Age is pliant. And firſt faſten about their Necks looſe Collars of ſlender Twigs: Next, when they have accuſtomed their free Necks to Servitude, match your Bullocks in Pairs joined by thoſe ſame Collars, and make them ſtep together: And now let empty Wheels be dragged by them along the Ground, and let them print their Traces in the Surface of the Duſt. Afterwards let the beachen Axle labouring under a ponderous Load creak, and the brazen Pole draw the joined Wheels. Mean while for the young untamed Bullocks you ſhall crop with your Hand not only Graſs, or the Willows tender Leaves, or marſhy Sedge, but *alſo* ſpringing Corn: Nor ſhall your ſuckling Heifers, as was the Cuſtom of our Fathers, fill the ſnowy Milking-pails; but ſpend all their Udders on their ſweet Offſpring.

But if thy Inclination is to War and martial Troops, or with thy Wheels to ſkim along the Brink of Piſa's Alphean Streams, and drive the flying Chariot in Jupiter's Grove; the firſt Taſk of the Horſe muſt be to view the Fierceneſs and the Arms of Warriors, to be patient of the Trumpet, and to bear the Rumbling of

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to furniſh them with ſufficient Nouriſhment, till they arrive at their due Age. But *thoſe, which are deſigned for Agriculture*, require more Care, they muſt be *tamed whilſt they are but Calves, and made tractable in their tender Years.*

170. *Rotæ ducantur inanes.* By *rotæ inanes, empty Wheels*, are either meant *empty Carriages*, or *Wheels without any Carriage laid upon them.*

180. *Alphea Piſæ. Piſa* was the Name of a Country in that Part of *Elis* through which the River *Alpheus* flowed, and in which ſtood the famous Temple of *Jupiter Olympius.*

Ferre rotam, et ſtabulo frænos audire ſonantes:
Tum magis atque magis blandis gaudere magiſtri
Laudibus, et plauſæ ſonitum cervicis amare.
Atque hæc jam primò depulſus ab ubere matris
Audiat; inque vicem det mollibus ora capiſtris,
Invalidus, etiamque tremens, etiam inſcius ævi.
At, tribus exactis, ubi quarta acceſſerit æſtas,
Carpere mox gyrum incipiat, gradibuſque ſonare
Compoſitis, ſinuetque alterna volumina crurum:
Sitque laboranti ſimilis. Tum curſibus auras
Provocet; ac per aperta volans, ceu liber habenis,
Æquora, vix ſummâ veſtigia ponat arenâ.
Qualis Hyperboreis Aquilo cum denſus ab oris
Incubuit, Scythiæque hiemes, atque arida differt
Nubila: tum ſegetes altæ, campique natantes
Lenibus horreſcunt flabris; ſummæque ſonorem
Dant ſilvæ, longique urgent ad litora fluctus:
Ille volat, ſimul arva fugâ, ſimul æquora verrens.
Hic, vel ad Elei metas, et maxima campi
Sudabit ſpatia, et ſpumas aget ore cruentas:

et audire ſonantes frænos ſtabulo: tum magis atque magis gaudere blandis laudibus magiſtri, et amare ſonitum plauſæ cervicis. Atque audiat hæc jam primo depulſus ab ubere matris, inque vicem det ora mollibus capiſtris invalidus, etiamque tremens, etiam inſcius propter imbecillitatem *ævi. At, ubi quarta æſtas acceſſerit, tribus exactis, mox incipiat carpere gyrum, ſonareque compoſitis gradibus, ſinuetque alterna volumina crurum: ſitque ſimilis laboranti. Tum provocet auras curſibus; ac volans per aperta æquora, ceu liber habenis, vix ponat veſtigia ſummâ arenâ. Qualis cum denſus Aquilo incubuit ab Hyperboreis oris, differtque hiemes Scythiæ atque arida nubila: tum altæ ſegetes, natanteſque campi horreſcunt lenibus flabris, ſummæque ſilvæ dant ſonorem, longique fluctus urgent ſe ad litora. Ille volat verrens ſimul arva, ſimul æquora fugâ. Hic* equus, *vel ad metas et maxima ſpatia Elei campi, ſudabit, et aget cruentas ſpumas ore:*

TRANSLATION.

the Wheels in their Career, and in his Stall to hear the rattling Bridles: Then more and more to rejoice in the ſoothing Applauſes of his Maſter, and to love the Sound of patting his Neck. And theſe let him hear as ſoon as weaned from the Udder of his Dam, and now and then yield his Mouth to ſoft Head-ſtalls when weak, and yet trembling, and yet unexperienced from his Years. But, three *full Years* elapſed, when his fourth Summer is arrived, let him forthwith begin to wheel the Ring, and with regular Steps to prance, and let him bend the pliant Joints of his Legs alternately, and ſeem to labour. Then let him dare the Winds in Swiftneſs, and through the open Plains flying, as looſened from the Reins, ſcarce print his Steps on the Surface of the Sand. As when aſtringent Boreas hath ruſhed forth from the Hyperborean Regions, and drives along the Scythian Storms and dry Clouds: Then the high Fields of Corn and waving Plains tremble with the *firſt* gentle Guſts, the Tops of the Woods ruſtle, and the lengthened Waves preſs towards the Shore: He flies, ſweeping in his Career at once the Fields, at once the Seas. Such a Courſer, or round the Goals and ſpacious Bounds of the Elean Plain will ſweat, and drive the *Flakes of* bloody

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188. *Invicem.* i. e. *Sometimes be tried with them, and ſometimes without them. Nonnunquam,* ſays *Celſus, ſit ſine capiſtris.* Dr. *Trapp* underſtands it in this Senſe, *now and then.*

189. *Inſcius ævi.* i. e. *Propter imbecillitatem ævi*; it is a *Greek* Conſtruction.

193. *Sitque laboranti ſimilis.* Either, *Let him practice to prance and curvet, however painful and fatiguing it may be to him at firſt.* Or, as Dr. *Trapp* and others: *Let him not really labour by reaſon of his tender Age, but be exerciſed with ſeeming Labour.*

202. *Elei campi.* i. e. *The Plains about* Olympia, *in the Region of* Elis, by which Name the whole Country between *Achaia, Meſſenia,* and *Arcadia,* was called.

vel meliùs feret Belgica eſſeda molli cello. Tum demum ſinito magnum corpus creſcere iis *jam domitis craſſa farragine: namque*, ſi ſagimentur *ante domandum, tollent ingentes animos; prenſique negabunt pati lenta verbera, et parere duris lupatis. Sed non ulla induſtria magis firmat vires, quàm avertere venerem, et ſtimulos cæci amoris; ſive uſus boum, ſive equorum eſt gratior cui. Atque ideò relegant tauros procul atque in ſola paſcua, poſt oppoſitum montem, et trans lata flumina: aut ſervant* eos *clauſos intus ad ſatura præſepia. Enim femina carpit* ejus *vires paulatim, uritque* eum *videndo: nec patitur* eum *meminiſſe nemorum nec herbæ. Illa quidem* facit hoc *dulcibus illecebris, et ſæpe ſubigit ſuperbos amantes decernere inter ſe cornibus. Formoſa juvenca paſcitur in magnâ ſilvâ: illi* tauri *alternantes multâ vi miſcent prælia crebris vulneribus: ater ſanguis lavit corpora: cornuaque* adverſa *urgentur in* adverſarios *obnixos cum vaſto gemitu: ſilvæque et magnus Olympus reboant.*

Belgica vel molli meliùs feret eſſeda collo.
Tum demum craſſâ magnum farragine corpus
Creſcere jam domitis ſinito: namque ante domandum
Ingentes tollent animos; prenſique negabunt
Verbera lenta pati, et duris parere lupatis.
Sed non ulla magis vires induſtria firmat,
Quàm Venerem, et cæci ſtimulos avertere amoris;
Sive boum, ſive eſt cui gratior uſus equorum.
Atque ideò tauros procul, atque in ſola relegant
Paſcua, poſt montem oppoſitum, et trans flumina lata:
Aut intus clauſos ſatura ad præſepia ſervant.
Carpit enim vires paulatim, uritque videndo
Femina: nec nemorum patitur meminiſſe, nec herbæ.
Dulcibus illa quidem illecebris, et ſæpe ſuperbos
Cornibus inter ſe ſubigit decernere amantes.
Paſcitur in magnâ ſilvâ formoſa juvenca:
Illi alternantes multâ vi prœlia miſcent
Vulneribus crebris: lavit ater corpora ſanguis;
Verſaque in obnixos urgentur cornua vaſto
Cum gemitu: reboant ſilvæque et magnus Olympus.

TRANSLATION.

Foam from his Mouth: Or will better bear the Belgic Chariots on his pliant Neck. Then at laſt, when they are now broke, let their ample Bodies grow with fattening Maſh: For, *if full fed* before they are broke, they will ſwell their Mettle high, and laid hold of refuſe to bear the limber Whip, and to obey the hard Bits.

But no Induſtry more confirms their Strength, than to avert Venus from them, and the Stings of blind Love; whether any one be fonder of a Breed of Bullocks or of Horſes. And therefore they remove the Bulls to a Diſtance, and to lonely Paſtures, behind an obſtructing Mountain, and beyond broad Rivers: Or keep them ſhut up within at full Cribs. For the Female inſenſibly conſumes his Vigour, and fires him while in his Eye: Nor ſuffers him to mind his Groves and Paſture. Nay, ſhe often by her attractive Charms even impels her haughty Lovers to combat together with their Horns. The beauteous Heifer feeds in the ſpacious Wood: *While* they by Turns with mighty Force engage with repeated Wounds: Black Blood laves their Bodies; and their adverſe Horns are impelled on the ſtruggling Foes with a vaſt Groan; the Woods and ſpacious

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212. *Tauros procul—relegant.* In like Manner *Columella* adviſes with reſpect to Horſes. *Equos autem pretioſos reliquo tempore anni removere oportet à fœminis; ne aut, cum volent, ineant, aut, ſi id facere prohibeantur, cupidine ſollicitati noxam contrahant.*

Nec mos bellantes unà ſtabulare; ſed alter
Victus abit, longèque ignotis exſulat oris;
Multa gemens ignominiam, plagaſque ſuperbi
Victoris, tum quos amiſit inultus amores:
Et ſtabula aſpectans regnis exceſſit avitis.
Ergo omni curâ vires exercet, et inter
Dura jacet pernox inſtrato ſaxa cubili,
Frondibus hirſutis, et carice paſtus acutâ:
Et tentat ſeſe, atque iraſci in cornua diſcit
Arboris obnixus trunco; ventoſque laceſſit
Ictibus, et ſparsâ ad pugnam proludit arenâ.
Poſt, ubi collectum robur, vireſque receptæ,
Signa movet, præcepſque oblitum fertur in hoſtem:
Fluctus ut, in medio cœpit cum albeſcere ponto,
Longiùs ex altoque ſinum trahit; utque volutus
Ad terras immane ſonat per ſaxa, nec ipſo
Monte minor procumbit: at ima exæſtuat unda
Vorticibus, nigramque altè ſubjectat arenam.

Nec eſt mos ſtabulare bellantes tauros unà; ſed alter victus abit, exſulatque longè ignotis oris; multa gemens ignominiam, plagaſque illatas à cornibus *ſuperbi victoris, tum amores, quos inultus amiſit: et* frequenter *aſpectans ſtabula exceſſit avitis regnis. Ergo exercet vires omni curâ, et pernox jacet inſtrato cubili inter dura ſaxa, paſtus hirſutis frondibus et acutâ carice: et tentat ſeſe, atque diſcit iraſci in ſua cornua, obnixus trunco arboris; laceſſitque ventos ictibus, et proludit ad pugnam ſparſâ arenâ. Poſt, ubi robur* eſt *collectum, vireſque* ſunt *receptæ, movet ſigna, præcepſque fertur in oblitum hoſtem: ut fluctus, cum cœpit albeſcere in medio ponto, trahit ſinum longiùs exque alto* mari; *utque volutus ad terras ſonat immane per ſaxa, nec minor monte ipſo procumbit: at ima unda exæſtuat vorticibus, ſubjectatque nigram arenam altè.*

TRANSLATION.

Skies rebellow. Nor is it uſual for the Warriors to dwell together; but the one vanquiſhed retires, and becomes an Exile in unknown diſtant Coaſts; grievouſly bemoaning his Diſgrace, and the Wounds of the proud Victor, in fine the Loves which unavenged he has loſt: And with *many* a Retroſpect on the Stalls, *which contain the Object of his Deſire*, departs from his hereditary Realms. Therefore with the utmoſt Care he exerciſes his Strength, and lies all Night long among the hard Rocks, on a Couch quite bare, feeding on prickly Leaves and ſharp-pointed Sedge: He eſſays himſelf, and practiſes his Rage upon his Horns, butting againſt the Trunk of a Tree; buffets the Winds with Blows, and preludes to the Fight by ſpurning the Sand. Afterwards, when his Strength is rallied, and his Vigour recovered, he flies his Camp, and is borne headlong on his unmindful Foe: As a Wave, when it begins to whiten in the Middle of the Sea, at Diſtance and from the Deep draws along a curling Train, and as rolling to the Land it roars dreadful among the Rocks, nor leſs even than a Mountain falls; while with Whirlpools the Water from the Bottom boils and toſſes up the blackening Sand on high.

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230. *Pernox.* This I take to be the true Reading, notwithſtanding *Pierius* found *pernix* in all the Manuſcripts he conſulted. For *pernix* can hardly be explained conſiſtently with the Senſe of this Place. *Servius* however explains *pernix* by *perſeverans*; but without producing any Authority.

230. *Inſtrato.* Not ſtrewed with Leaves. The Word occurs elſewhere in *Virgil*, *Lucretius*, and others, in a poſitive Senſe; but here it ſeems to be taken negatively; tho' it may be conſtrued with *Ruæus*, *cubili inſtrato inter*, &c.

237. *Fluctus ut in medio.* This Simile is taken from the fourth Iliad:

Ως δ' ὁτ' ἐν αιγιαλῳ πολυηχει κυμα θαλασσης, &c.

As when the Winds, aſcending by Degrees,
Firſt move the whitening Surface of the Seas,
The Billows float in Order to the Shore,
The Wave behind rolls on the Wave before, &c.
Pope.

Adeò omne genus in terris, hominumque ferarumque, et æquoreum genus, pecudes, pictæque volucres ruunt in furias ignemque hujuſmodi; idem amor eſt omnibus. Non alio tempore leæna, oblita catulorum, ſævior erravit in agris; nec informes urſi dedere vulgò tam multa funera ſtragemque per ſilvas: tum aper eſt ſævus, tum tigris eſt peſſima. Heu! tum malè erratur in ſolis agris Libyæ. Nonne vides, ut tremor pertentet tota corpora equorum, ſi tantùm odor attulit notas auras? ac jam neque fræna virûm, neque ſæva verbera, non ſcopuli, cavæque rupes, atque objecta flumina, torquentia montes correptos undâ, retardant eos. Sabellicus ſus ipſe ruit, exacuitque dentes, et proſubigit terram pede, fricat coſtas arbore, atque durat humeros hinc atque illinc ad vulnera. Quid juvenis facit, cui durus amor verſat magnum ignem in oſſibus? nempe ille, ſerus cæcâ nocte, natat freta turbata abruptis procellis: ſuper quem ingens porta cœli tonat, et æquora illiſa ſcopulis reclamant:

Omne adeò genus in terris hominumque ferarumque,
Et genus æquoreum, pecudes, pictæque volucres,
In furias ignemque ruunt; amor omnibus idem.
Tempore non alio catulorum oblita leæna
Sævior erravit campis; nec funera vulgò
Tam multa informes urſi, ſtragemque dedere
Per ſilvas: tum ſævus aper, tum peſſima tigris.
Heu! malè tum Libyæ ſolis erratur in agris.
Nonne vides, ut tota tremor pertentet equorum
Corpora, ſi tantùm notas odor attulit auras?
Ac neque eos jam fræna virûm, nec verbera fæva,
Non ſcopuli, rupeſque cavæ, atque objecta retardant
Flumina, correptos undâ torquentia montes.
Ipſe ruit, denteſque Sabellicus exacuit ſus,
Et pede proſubigit terram, fricat arbore coſtas,
Atque hinc atque illinc humeros ad vulnera durat.
Quid juvenis, magnum cui verſat in oſſibus ignem
Durus amor? nempe abruptis turbata procellis
Nocte natat cæcâ ſerus freta: quem ſuper ingens
Porta tonat cœli, et ſcopulis illiſa reclamant

TRANSLATION.

And indeed every Kind on Earth, both Men and Savages, the ſcaly Race, the Beaſts, and parti-coloured Birds, ruſh into *this* Fire and Fury; Love rages in all the ſame. At no other Time does the Lioneſs, forgetful of her Whelps, range the Plains more fierce; nor do the unſhapely Bears uſually ſpread ſo numerous Ravages and ſuch Havock in the Woods: Then ferocious is the Boar, then moſt fell the Tyger. 'Tis then, alas! unhappy wandering in the deſolate Fields of Libya. See you not how tremulous Ardour ſhoots through the Horſe's whole Body, if his Smell has but ſucked in the well-known Gales? And now neither Bridles of Men, nor cruel Whips, nor Cliffs, nor hollow Rocks, and oppoſed Rivers, that whirl with their Torrent *whole* Mountains ſwept away, can retard him. Even the Sabellian Boar ruſhes, and whets his Tuſks, and with his Feet tears up the Ground, rubs his Flanks againſt a Tree, and on this Side and that Side hardens his Shoulders to Wounds. What *does* the Youth, in whoſe Vitals relentleſs Love fans the mighty Fire? Why, late in the darkſome Nights he ſwims the Firth boiſterous with burſting Storms: Over whom the ſpacious Gate of Heaven thunders, and the Seas daſhing againſt the Rocks remurmur: Nor can

NOTES.

247. *Informes.* *Vel magni*, ſays *Servius*; *vel qui tempore quo naſcuntur forma carent: dicitur enim ursa quædam naſci, quam mater lambendo in membra componit.*

255. *Sabellicus ſus.* He mentions the *Sabellian* Boar, becauſe the Country of the *Sabines* was covered with Foreſts, the Haunt of Boars.

259. *Nempe abruptis.* Alluding to the Story of *Hero* and *Leander*. For which ſee *Ovid.*

261. *Porta tonat cœli.* This is a poetical Way of ſpeaking common to moſt Languages. The Burſting of the Clouds are conſidered under the Notion of the Heavens, or Gates of Heaven opening, and darting forth Thunder and Lightning.

Æquora : nec miſeri poſſunt revocare parentes,
Nec moritura ſuper crudeli funere virgo.
Quid lynces Bacchi variæ, et genus acre luporum,
Atque canum ? quid, quæ imbelles dant prœlia cervi ?
Scilicet ante omnes furor eſt inſignis equarum : 266
Et mentem Venus ipſa dedit, quo tempore Glauci
Potniades malis membra abſumſere quadrigæ.
Illas ducit amor trans Gargara, tranſque ſonantem
Aſcanium : ſuperant montes, et flumina tranant :
Continuòque avidis ubi ſubdita flamma medullis,
Vere magis (quia vere calor redit oſſibus) illæ
Ore omnes verſæ in Zephyrum, ſtant rupibus altis,
Exceptantque leves auras : et ſæpe ſine ullis
Conjugiis, vento gravidæ (mirabile dictu) 275
Saxa per, et ſcopulos, et depreſſas convalles
Diffugiunt ; non, Eure, tuos, neque Solis ad ortus ;
In Boream, Caurumque ; aut unde nigerrimus Auſter
Naſcitur, et pluvio contriſtat frigore cœlum.
Hinc demum, hippomanes vero quod nomine dicunt 280

nec miſeri parentes poſſunt revocare eum, *nec virgo* ipſa *moritura ſuper* ejus *crudeli funere. Quid variæ lynces Bacchi, et acre genus luporum, atque canum* faciunt ? *quid cervi* faciunt, et *quæ prœlia* illi *imbelles dant ? ſcilicet ante omnes furor equarum eſt inſignis : et Venus ipſa dedit* illis hanc *mentem, quo tempore Potniades quadrigæ abſumſere membra Glauci malis. Amor ducit illas trans Gargara, tranſque ſonantem Aſcanium : ſuperant montes, et tranant flumina : continuòque, ubi flamma* eſt *ſubdita avidis medullis, magis vere (quia calor redit oſſibus vere) omnes illæ verſæ in Zephyrum ore, ſtant altis rupibus, exceptantque leves auras : et ſæpe ſine ullis conjugiis,* factæ *gravidæ vento, mirabile dictu, diffugiunt per ſaxa et ſcopulos, et depreſſas convalles ; non* ad *tuos* ortus, *Eure, neque ad ortus Solis, in Boream, Caurumque, aut unde nigerrimus Auſter naſcitur, et contriſtat cœlum pluvio frigore. Hinc demum lentum virus, quod paſtores dicunt hippomanes vero nomine,*

TRANSLATION.

his diſtreſſed Parents recal him, nor the Maid, who will be ſure to die in Conſequence of his diſaſtrous Fate. What *do* the ſpotted Lynxes of Bacchus, and the fierce Race of Wolves and Dogs ? What the timorous Stags ? What dreadful Wars they wage ! Yet know the Fury of the Mares is moſt of all extraordinary : And this Spirit Venus herſelf inſpired, what Time his four Potnian Mares tore the Limbs of Glaucus to Pieces with their Jaws. Love drives them acroſs the *pathleſs* Gargarus, and roaring Aſcanius : They climb the Mountains, ſwim the Rivers : And forthwith, when the Flame is ſecretly conveyed into their craving Marrow, chiefly in the Spring (for in the Spring the *genial* Heat returns into their Bones) they all, with their Mouths turned towards the Zephyr, ſtand on high Rocks, and catch the gentle Gales : And often, wonderous to relate ; without any Mate, impregnated by the Wind, over Rocks and Cliffs, and hollow Vales they ſcour ; not towards thine O Eurus, nor the Sun's Riſing, nor towards Boreas and Caurus, or whence grimly Auſter ariſes, and ſaddens the Sky with bleak Rain. Hence at laſt, what the Shepherds call by its true Name Hippomanes, a clam-

NOTES.

261. *Reclamant.* Either ſimply *roar back*, or *remurmur*, as we have tranſlated it ; or ſeem by their roaring Noiſe to forbid any one's venturing out to Sea.

268. *Potniades.* *Beotian*, from *Potnia*, a Village in *Beotia*, whereof *Glaucus* was a Native.

269. *Gargara.* *Gargarus* was a Part of Mount *Ida* in *Troas.*

270. *Aſcanium.* *Aſcanius* is the Name of a River of *Bithynia* in *Aſia*, here put for Rivers in general.

280. *Hippomanes.* See the Note on Æn. IV. 516.

diſtillat ab inguine earum. *Hippomanes, quod ſæpe malæ novercæ legêre, miſcueruntque herbas* huic, *et non innoxia verba. Sed interea tempus fugit, fugit irreparabile, dum capti amore* deſcribendi *vectamur circum ſingula. Hoc* eſt *ſatis armentis. Altera pars* noſtræ *curæ ſuperat,* nempe *agitare lanigeros greges, hirtaſque capellas. Hic* eſt *labor: fortes coloni ſperate laudem hinc. Nec* ego *ſum dubius animi, quàm magnum* opus *ſit vincere ea verbis, et addere hunc honorem anguſtis rebus. Sed amor dulcis raptat me per ardua deſerta Parnaſſi: juvat ire jugis, quà nulla orbita priorum divertitur molli clivo* ad *Caſtaliam* undam. *Nunc, Pales veneranda, nunc* eſt *ſonandum magno ore. Incipiens, edico oves carpere herbam in mollibus ſtabulis, dum mox frondoſa æſtas reducitur: et ſternere duram humum multâ ſtipulâ, manipliſque filicum ſubter* ovibus; *ne frigida glacies lædat molle pecus, feratque ſcabiem, turpeſque podagras.*

Paſtores, lentum diſtillat ab inguine virus.
Hippomanes, quod ſæpe malæ legêre novercæ,
Miſcueruntque herbas, et non innoxia verba.
Sed fugit interea, fugit irreparabile tempus,
Singula dum capti circumvectamur amore.
Hoc ſatis armentis. Superat pars altera curæ,
Lanigeros agitare greges, hirtaſque capellas.
Hic labor: hinc laudem fortes ſperate coloni.
Nec ſum animi dubius, verbis ea vincere magnum
Quàm ſit, et anguſtis hunc addere rebus honorem.
Sed me Parnaſſi deſerta per ardua dulcis
Raptat amor: juvat ire jugis, quà nulla priorum
Caſtaliam molli divertitur orbita clivo.
Nunc, veneranda Pales, magno nunc ore ſonandum.
Incipiens, ſtabulis edico in mollibus herbam
Carpere oves, dum mox frondoſa reducitur æſtas:
Et multâ duram ſtipulâ, filicumque maniplis
Sternere ſubter humum; glacies ne frigida lædat
Molle pecus, ſcabiemque ferat, turpeſque podagras.

TRANSLATION.

my Poiſon diſtils from their Groins. Hippomanes, which wicked Stepdames often have gathered, and mixed *therewith* Herbs, and noxious Smells. But Time flies mean-while, flies irretrievable, while we, enamoured *of the pleaſing Theme*, minutely trace Particulars.

Thus far of Herds. Another Part of our Care remains, to manage the fleecy Flocks, and ſhaggy Goats. A Labour this: Hence hope for Praiſe ye ſturdy Swains. Nor am I ignorant, how difficult it is to raiſe ſuch Subjects by *Dignity of* Stile, and add theſe *poetical* Ornaments to Things ſo low. But the ſweet Love *of the Muſes* tranſports me through the thorny Deſarts of Parnaſſus: Pleaſed I am to range thoſe Mountain-tops, where no Tract of the Ancients winds down with gentle Declination to Caſtalia.

Now, adorable Pales, now muſt I ſing in lofty Strain. To begin, I appoint the Sheep to be foddered in ſoft Cotes, till firſt the flowery Spring return: And that the hard Ground underneath them be ſtrewed with Plenty of Straw, and Bundles of Fern; leſt the cold Ice hurt the tender Cattle, and bring on the Scab,

NOTES.

291. *Parnaſſi.* *Parnaſſus*, a Mountain of *Phocis*, ſacred to *Apollo* and the Muſes. At the Foot of which was the Fountain of *Caſtalia*, ſacred alſo to the Muſes.

296. *Æſtas.* The Spring. See the Note on Verſe 322.

299. *Turpeſque podagras.* *Columella* mentions two Kinds of Diſtempers that affect the Feet of Sheep, to which he gives the Name of *Clavi*. One is when there is a Filth and Galling in the Parting of the Hoof; the other, when there is a Tubercle in the ſame Place, with a Hair in the Middle, and a Worm under it. For both which he preſcribes the proper Cure.

300. *Fron-*

Poſt, hinc digreſſus, jubeo frondentia capris
Arbuta ſufficere, et fluvios præbere recentes;
Et ſtabula à ventis hiberno opponere Soli
Ad medium converſa diem; cum frigidus olim
Jam cadit, extremoque irrorat Aquarius anno.
Hæ quoquè non curâ nobis leviore tuendæ;
Nec minor uſus erit: quamvis Mileſia magno
Vellera mutentur Tyrios incocta rubores.
Denſior hinc ſoboles; hinc largi copia lactis.
Quàm magis exhauſto ſpumaverit ubere mulctra;
Læta magis preſſis manabunt flumina mammis.
Nec minus interea barbas, incanaque menta
Cinyphii tondent hirci, ſetaſque comantes,
Uſum in caſtrorum, et miſeris velamina nautis.
Paſcuntur verò ſilvas, et ſumma Lycæi
Horrenteſque rubos, et amantes ardua dumos.
Atque ipſæ memores redeunt in tecta, ſuoſque
Ducunt, et gravido ſuperant vix ubere limen.
Ergo omni ſtudio glaciem, ventoſque nivales,

Poſt, digreſſus hinc, jubeo ſufficere frondentia arbuta capris, et præbere iis recentes fluvios; et opponere ſtabula tuta à ventis hiberno Soli converſa ad medium diem; cum jam olim frigidus Aquarius cadit, irroratque extremo anno. Hæ capræ quoquè ſunt tuendæ nobis non leviore curâ, nec uſus earum erit minor: quamvis Mileſia vellera ovium, incocta quoad Tyrios rubores, mutentur magno pretio. Soboles hinc eſt denſior, eſt hinc copia largi lactis. Quàm magis mulctra ſpumaverit ubere exhauſto; læta flumina magis manabunt preſſis mammis. Nec minus interea paſtores tondent barbas, incanaque menta, comanteſque ſetas Cinyphii hirci, in uſum caſtrorum, et in velamina miſeris nautis. Verò paſcuntur ſilvas, et ſumma cacumina Lycæi, horrenteſque rubos, et amantes dumos ardua loca. Atque ipſæ memores redeunt in tecta, ducuntque ſuos fetus, et vix ſuperant limen gravido ubere. Ergo avertes glaciem nivaleſque ventos ab illis omni ſtudio,

TRANSLATION.

and foul Gouts. Next leaving them, I order to provide the Goats with leafy Arbutes, and to ſupply them with freſh Streams; and, *ſheltered* from the Woods, to oppoſe their Cotes to the Winter Sun, turned towards the South; when cold Aquarius now ſets at length, and in the Extremity of the Year ſheds his Dews. Nor are theſe to be tended by us with leſs Care; nor will their Uſefulneſs be leſs: Though Mileſian Fleeces, that have drunk the Tyrian Glow, be ſold for much. From theſe *ariſes* a more numerous Breed, from theſe a greater Quantity of Milk. The more the Pail froths with their exhauſted Udder, the more will joyous Streams flow from their preſſed Dugs. Mean while *the Shepherds* alſo ſhear the Beards and hoary Chins, and long waving Hair of the Cinyphian He-goat, for the Service of the Camp, and for Coverings to the adventurous Mariners. And then they *eaſily* find Paſture from the Woods, from the Summits of Lycæus, from the rough Brambles, and from Brakes that love the craggy Rocks. And mindful *of their Time* the Goats of themſelves return home, and bring their Young with them, and can ſcarce get over the Threſhold with their teeming Udders. Therefore the leſs they themſelves provide againſt the Wants of Mortality, the more careful muſt you be to defend them from the Ice and ſnowy

NOTES.

300. *Frondentia arbuta.* Virgil uſes *arbutus* elſewhere for the Tree. See Ec. III. 82. VII. 46. Georg. II. 69. and *arbutum* for the Fruit, as Geor. I. 148. II. 520. But here *arbuta frondentia* muſt ſignify the Tree, which is called *frondens*, becauſe it is an Ever-green, and therefore ſupplies the Goats with Browze in Winter, of which Seaſon *Virgil* is now ſpeaking.

313. *Uſum in caſtrorum, et miſeris velamina nautis.* So *Varro* obſerves that Goats were ſhorn for the Uſe of Sailors and Engines of War, namely, to cover the moving Turrets, under which the Aſſailants made their Approaches in a Siege: *Ut fructum ovis è lana ad veſtimentum; ſic capra pilos miniſtrat ad uſum nauticum, et ad bellica tormenta, et fabrilia vaſa.*

quò minus eſt illis egeſtas mortalis curæ; lætuſque feres victum, et virgea pabula illis: *nec claudes fœnilia totâ brumâ. At verò, cum læta æſtas* imminebit *Zephyris vocantibus, mittes utrumque gregem* ovium et caprarum *in ſaltus atque in paſcua: cum primo ſidere Luciferi, carpamus frigida rura* illis; *dum mane* eſt *novum, dum gramina canent, et ros, gratiſſimus pecori,* eſt *in tenerâ herbâ. Inde, ubi quarta hora collegerit ſitim cœli, et querulæ cicadæ rumpent arbuſta cantu; jubeto greges ad puteos, aut ad alta ſtagna, potare undam currentem ilignis canalibus: at mediis æſtibus exquirere umbroſam vallem, ſicubi magna quercus Jovis, antiquo robore, tendat ingentes ramos: aut ſicubi nemus, nigrum crebris ilicibus, accubet ſacrâ umbrâ. Tum* jube famulos *dare* illis *tenues aquas rurſus, et paſcere* illos *rurſus ad occaſum Solis: cum frigidus Veſper temperat aëra, et jam roſcida Luna reficit ſaltus, litoraque reſonant Alcyonen, et dumi* reſonant *acanthida.*

Quò minus eſt illis curæ mortalis egeſtas,
Avertes; victumque feres, et virgea lætus
Pabula: nec totâ claudes fœnilia brumâ.
At verò, Zephyris cum læta vocantibus æſtas,
In ſaltus utrumque gregem, atque in paſcua mittes:
Luciferi primo cum ſidere frigida rura
Carpamus; dum mane novum, dum gramina canent,
Et ros in tenerâ pecori gratiſſimus herbâ.
Inde, ubi quarta ſitim cœli collegerit hora,
Et cantu querulæ rumpent arbuſta cicadæ;
Ad puteos, aut alta greges ad ſtagna jubeto
Currentem ilignis potare canalibus undam:
Æſtibus at mediis umbroſam exquirere vallem,
Sicubi magna Jovis antiquo robore quercus
Ingentes tendat ramos: aut ſicubi nigrum
Ilicibus crebris ſacrâ nemus accubet umbrâ.
Tum tenues dare rurſus aquas, et paſcere rurſus
Solis ad occaſum: cum frigidus aëra Veſper
Temperat, et ſaltus reficit jam roſcida Luna,
Litoraque Alcyonen reſonant, et acanthida dumi.

TRANSLATION.

Winds; and you ſhall cheerfully bring them Food, and Browze of tender Twigs: Nor ſhut up from them your Stores of Hay all the Winter long.

But when the gay Summer *comes* * invited by the Zephyrs, you ſhall ſend *forth* both Flocks into the Lawns and Paſtures. † When Lucifer firſt ariſes, ‡ let them crop the Fields *yet* cold; while the Morning is new, while the Graſs is hoary, and the Dew, moſt grateful to the Cattle, is on the tender Herb. Then, as ſoon as the fourth Hour of Day ſhall have brought on Thirſt, and the plaintive Graſhoppers ſhall rend the Groves with their Song; order the Flocks to drink the Water running in Oaken Troughs, *or* at the Wells, or the deep Pools: But in the Noon tide Heats *let them* ſeek out a ſhady Vale, wherever Jove's ſtately Oak of ancient Wood extends its huge Boughs: Or wherever a Grove, embrowned with thick ever-green Oaks, projects its ſacred Shade. Then give them once more the tranſlucent Streams, and once more feed them at the Setting of the Sun: When cool Veſper tempers the Air, and now the dewy Moon refreſhes the Lawns, and the Shores reſound with Halcyone, and the Buſhes with the Gold finch.

* *The Zephyrs inviting.* † *With the Star of Lucifer.* ‡ *Let us crop,* i. e. let us ſend them to crop.

NOTES.

322. *Æſtas.* Virgil, agreeably to the Manner of many of the Ancients, divides the Year both here and elſewhere into two Seaſons only, the Summer and Winter. See Verſe 296.

331. *Æſtibus at mediis umbroſam exquirere vallem.* So *Varro: Circiter meridianos æſtus, dum deferveſcant, ſub umbriferas rupes, et arbores patulas ſubjiciunt, quoad refrigerato aëre veſpertino, rurſus paſcant ad ſolis occaſum.* To this Cuſtom, which was common in all the warmer Climates, we find an Alluſion in the *Canticles:* "Tell me, O thou whom my Soul loveth, where thou feedeſt, where thou makeſt thy Flock to reſt at Noon."

338. *Acanthida.* Others read *acalanthida.* This Bird is thought to be either the Gold-finch,

Quid tibi paſtores Libyæ, quid paſcua verſu
Proſequar, et raris habitata mapalia tectis?
Sæpe diem, noctemque, et totum ex ordine menſem
Paſcitur, itque pecus longa in deſerta ſine ullis
Hoſpitiis: tantum campi jacet. Omnia ſecum
Armentarius Afer agit, tectumque, Laremque,
Armaque, Amyclæumque canem, Creſſamque pharetram.
Non ſecus ac patriis acer Romanus in armis
Injuſto ſub faſce viam cum carpit, et hoſti
Ante exſpectatum poſitis ſtat in agmine caſtris.
At non, quà Scythiæ gentes, Mæoticaque unda,
Turbidus et torquens flaventes Iſter arenas;
Quàque redit medium Rhodope porrecta ſub axem:
Illic clauſa tenent ſtabulis armenta; neque ullæ
Aut herbæ campo apparent, aut arbore frondes:
Sed jacet aggeribus niveis informis, et alto
Terra gelu latè, ſeptemque aſſurgit in ulnas.

Quid proſequar tibi verſu paſtores Libyæ, quid paſcua, et mapalia habitata raris tectis? Sæpe pecus paſcitur diem noctemque, et totum menſem ex ordine, itque in longa deſerta ſine ullis hoſpitiis: tantum campi jacet. Afer armentarius agit omnia ſua ſecum, tectumque, Laremque, armaque, Amyclæumque canem, Creſſamque pharetram. Non ſecus ac acer Romanus, in patriis armis, cum carpit viam ſub injuſto faſce, et caſtris poſitis ante exſpectatum hoſti ſtat in agmine. At non ſit ſic, quà Scythiæ gentes ſunt, Mæoticaque unda, et Iſter turbidus, et torquens flaventes arenas; quàque Rhodope porrecta ſub medium axem redit: illic tenent armenta clauſa ſtabulis; neque aut ullæ herbæ apparent campo, aut frondes apparent *arbore: ſed terra jacet latè informis niveis aggeribus, et alto gelu, aſſurgitque in ſeptem ulnas.*

TRANSLATION.

Why ſhould I trace in Song the Shepherds and Paſtures of Libya, and their Cottages, where § ſcatteringly they dwell? Their Flocks often gaze both Day and Night, and for a whole Month together, and repair into long Deſerts without any Shelter: So wide the Plain extends. The African Shepherd carries his All with him, his Houſe, and Houſhold-god, his Arms, his Amyclæan Dog, and Cretan Quiver. Juſt as the fierce Roman, when * armed for his Country, he takes his Way under the unequal Load, and having pitched his Camp ſtands in Battalia againſt the Foe, before he is expected.

But not ſo, where are the Scythian Nations, and the Mæotic Waves, and the turbid † Iſter whirling his yellow Sand: and where Rhodope winds about, ſtretching itſelf under the Middle of the Pole: There they keep their Herds ſhut up in Stalls; nor are either any Herbs to be ſeen in the Fields, nor Leaves on the Trees: But the Country lies deformed with Mounts of Snow, and deep Ice all around, and riſes ſeven Ells in Height. *It is* always Winter, always

§ *In Houſes thinly diſperſed.* * *In his Country's Arms.* † *The Danube.*

NOTES.

finch, Linnet, or Nightingale; but it is uncertain which.

345. *Amyclæumque canem.* Amyclæ was a City of *Laconia*, which Region was famous for the beſt Dogs.

346. *Non ſecus ac patriis.* The Poet here compares the *African* loaded with his Arms and Baggage to a *Roman* Soldier on an Expedition. We learn from *Cicero*, that the *Romans* carried not only their Shields, Swords and Helmets, but alſo Proviſions for above Half a Month, the Utenſils and Stakes: *Noſtri exercitus primum unde nomen habeant vide: deinde qui labor, quantus agminis: ferre plus dimidiati menſis cibaria: ferre ſiquid ad uſum velint: ferre vallum: nam ſcutum, gladium, galeam in onere noſtri milites non plus numerant, quam humeros, lacertos, manus.*

347. *Hoſti.* Vegetius, in his firſt Book of *the Art of War*, quoting this Paſſage, reads, *Hoſtem ante expectatum.*

349. *Scythiæ gentes.* The Ancients called all the Northern Nations *Scythian.*

Eſt *ſemper hiems, ſunt ſemper Cauri ſpirantes frigora. Tum Sol haud unquam diſcutit pallentes umbras: nec cum invectus equis petit altum æthera: nec cum lavit præcipitem currum rubro æquore Oceani. Subitæ cruſtæ concreſcunt in currenti flumine: jamque unda ſuſtinet ferratos orbes* rotarum *tergo, illa* unda *hoſpita priùs patulis puppibus, nunc plauſtris. Æraque diſſiliunt vulgò, veſteſque indutæ rigeſcunt cæduntque vina humida ſecuribus, et totæ lacunæ vertêre ſe in ſolidam glaciem, horridaque ſtiria induruit impexis barbis. Interea non ſeciùs ningit toto aëre; pecudes intereunt; magna corpora boum ſtant circumfuſa pruinis; cervique, conferto agmine, torpent* ſub *novâ mole, et vix exſtant ſummis cornibus.* Incolæ *non agitant hos canibus immiſſis, non ullis caſſibus, pavidoſve formidine puniceæ pennæ: ſed cominus obtruncant ferro* eos, *fruſtra trudentes oppoſitum montem* nivis *pectore,*

Semper hiems, ſemper ſpirantes frigora Cauri.
Tum Sol pallentes haud unquam diſcutit umbras:
Nec cum invectus equis altum petit æthera; nec cum
Præcipitem Oceani rubro lavit æquore currum.
Concreſcunt ſubitæ currenti in flumine cruſtæ: 360
Undaque jam tergo ferratos ſuſtinet orbes,
Puppibus illa priùs patulis, nunc hoſpita plauſtris.
Æraque diſſiliunt vulgò, veſteſque rigeſcunt
Indutæ, cæduntque ſecuribus humida vina,
Et totæ ſolidam in glaciem vertêre lacunæ, 365
Stiriaque impexis induruit horrida barbis.
Interea toto non ſeciùs aëre ningit;
Intereunt pecudes; ſtant circumfuſa pruinis
Corpora magna boum; confertoque agmine cervi
Torpent mole novâ, et ſummis vix cornibus exſtant. 370
Hos non immiſſis canibus, non caſſibus ullis,
Puniceæve agitant pavidos formidine pennæ:
Sed fruſtra oppoſitum trudentes pectore montem,

TRANSLATION.

North-weſt Winds blowing cold. Then the Sun never diſſipates the pale Shades: Neither when borne on his Steeds he climbs the lofty Sky; nor when he bathes his Chariot in the Ocean's ruddy Plain. Cruſts *of Ice* ſuddenly are congealed in the running River: Now on its Back the Wave ſuſtains Wheels bound with Iron, the Wave hoſpitable to broad Ships before, to Waggons now. Vaſes of Braſs frequently burſt aſunder, their Garments grow ſtiff on their Back, they cut with Axes the liquid Wine, whole Pools turn to ſolid Ice, and the horrid Icicle hardens on their uncombed Beards. Mean-while it ſnows inceſſantly over all the Air; the Cattle periſh; the large Bodies of Oxen ſtand wrapt about with Hoar-froſt; and the Deer crouding all together lie benumbed under the unuſual Load, and ſcarce appear with the Tips of their Horns. Theſe they purſue not with Hounds let looſe, nor with any Toils, nor ſcared with the Terror of the Crimſon Plume: But, as in vain they are ſhoving with their Breaſts the oppoſed

NOTES.

359 *Oceani rubro æquore.* The Sea is here called *red*, on account of the Reflection of the ſetting Sun. It is however frequent among the Poets to call the Sea *purple*. Thus in the fourth Georgic:

Eridanus, quo non alius per pinguia culta
In mare purpureum *violentior influit amnis.*

This Colour the Waves exhibit at certain Times. Thus *Cicero* deſcribes the Waves of the Sea as growing *purple*, when cut with Oars; "*Quid? mare nonne cæruleum? at ejus unda, cum eſt pulſa remis* purpuraſcit"

364. *Cæduntque ſecuribus humida vina.* The Epithet *humida* ſeems uſed to denote the great Intenſeneſs of the Cold; that even Wine, which above all other Liquors preſerves its Fluidity in the coldeſt Weather in other Countries, is ſo hard frozen in thoſe northern Regions, as to require to be cut with Hatchets.

376. *In*

Cominus obtruncant ferro; graviterque rudentes
Cædunt; et magno læti clamore reportant.
Ipſi in defoſſis ſpecubus, ſecura ſub altâ
Otia agunt terrâ, congeſtaque robora, totaſque
Advolvere focis ulmos, ignique dedere:
Hìc noctem ludo ducunt; et pocula læti
Fermento atque acidis imitantur vitea ſorbis.
Talis Hyperboreo Septem ſubjecta trioni
Gens effræna virûm Riphæo tunditur Euro:
Et pecudum fulvis velantur corpora ſetis.
Si tibi lanicium curæ; primùm aſpera ſilva,
Lappæque tribulique abſint: fuge pabula læta:
Continuòque greges villis lege mollibus albos.
Illum autem, quamvis aries ſit candidus ipſe,
Nigra ſubeſt udo tantùm cui lingua palato,
Rejice; ne maculis infuſcet vellera pullis
Naſcentum; plenoque alium circumſpice campo.
Munere ſic niveo lanæ, ſi credere dignum eſt,
Pan Deus Arcadiæ captam te, Luna, ſefellit,

cæduntque eos rudentes graviter, et læti reportant eos magno clamore. Scythæ ipſi agunt ſecura otia in defoſſis ſpecubus ſub altâ terrâ, advolvere congeſtaque robora, totaſque ulmos focis, dedereque eas igni: hìc ducunt noctem ludo; et læti imitantur vitea pocula fermento atque acidis ſorbis. Talis effræna gens virûm, ſubjecta Hyperboreo ſeptemtrioni, tunditur Riphæo Euro: et corpora velantur fulvis ſetis. Si lanicium eſt *tibi curæ; primùm aſpera ſilva, lappæque, tribulique abſint* ovibus: *fuge læta pabula: continuòque lege albos greges mollibus villis. Autem, quamvis aries ipſe ſit candidus, rejice illum, cui tantùm nigra lingua ſubeſt udo palato, ne infuſcet vellera naſcentum pullis maculis; circumſpiceque alium pleno campo. Sic Pan Deus Arcadiæ fefellit te, Luna, captam niveo munere lanæ, ſi eſt dignum credere,*

TRANSLATION.

Mountains *of Snow*, they ſtab them with the Sword cloſe at hand, and put them to Death piteouſly roaring, and with loud Acclamation bear them off triumphant. The Inhabitants themſelves in Caves dug deep under Ground enjoy undiſturbed Reſt, and roll to their Hearths piled up Oaks, and whole Elms, and give them to the Flames. Here they ſpend the Night in Play, and joyous imitate the † Juice of the Grape with their ‡ Beer and acid ‖ Cyder. Such is that ſavage Race of Men lying under the Northern Sign of *Urſa Major*, buffeted by the Riphæan Eaſt-wind, and whoſe Bodies are cloathed with the tawny Furrs of Beaſts.

If the Woollen Manufacture be thy Care; firſt let prickly Woods, and Burrs and Caltroops be far away: Shun rich Paſtures: And from the Beginning chooſe Flocks that are white with ſoft Wool. And that Ram, though he himſelf be of the pureſt White, under whoſe moiſt Palate there lurks but a black Tongue, reject; leſt he ſhould ſully the Fleeces of the new-born Lambs: And look out for another over the well-ſtocked Field. Thus Pan, the God of Arcadia, if the Story be worthy of Credit, deceived thee, O Moon, captivated with a ſnowy

† *Draughts of the Vine.* ‡ *Fermented Liquor.* ‖ *Service Berries.*

NOTES.

376. *In defoſſis ſpecubus.* This agrees with Hiſtory: Thus *Pomponius Mela*, ſpeaking of the *Sarmatæ*, ſays, they dig Holes in the Earth for their Habitations: *Demerſis in humum ſedibus, ſpecus aut ſuffoſſa habitant, totum braccati corpus et, niſi qua vident, etiam ora veſtiti.* And *Tacitus* alſo ſays, the *Germans* uſed to make Caves to defend them from the Severity of Winte: *Solent et ſubterraneos ſpecus apperire, eoſque inſuper multo fimo onerant, ſuffugium hiemi, et receptaculum frugibus.*

381. *Septem ſubjecta trioni.* The *Triones*, or *Septemtriones*, are the two Northern Conſtellations, commonly known by the Names of the *Greater* and *Leſſer Bear*, in each of which are ſeven Stars placed nearly in the ſame Order, and which were fancied by the Ancients to repreſent a Waggon, and were therefore called ἁμαξαι and *Plauſtra*. *Aulus Gellius* tells us from *Varro*, that *Triones* is as it were *Terriones*, and was a Name by which the old Huſbandmen called a Team of Oxen.

391. *Munere ſic niveo.* We are told by *Probus*, that *Pan*, being in Love with the *Moon*, offered

vocans te in alta nemora ; nec tu es aſpernata eum vocantem te. At cui eſt amor lactis, ipſe ferat cytiſum, frequenteſque lotos, ſalſaſque herbas præſæpibus. Hinc et amant fluvios magis, et magis tendunt ubera, et referunt occultum ſaporem ſalis in lacte. Jam multi prohibent excretos hœdos à matribus, præfiguntque prima ora ferratis capiſtris. Quod lactis *mulſere die ſurgente, diuriiſque horis, premunt* id *nocte ; quod jam* mulſere *tenebris et ſole cadente, paſtor, exportans* id *calathis ſub lucem, adit oppida : aut contingunt* id *parco ſale, reponuntque hiemi. Nec cura canum fuerit poſtrema tibi : ſed unà paſce veloces catulos Spartæ, acremque Moloſſum pingui ſero. Nunquam, illis cuſtodibus, horrebis nocturnum furem ſtabulis, incurſuſque luporum, aut impacatos Iberos* urgentes *à tergo.*

In nemora alta vocans ; nec tu aſpernata vocantem.
At cui lactis amor, cytiſum, lotoſque frequentes
Ipſe manu, ſalſaſque ferat præſepibus herbas.
Hinc et amant fluvios magis, et magis ubera tendunt,
Et ſalis occultum referunt in lacte ſaporem.
Multi jam excretos prohibent à matribus hœdos,
Primaque ferratis prefigunt ora capiſtris.
Quod ſurgente die mulſere horiſque diurnis,
Nocte premunt ; quod jam tenebris et Sole cadente,
Sub lucem exportans calathis adit oppida paſtor :
Aut parco ſale contingunt, hiemique reponunt.
Nec tibi cura canum fuerit poſtrema ; ſed unà
Veloces Spartæ catulos, acremque Moloſſum
Paſce ſero pingui. Nunquam cuſtodibus illis
Nocturnum ſtabulis furem, incurſuſque luporum,
Aut impacatos à tergo horrebis Iberos.

TRANSLATION.

Offering of Wool, inviting thee into the deep Groves ; nor didſt thou ſcorn his Invitation.

But let him, who is ſtudious of Milk, carry to their Cribs with his own Hand the Cytiſus, and Plenty of Water-lillies, and ſalt Herbs. Hence they are both more deſirous of the River, and diſtend their Udders the more, and in their Milk return a faint Reliſh of the Salt.

Many reſtrain the Kids as ſoon as grown up from their Dams, and faſten Muzzles with Iron Spikes about the Extremity of their Mouths. What they milk at the Sun-riſing and the Hour of Morn, they preſs at Night ; what they milk now in the Evening and at Sun-ſetting, the Shepherd at Day-break carries to Town in Baſkets †: Or they ſeaſon it with a ſmall Quantity of Salt, and lay it up for Winter.

Nor let your Care of Dogs be the laſt ; but feed at once with fattening Whey the ſwift Hounds of Sparta, and the fierce Maſtiff of Moloſſus. While theſe are your Guards, you ſhall never dread the nightly Robber to your Stalls, nor the Incurſions of the Wolves, nor the reſtleſs Iberians coming upon you ‖ by Stealth.

† i. e. Carries it made into Butter and Cheeſe. ‖ *From behind.*

NOTES.

offered her the Choice of any Part of his Flock ; that ſhe, chooſing the whiteſt, was deceived, becauſe they were the worſt Sheep. But, if the whiteſt Sheep were the worſt in the Flock, it would not have anſwered *Virgil*'s Purpoſe to have alluded to the Fable. It is therefore more probable that the Fable, to which *Virgil* refers, was, as *Philargyrius* and others have related it, that *Pan* changed himſelf into a Ram as white as Snow, by which the *Moon* was deceived, as *Europa* was by *Jupiter*, in the Form of a white Bull.

399. *Ferratis capiſtris.* The Muzzles, of which the Poet ſpeaks, are not ſuch as confine the Mouth of the Lamb or Kid, for then it could not eat. They are Iron Spikes faſtened about the Snout, which prick the Dam, if ſhe offers to let her young One ſuck.

408. *Impacatos à tergo Iberos.* The *Spaniards*, or *Iberians*, were ſo famous for their Robberies, that the Poet makes uſe of their Name, in this Place, for Robbers in general.

408. *Iberos.* The Spaniards, ſo called from the River *Iberus*, now the *Ebro*.

417. *Vipera.*

Sæpe etiam curſu timidos agitabis onagros,
Et canibus leporem, canibus venabere damas.
Sæpe volutabris pulſos ſilveſtribus apros
Latratu turbabis agens; monteſque per altos
Ingentem clamore premes ad retia cervum.
Diſce et odoratam ſtabulis accendere cedrum,
Galbaneoque agitare graves nidore chelydros.
Sæpe ſub immotis præſepibus aut mala tactu
Vipera delituit, cœlumque exterrita fugit;
Aut tecto aſſuetus coluber ſuccedere et umbræ,
Peſtis acerba boum, pecorique aſpergere virus,
Fovit humum: cape ſaxa manu, cape robora, paſtor;
Tollentemque minas, et ſibila colla tumentem
Dejice: jamque fugâ timidum caput abdidit altè,
Cum medii nexus, extremæque agmina caudæ
Solvuntur, tardoſque trahit ſinus ultimus orbes.
Eſt etiam ille malus Calabris in ſaltibus anguis,
Squammea convolvens ſublato pectore terga,

Sæpe etiam agitabis timidos onagros curſu, et venabere *leporem canibus, venabere damas canibus. Sæpe turbabis latratu apros pulſos ſilveſtribus volutabris, agens* eos; *perque altos montes premes ingentem cervum ad retia clamore. Diſce et accendere odoratam cedrum ſtabulis, agitareque graves chelydros Galbaneo nidore. Sæpe ſub immotis præſepibus, aut vipera mala tactu delituit, exterritaque fugit cœlum; aut coluber, acerba peſtis boum, aſſuetus ſuccedere tecto et umbræ, aſpergereque virus pecori, fovit humum: paſtor, cape ſaxa manu, cape robora; dejiceque* eum *tollentem minas, et tumentem ſibila colla: jamque fugâ abdidit timidum caput altè, cum medii nexus, agminaque extremæ caudæ ſolvuntur, ultimuſque ſinus trahit tardos orbes. Eſt etiam ille malus in Calabris ſaltibus, convolvens ſquammea terga ſublato pectore,*

TRANSLATION.

Often too in the Chace you ſhall purſue the timorous Wild-aſſes, and with Hounds you ſhall hunt the Hare, with Hounds the Hind. Often driving on with full Cry, you ſhall give Chace to the Boar rouzed from his ſilvan Soil; and over the lofty Mountains with Hallooing purſue the ſtately Stag into the Toils.

Learn alſo to burn fragrant Cedar in the Folds, and to drive away the rank Water-ſnakes with the Scent of Galbanum. Often under the Mangers, when not moved, either the Viper of pernicious Touch lies concealed, and affrighted flies the Light; Or that Snake, the direful Peſt of Kine, which uſes to ſhelter itſelf under a Roof and Shade, and ſhed its Venom on the Cattle, keeps cloſe to the Ground: Snatch up Stones, Shepherds, ſnatch up Clubs; and while he rears his threatening Gorge, and ſwells his hiſſing Neck, knock him down: And now in Flight he has hid his daſtardly Head full deep, while his Middle-knots and the Wreaths in his Tail's Extremity are unfolded, and his laſt torturous Joint now drags its ſlow Spires along: There is alſo that baneful Snake in the Calabrian Lawns, winding up his ſcaly Back, with Breaſt erect, and his long

NOTES.

417. *Vipera.* Probably ſo called *quod vivum pariat*: This Animal differing from moſt other Serpents in bringing forth its Young alive.

418. *Coluber—peſtis acerba boum.* Mr. *Martin* takes the Serpent here meant to be that which *Pliny* calls *Boas*; becauſe it feeds on Cows Milk, as we read in that Author, who affirms that they grow ſometimes to a prodigious Bigneſs, and that a [illegible]hild was found in the Belly of one of them, in the Reign of *Claudius*.

422. *Timidam.* Some Manuſcripts read *tumidum*.

425. *Eſt etiam ille malus.* It is univerſally agreed that the Poet here deſcribes the *Chersydrus*, which is ſo called from χερσος, *Earth*, and ὑδωρ, *Water*, becauſe it lives in both theſe Elements.

437. *Cum*

atque maculoſus quoad *longam alvum grandibus notis: qui, dum ulli amnes rumpuntur fontibus, et dum terræ madent udo vere ac pluvialibus Auſtris, colit ſtagna, habitanſque ripis, hic improbus explet atram ingluviem piſcibus, loquacibuſque ranis. Poſtquam palus* eſt *exhauſta, terræque dehiſcunt ardore, exſilit in ſiccum* campum, *et torquens flammantia lumina ſævit agris, aſperque ſiti, atque exterritus æſtu. Tum ne libeat mihi carpere molles ſomnos ſub dio, neu jacuiſſe dorſo nemoris per herbas; cum* ille *novus, exuviis poſitis, nitiduſque juventâ, relinquens aut catulos aut ova tectis, volvitur arduus ad ſolem, et micat triſulcis linguis ore. Docebo te quoque cauſas et ſigna morborum. Turpis ſcabies tentat oves, ubi frigidus imber perſedit altiùs ad vivum, et bruma horrida cano gelu: vel cum ſudor illotus adhæſit* iis *tonſis, et hirſuti vepres ſecuerunt corpora* earum. *Idcirco magiſtri perfundunt omne pecus dulcibus fluviis, arieſque udis villis merſatur in gurgite, miſſuſque defluit ſecundo amni:*

Atque notis longam maculoſus grandibus alvum:
Qui, dum amnes ulli rumpuntur fontibus, et dum
Vere madent udo terræ, ac pluvialibus Auſtris,
Stagna colit; ripiſque habitans, hic piſcibus atram
Improbus ingluviem, raniſque loquacibus explet.
Poſtquam exhauſta palus, terræque ardore dehiſcunt,
Exſilit in ſiccum; et flammantia lumina torquens
Sævit agris, aſperque ſiti, atque exterritus æſtu.
Ne mihi tum molles ſub dio carpere ſomnos,
Neu dorſo nemoris libeat jacuiſſe per herbas;
Cum poſitis novus exuviis, nitiduſque juventâ
Volvitur; aut catulos tectis, aut ova relinquens,
Arduus ad Solem, et linguis micat ore triſulcis.
Morborum quoquè te cauſas, et ſigna docebo.
Turpis oves tentat ſcabies, ubi frigidus imber
Altiùs ad vivum perſedit, et horrida cano
Bruma gelu: vel cum tonſis illotus adhæſit
Sudor, et hirſuti ſecuerunt corpora vepres.
Dulcibus idcirco fluviis pecus omne magiſtri
Perfundunt, udiſque aries in gurgite villis
Merſatur, miſſuſque ſecundo defluit amni:

TRANSLATION.

Belly ſpeckled with broad Spots: Who while any Rivers burſt from their Fountains, and while the Lands are moiſt with the dewy Spring and rainy South-winds, haunts the Pools, and, lodging in the Banks, intemperately gorges his horrid Maw with Fiſhes and croaking Frogs. After that the Fen is burnt up, and the Earth gapes with Drought, he darts forth on dry Ground, and rolling his inflamed Eyes rages in the Fields, exaſperated with Thirſt, and aghaſt with Heat. Let me not then chooſe to indulge ſoft Slumbers in the open Air, or to lie along the Graſs in the Slope of a Wood; when, renewed and ſleek with Youth by caſting his Slough, he rolls along; leaving either his Young or Eggs in his Den, reared to the Sun, and in his Mouth quivers a three-forked Tongue.

I will alſo teach thee the Cauſes and the Signs of their Diſeaſes. The filthy Scab infects the Sheep, when the raw Shower hath pierced deep into the Quick, and Winter rough with hoary Froſt: Or when the Sweat unwaſhed away adheres to them after Shearing, and prickly Briers have torn their Bodies. On this Account the Shepherds drench the whole Flock in ſweet Rivers, and the Ram with humid Fleece is plunged in the Pool, and ſent to float along the

NOTES.

437. *Cum poſitis novus exuviis*, &c. *Pliny* tells us, Lib. VIII 27. *Anguis hiberno ſitu membranâ corporis obductâ, fœniculi ſucco impedimentum illud exuit, rutiluſque vernat. Exuit autem à capite primum*, &c.

449. *Spumas*

Aut tonſum triſti contingunt corpus amurcâ,
Et ſpumas miſcent argenti, vivaque ſulfura,
Idæaſque pices, et pingues unguine ceras,
Scillamque, elleboroſque graves, nigrumque bitumen.
Non tamen ulla magis præſens fortuna laborum eſt,
Quàm ſi quis ferro potuit reſcindere ſummum
Ulceris os: alitur vitium, vivitque tegendo;
Dum medicas adhibere manus ad vulnera paſtor
Abnegat, et meliora Deos ſedet omnia poſcens.
Quin etiam ima dolor balantum lapſus ad oſſa
Cum furit, atque artus depaſcitur arida febris;
Profuit inenſos æſtus avertere, et inter
Ima ferire pedis ſalientem ſanguine venam:
Biſaltæ quo more ſolent, acerque Gelonus,
Cum fugit in Rhodopen, atque in deſerta Getarum,
Et lac concretum cum ſanguine potat equino.

aut contingunt tonſum corpus triſti amurcâ, et miſcent ſpumas argenti, vivaque ſulfura, Idæaſque pices, et ceras pingues unguine, ſci lamque, graveſque elleboros, nigrumque bitumen. Tamen non eſt ulla magis præſens fortuna laborum, quàm ſi quis potuit reſcindere ſummum os ulceris ferro: vitium alitur, vivitque tegendo; dum paſtor abnegat adhibere medicas manus ad vulnera, et ſedet poſcens Deos omnia meliora. Quin etiam cum dolor, lapſus ad ima oſſa balantum, furit, atque arida febris depaſcitur artus; profuit avertere inenſos æſtus, et ferire venam ſalientem ſanguine inter ima loca pedis: quo more Biſaltæ ſolent aperire venam, *acerque Gelonus, cum fugit in Rhodopen, atque in deſerta Getarum, et potat lac concretum cum equino ſanguine.*

TRANSLATION.

Stream: Or they beſmear their Bodies after Shearing with bitter Lees of Oil, and mix *with it* Litharge, native Sulphur, Idæan Pitch, and fat unctuous Wax, and the Sea leek, rank Hellebore, and black Bitumen. But there is not any more effectual Remedy for their Diſtreſs, than to lance the Head of the Ulcer with Steel: The Diſtemper is nouriſhed, and lives by being covered; while the Shepherd refuſes to apply his healing Hand to the Wound, or ſits ſtill begging the Gods to order all for the better.

Moreover when the Malady, penetrating into the inmoſt Bones of the bleating Sheep, rages, and the ſcorching Fever preys upon their Limbs, it has been of Uſe to drive out the kindled Inflammation, and between the under Parts of the Feet to open a Vein ſpouting with Blood: In ſuch Manner as the Biſaltæ uſe, and the fierce Gelonian, when he flies to Rhodope, and the Deſarts of the Getes, and drinks Milk thickened with Horſes Blood.

NOTES.

449. *Spumas argenti.* Some have ſuppoſed the Poet to mean *Quick-ſilver*. But *Quick ſilver* was never called *ſpuma argenti*, by which Name the Ancients ſeem to underſtand what we call *Litharge*.

450. *Idæaſque pices.* Pitch is called *Idæan*, becauſe Pitch-trees abounded on Mount *Ida*.

451. *Scillam.* The Squill, or Sea-Onion, is a bulbous Root, like an Onion, but much larger.

451. *Elleboroſque graves.* There are two Kinds of Hellebore, the Black, and the White. Mr. *Martin* takes it to be the white Hellebore that *Virgil* means. Which, ſays he, is ſerviceable in Diſeaſes of the Skin, if it be externally applied; but it is too rough to be taken inwardly, as the black Sort is. Hence he thinks *Virgil* added the Epithet *graves* to expreſs the white Hellebore.

461. *Biſaltæ.* The *Biſaltæ* were a People of *Macedon*.

461. *Acerque Gelonus.* The *Geloni*, again, were a *Scythian* People.

Quam ovem videris, aut ſuccedere ſæpius molli umbræ, aut carpentem ſummas herbas ignaviùs, extremamque ſequi cæteras, aut paſcentem procumbere medio campo, et ſolam decedere feræ nocti: continuò compeſce culpam ferro, priuſquam dira contagia ſerpant per incautum vulgus. Turbo, agens hiemem, non ruit tam creber æquore, quàm multæ ſunt peſtes pecudum. Nec morbi corripiunt ſingula corpora; ſed tota æſtiva repentè, ſpemque gregemque ſimul, cunctamque gentem ab origine. Tum ſciat hoc eſſe verum quod dixi, *ſi quis* etiam *nunc quoque, tanto* tempore, *poſt* talem vaſtationem, *videat aërias Alpes, et Norica caſtella in tumulis, et arva Iapidis* fluminis *Timavi, deſertaque regna paſtorum, et ſaltus vacantes longè latèque. Hìc quondam tempeſtas miſeranda eſt coorta morbo cœli, incanduitque toto æſtu autumni, et dedit omne genus pecudum, omne* genus *ferarum neci, corripuitque lacus,* et *infecit pabula tabo.*

Quam procul aut molli ſuccedere ſæpius umbræ
Videris, aut ſummas carpentem ignaviùs herbas,
Extremamque ſequi, aut medio procumbere campo
Paſcentem, et feræ ſolam decedere nocti;
Continuò culpam ferro compeſce, priuſquàm
Dira per incautum ſerpant contagia vulgus.
Non tam creber agens hiemem ruit æquore turbo,
Quam multæ pecudum peſtes. Nec ſingula morbi
Corpora corripiunt; ſed tota æſtiva repentè,
Spemque gregemque ſimul, cunctamque ab origine gentem.
Tum ſciat, aërias Alpes, et Norica ſi quis
Caſtella in tumulis, et Iapidis arva Timavi,
Nunc quoque poſt tantò videat, deſertaque regna
Paſtorum, et longè ſaltus latèque vacantes.
Hìc quondam morbo cœli miſeranda coorta eſt
Tempeſtas; totoque autumni incanduit æſtu;
Et genus omne neci pecudum dedit, omne ferarum;
Corripuitque lacus; infecit pabula tabo.

TRANSLATION.

Whatever Sheep thou ſeeſt either creep away at a Diſtance *from the reſt* under the mild Shade, or liſtleſly crop the Tops of the Graſs, and follow *the Flock* in the Rear, or lie down, as ſhe is feeding in the Middle of the Plain, and return by herſelf late in the Evening; forthwith † cut off the faulty *Animal*, before the dire Contagion ſpreads among the unwary Flock.

The Whirlwind, that brings on a wintery Storm, ruſhes not ſo frequent from the Sea, as the Plagues of Cattle are numerous. Nor do Diſeaſes only ſweep away ſingle Bodies; but on a ſudden whole ‖ Folds, the Offspring and the Flock at once, and the whole Stock from the firſt Breed. Whoever views the aerial Alps, and the Bavarian Caſtles on the Hills, and the Fields of Iapidian Timavus, and the Realms of the Shepherds even now after ſo long a Time deſerted, and the Lawns lying waſte far and wide, he may then be Judge *of this ſad Truth.* Here in former Times a doleful ſweeping Plague aroſe from the Diſtemper of the Air, and grew more and more inflamed through the whole Heat of Autumn; and delivered over to Death all the Race of Cattle, all the ſavage Race; poiſoned the Lakes, and tainted the Paſtures with Contagion. Nor was the

† *Put a Stop to the Diſeaſe with the Steel.* ‖ Æſtiva, *Summer-quarters.*

NOTES.

473. *Spemque gregemque.* *Agnos cum matribus.* Servius.

474. *Norica.* *Noricum* was a Region of *Germany*, bordering on the *Alps*, great Part of it is what is now called *Bavaria.*

475. *Iapidis arma Timavi.* The *Timavus*, now *Timavo*, is called *Iapidian*, from *Iapidia*, which was in the *Venetian* Territory, where the *Timavus* flows. This Part of *Italy* is now called *Friuli.*

482. *Nec*

Nec via mortis erat ſimplex: ſed ubi ignea venis
Omnibus acta ſitis miſeros adduxerat artus,
Rurſus abundabat fluidus liquor; omniaque in ſe
Oſſa minutatim morbo collapſa trahebat.
Sæpe in honore Deûm medio ſtans hoſtia ad aram,
Lanea dum niveâ circumdatur infula vittâ,
Inter cunctantes cecidit moribunda miniſtros.
Aut ſi quam ferro mactaverat ante ſacerdos;
Inde neque impoſitis ardent altaria fibris,
Nec reſponſa poteſt conſultus reddere vates:
Ac vix ſuppoſiti tinguntur ſanguine cultri,
Summaque jejunâ ſanie infuſcatur arena.
Hinc lætis vituli vulgò moriuntur in herbis,
Et dulces animas plena ad præſepia reddunt.
Hinc canibus blandis rabies venit; et quatit ægros
Tuſſis anhela ſues, ac faucibus angit obeſis.
Labitur infelix ſtudiorum, atque immemor herbæ,
Victor equus; fonteſque avertitur, et pede terram
Crebra ferit; demiſſæ aures; incertus ibidem

Nec via mortis erat ſimplex: ſed ubi ignea ſitis, acta omnibus venis, adduxerat miſeros artus, rurſus fluidus liquor abundabat; trahebatque omnia oſſa collapſa morbo minutatim in ſe. Sæpe in medio honore Deûm hoſtia, ſtans ad aram, dum lanea infula circumdatur niveâ vittâ, cecidit moribunda inter cunctantes miniſtros. Aut ſi ſacerdos mactaverat quam hoſtiam *ante* quam ceciderat; *inde neque altaria ardent fibris impoſitis, nec vates conſultus poteſt reddere reſponſa: ac cultri ſuppoſiti vix tinguntur ſanguine, ſummaque arena* vix *infuſcatur jejunâ ſanie. Hinc vituli vulgò moriuntur in lætis herbis, et reddunt dulces animas ad plena præſepia. Hinc rabies venit blandis canibus, et anhela tuſſis quatit ægros ſues, ac angit* eos *obeſis faucibus. Equus victor labitur infelix ſtudiorum, atque immemor herbæ, avertiturque fontes, et crebra ferit terram pede; aures* ſunt *demiſſæ; incertus ſudor* eſt *ibidem,*

TRANSLATION.

Way of their Death ſimple and uncomplicated: But when the burning Fever, revelling in every Vein, had ſhrunk up their wretched Limbs, again the wateriſh *peſtilential* Humour overflowed, and converted into its Subſtance all the Bones Piece-meal conſumed by the Diſeaſe. Often-times amidſt the Service of the Gods, the Victim ſtanding at the Altar, while the Woollen Fillet with ſnowy Label binds *its Temples*, dropt down gaſping to Death in the Hands of the lingering Executioners. Or, if the Prieſt had ſtabbed any one before *it fell*, neither do its Entrails when laid on the Altars burn, nor is the Augur when conſulted able from thence to give Reſponſes: And the Knives applied are ſcarce tinged with Blood, and the Surface of the Sand hardly ſtained with the *thin* meagre Gore. Hence the Calves every where expire in the luxuriant Paſtures, and render up their ſweet Lives at the full Cribs. Hence the gentle Dogs are ſeized with Madneſs; and wheezing Cough ſhakes the diſeaſed Swine, and ſuffocates them with Tumours in the Throat. The *once* victorious Steed, having *now* loſt all Heart to his Exerciſes, and forgetful of his Paſture, pines away, loathes the Springs, and often paws the Ground with his Foot; his Ears

NOTES.

482. *Nec via mortis erat ſimplex.* There is no Occaſion for departing here from the uſual Senſe of the Word *ſimplex*, as all the Commentators have done, in Complaiſance to *Servius*. 'Tis full ſtronger to ſay, the Kind of Death was complicated with a Variety of diſaſtrous Circumſtances, than barely to ſay, it was not a common Kind of Death.

492. *Suppoſiti.* See the Note on Æn. VI. 248.

493. *Jejunâ ſanie.* In theſe morbid Bodies, the Liquids were almoſt waſted, and, inſtead of Blood, there came out only a corrupted Matter.

498. *Labitur infelix ſtudiorum.* All the Interpreters, I have ſeen, conſtrue *infelix* with *ſtudiorum*: But the Conſtruction will be more eaſy, if we make it *immemor ſtudiorum atque herbæ.*

500. *Ibidem.* Seems to denote that their

Sweat

et ille ſudor quidem frigidus equis morituris: ejus pellis aret, et dura ad tactum, reſiſtit tractanti eam. Dant hæc ſigna primis diebus ante exitium. Sin in proceſſu temporis *morbus cœpit crudeſcere; tum verò oculi ſunt ardentes, atque ſpiritus attractus ab alto* pectore *interdum eſt gravis gemitu; imaque ilia tendunt ſe longo ſingultu: ater ſanguis it naribus; et aſpera lingua premit obſeſſas fauces. Primo profuit infundere Lenæos latices inſerto cornu; ea eſt viſa una ſalus morientibus: Mox hoc ipſum erat exitio illis; refectique vino ardebant furiis, ipſique, jam ſub ægrâ morte, laniabant ſuos artus diſciſſos nudis dentibus: (Di dent meliora piis, illumque errorem hoſtibus.) Autem ecce taurus fumans ſub duro vomere concidit, et vomit cruorem miſtum ſpumis ore, cietque extremos gemitus. Triſtis arator it, abjungens* alterum *juvencum mœrentem fraternâ morte, atque relinquit defixa aratra in medio opere.*

Sudor, et ille quidem morituris frigidus: aret
Pellis, et ad tactum tractanti dura reſiſtit.
Hæc ante exitium primis dant ſigna diebus.
Sin in proceſſu cœpit crudeſcere morbus;
Tum verò ardentes oculi, atque attractus ab alto
Spiritus interdum gemitu gravis; imaque longo
Ilia ſingultu tendunt: it naribus ater
Sanguis; et obſeſſas fauces premit aſpera lingua.
Profuit inſerto latices infundere cornu
Lenæos; ea viſa ſalus morientibus una:
Mox erat hoc ipſum exitio; furiiſque refecti
Ardebant, ipſique ſuos, jam morte ſub ægrâ,
(Di meliora piis, erroremque hoſtibus illum)
Diſciſſos nudis laniabant dentibus artus.
Ecce autem duro fumans ſub vomere taurus
Concidit, et miſtum ſpumis vomit ore cruorem,
Extremoſque ciet gemitus. It triſtis arator,
Mœrentem abjungens fraternâ morte juvencum,
Atque opere in medio defixa relinquit aratra.

TRANSLATION.

hang down; there intermitting Sweat *breaks out*, and that too cold at the Approaches of Death: His Skin withered, feels hard, and in handling reſiſts the Touch. Theſe Symptoms they give before Death in the firſt Days *of their Illneſs*. But if in Proceſs of Time the Diſeaſe begins to rankle, then are their Eyes inflamed, and the Breath fetched from the Bottom of the Breaſt is ſometimes mixed with a heavy Groan; and with a long Sob they diſtend their inmoſt Bowels: Black Blood guſhes from their Noſtrils, and the rough Tongue clings to their choaked up Jaws. At firſt it was of Service to † pour Wine down their Throats; this appeared the ſole Remedy for them dying: Soon after, this very Thing proved their Deſtruction; and being recruited they burned with hideous Rage; and they themſelves, now ‡ in the Agonies of Death, (the Gods award better Things to the Good, and ſuch ‖ Frenzy to our Foes!) tore their own mangled Limbs with their naked Teeth. Lo the Bull *too* ſmoking under the oppreſſive Share drops down, and vomits out of his Mouth Blood mingled with Foam, and fetches his laſt Groans. The Ploughman, unyoking the Steer that mourns his Brother's Death, goes away ſad, and in the midſt of his Work

† *To pour in* Lenæan *Liquors from a Horn put into their Mouths.* ‡ *At the Approach of painful Death.* ‖ Errorem *anſwers to the* Greek σφαλμα, *which ſignifies either* error *or* clades.

NOTES.

Sweat was particularly about their Neck and Ears, as *Lucretius* alſo has obſerved.

Sudoriſque madens per collum ſplendidus humor.

501. *Aret pellis.* The Dryneſs of the Skin ſeems inconſiſtent with the Sweating juſt mentioned. We muſt therefore underſtand the Poet, not to mean that all theſe Symptoms were found in every Horſe, but that they were variouſly affected.

514. *Diſciſſos nudis laniabant dentibus artus.* The Word *nudis*, ſays Dr. *Trapp*, ſeems to imply, that, by tearing their Fleſh, they at the ſame time tore the Gums from their Teeth. *Phylargyrius* ſays, *Ut fœditatem exprimeret, adjecit nudis.* That is, to denote the filthy Sight of their Gums being ulcerated and rotted away from their Teeth.

515. *Quid*

Non umbræ altorum nemorum, non mollia poſſunt
Prata movere animum, non qui per ſaxa volutus
Purior electro campum petit amnis: at ima
Solvuntur latera, atque oculos ſtupor urget inertes;
Ad terramque fluit devexo pondere cervix.
Quid labor, aut benefacta juvant? quid vomere terras
Invertiſſe graves? atqui non Maſſica Bacchi
Munera, non illis epulæ nocuere repoſtæ.
Frondibus, et victu paſcuntur ſimplicis herbæ:
Pocula ſunt fontes liquidi, atque exercita curſu
Flumina: nec ſomnos abrumpit cura ſalubres.
Tempore non alio dicunt regionibus illis
Quæſitas ad ſacra boves Junonis; et uris
Imparibus ductos alta ad donaria currus.
Ergo ægrè raſtris terram rimantur, et ipſis
Unguibus infodiunt fruges: monteſque per altos
Contentâ cervice trahunt ſtridentia plauſtra.
Non lupus inſidias explorat ovilia circum,
Nec gregibus nocturnus obambulat: acrior illum
Cura domat. Timidi damæ, cervique fugaces,
Nunc interque canes et circum tecta vagantur.

Non umbræ altorum nemorum, non mollia prata poſſunt movere ejus *animum, non amnis, qui volutus per ſaxa purior electro petit campum: at* ejus *ima latera ſolvuntur, atque ſtupor urget inertes oculos; cervixque fluit ad terram devexo pondere. Quid labor, aut benefacta* collata homini *juvant? Quid* prodeſt *invertiſſe graves terras vomere? Atqui non Maſſica munera Bacchi, non epulæ repoſtæ nocuere illis. Paſcuntur frondibus, et victu ſimplicis herbæ: pocula ſunt liquidi fontes, atque flumina exercita curſu; nec cura abrumpit ſalubres ſomnos. Dicunt, non alio tempore, boves* fuiſſe *quæſitas illis regionibus ad ſacra Junonis, et* ejus *currus* fuiſſe *ductos ad alta donaria* ab *imparibus uris. Ergo* agricolæ *ægrè rimantur terram raſtris, et infodiunt fruges unguibus ipſis, trahuntque ſtridentia plauſtra contentâ cervice per altos montes. Lupus non explorat inſidias circum ovilia, nec nocturnus obambulat gregibus: acrior cura domat illum. Timidi damæ, fugaceſque cervi nunc vagantur interque canes et circum tecta.*

TRANSLATION.

leaves the Plough fixed down *in the Earth.* Neither the Shades of the deep Groves, nor the ſoft Meadows can affect his Mind, nor the River which rolling over the Rocks glides to the Plain more pure than Amber: But his deep Sides grow lank, Deadneſs reſts upon his heavy Eyes; and his Neck with unweildy Weight droops to the Ground. What do their Labours or good Offices now avail them? What their having turned the heavy Lands with the Share? Yet they never injured themſelves by the † rich Gifts of Bacchus, nor by ſumptuous Banquets. They feed on Leaves, and the Nouriſhment of ſimple Herbs: The cryſtal Springs and ‡ running Rivers are their Drink, and no Care interrupts their healthful Slumbers. *Then, and* at no other Time, they tell us that Kine were wanting in thoſe Regions for Juno's ſacred Rites, and that the Chariots were drawn to her lofty Shrine by Buffaloes ill-matched. Therefore with painful Labour they tear the Ground with Harrows, and with their very Nails ſet the Corn, and over the high Mountains drag the creaking Waggons with their ſtrained Necks. The Wolf *now* meditates no Ambuſcades around the Folds, nor *prowling* roams about the Flocks by Night: A ſharper Care ſubdues him. The timorous Does, and fugitive Stags, *now* ſaunter among the Dogs, and about

† Maſſica, *i. e. of* Maſſic *or* Companian *Wine.* ‡ *Exerciſed with running.*

NOTES.

525. *Quid labor*, &c. Theſe ſix Lines are ſo admired by *Scaliger*, that he ſays, he had rather have been the Author of them, than to have had the Favour of *Cræſus* or *Cyrus*.

Jam fluctus proluit prolem immenſi maris, et omne genus natantum in extremo litore, ceu naufraga corpora: phocæ inſolitæ fugiunt in flumina. Et vipera interit fruſtra defenſa curvis latebris, et hydri attoniti ſquammis aſtantibus. Aër non eſt æquus avibus ipſis, et illæ præcipites relinquunt vitam ſub altâ nube. Præterea, nec jam refert pabula mutari, arteſque medendi *quæſitæ nocent: magiſtri* medicinæ *Phillyrides Chiron, Amythaoniuſque Melampus ceſſere. Et pallida Tiſiphone, emiſſa Stygiis tenebris in lucem, ſævit: agitque morbos metumque ante ſe, ſurgenſque in dies effert avidum caput altius. Amnes, ardenteſque ripæ, ſupinique colles, ſonant balatu pecorum, et crebris mugitibus: Jamque* Tiſiphone *dat ſtragem catervatim, atque in ſtabulis ipſis aggerat cadavera dilapſa turpi tabo: donec diſcant tegere* ea *humo, ac abſcondere* ea *foveis.*

Jam maris immenſi prolem, et genus omne natantum,
Litore in extremo, ceu naufraga corpora, fluctus
Proluit: inſolitæ fugiunt in flumina phocæ.
Interit et curvis fruſtra defenſa latebris
Vipera, et attoniti ſquammis aſtantibus hydri.
Ipſis eſt aër avibus non equus: et illæ
Præcipites altâ vitam ſub nocte relinquunt.
Præterea, nec jam mutari pabula refert;
Quæſitæque nocent artes: ceſſere magiſtri,
Phillyrides Chiron, Amythaoniuſque Melampus.
Sævit et in lucem Stygiis emiſſa tenebris
Pallida Tiſiphone: morbos agit ante metumque;
Inque dies avidum ſurgens caput altius effert.
Balatu pecorum, et crebris mugitibus amnes,
Arenteſque ſonant ripæ, colleſque ſupini:
Jamque catervatim dat ſtragem, atque aggerat ipſis
In ſtabulis turpi dilapſa cadavera tabo:
Donec humo tegere, ac foveis abſcondere diſcant.

TRANSLATION.

the Houſes. Now the Waves waſh out upon the Extremity of the Shore the Breed of the immenſe Ocean, and all the ‡ ſcaly Race, like ſhipwrecked Bodies: And Sea-calves fly to the Rivers *their* unuſual *Haunt*. The Viper too, in vain defended by her winding Den, expires, and the aſtoniſhed Water-ſnakes erecting their Scales *expire*. To the very Birds the Air becomes unkindly, and they falling headlong leave their Lives beneath the lofty Cloud.

Nor moreover avails it now *the Cattle* to have their Paſture changed; the *medicinal* Arts to which they had Recourſe prove noxious: The *able* Maſters *in the Science* failed, Chiron the Son of Phillyra, and Melampus, the Son of Amythaon. Pale Tiſiphone, ſent from the Stygian Glooms to Light, rages: Drives before her Diſeaſe and Diſmay; and daily riſing higher exalts her baneful Head. With *plaintive* Bleating of the Flocks, and frequent Lowings, the Rivers, the withered Banks, and ſloping Hills reſound: And now by Droves and Flocks ſhe deals Deſtruction, and in the very Stalls heaps up Carcaſes rotting away with foul Contagion: Till they learn to bury them in the Ground, and

‡ *the Race of ſwimming Creatures.*

NOTES.

541. *Jam maris immenſi prolem.* The Poet here contradicts *Ariſtotle*, who ſays, that a peſtilential Diſeaſe does not ſeem ever to invade Fiſhes.

550. *Phillyrides Chiron, Amythaoniuſque Melampus.* *Chiron* was the Son of *Saturn* and *Phillyra*; he inſtructed *Æſculapius* in Phyſic, *Hercules* in Aſtronomy, and *Achilles* in Muſic. *Melampus* again was the Son of *Amythaon* and *Doripe*; a famous Phyſician and Soothſayer. They lived before the *Argonautic* Expedition. Hence Mr. *Martin* infers, that the Plague here deſcribed happened not leſs than five hundred Years before the famous Plague of *Athens*, viz. in the Age of *Chiron* and *Melampus*. But I incline rather to think with others, that the Names of theſe two famed Phyſicians are here put for the famous Maſters of Phyſic in general, and thoſe who were ſkilled in Divination; and mean no more, than that all the

Nam neque erat coriis uſus; nec viſcera quiſquam
Aut undis abolere poteſt, aut vincere flammâ:
Nec tondere quidem morbo illuvieque pereſa
Vellera, nec telas poſſunt attingere putres.
Verùm etiam, inviſos ſi quis tentârat amictus,
Ardentes papulæ, atque immundus olentia ſudor
Membra ſequebatur: nec longo deinde moranti
Tempore, contactos artus ſacer ignis edebat.

Nam neque erat illis *uſus coriis* eorum: *nec quiſquam poteſt aut abolere viſcera* eorum *undis, aut vincere* ea *flammâ? Nec quidem poſſunt tondere vellera pereſa morbo illuvieque, nec attingere putres telas. Verùm etiam ſi quis tentârat inviſos amictus, ardentes papulæ, atque immundus ſudor ſequebatur olentia membra: deinde ſacer ignis edebat contactos artus* illi *moranti* dimittere eos amictus, *nec longo tempore.*

TRANSLATION.

hide them in Pits. For neither were their Hides for Uſe: nor could any cleanſe their Fleſh with Water, or ‡ purge it by Fire: Nor dare they ſo much as ſhear the Fleeces corrupted with Diſeaſe and filthy Sores, nor touch the putrid Stuffs. But yet, if any one tried the odious Veſtments, fiery Blains and filthy Sweat overſpread his noiſome Body: And then, no long Time intervening, the peſtilential Fire preyed upon his infected Limbs.

‡ Aut vincere flamma, *Or conquer and correct the Infection by Fire.*

NOTES.

the Methods of Cure, all Religion, and Applications to the Gods by ſacred Rites, proved ineffectual.

559. *Viſcera.* The Fleſh in general. See the Note on Æn. V. 103.

562. *Telas.* There is no Occaſion for explaining this with Dr. *Trapp*, of the Wool; for it appears from what follows, that ſome of that infected Wool was actually made into Garments, which conſequently muſt firſt have been wrought in the Loom. So that the Meaning of the whole Paſſage is, That they were forced at length to abſtain even from ſhearing the Fleeces, or touching the Wool, becauſe thoſe who had done ſo, eſpecially thoſe who had worn any of that Cloth, had been ſuch miſerable Sufferers thereby.

564. *Ardentes papulæ.* Seems, as Mr. *Martin* obſerves, to mean *Carbuncles*, which are enumerated among the Symptoms of a Peſtilence, and are deſcribed to be a ſmall Pimple, which on the Waſting of its Liquor becomes a cruſty Tubercle, encompaſſed with a Circle as red as Fire, riſing at firſt with an Itching, and afterwards being accompanied with a vehement Pain and intenſe Heat.

566. *Sacer ignis.* Seems to mean an *Eryſipelas*, or St. *Antony's Fire.* Thus alſo *Lucretius:*

Et ſimul, ulceribus quaſi inuſtis, omne rubere
Corpus, ut eſt per membra ſacer cum diditur ignis.

P. VIRGILII MARONIS

GEORGICA.

LIBER IV.

ORDO.

Protinus exſequar cœleſtia dona aërii mellis. Aſpice etiam hanc partem Georgicorum, *Mæcenas. Dicam ſpectacula levium rerum admiranda tibi, magnanimoſque duces* apum, *moreſque totius gentis ordine, et ſtudia, et populos, et prœlia* earum.

PROTINUS aërii mellis cœleſtia dona
Exſequar. Hanc etiam, Mæcenas, aſpice partem.
Admiranda tibi levium ſpectacula rerum,
Magnanimoſque duces, totiuſque ordine gentis
Mores, et ſtudia, et populos, et prœlia dicam.

TRANSLATION.

NEXT will I ſet forth the heavenly Gift of aerial Honey. Vouchſafe, Mæcenas, thy Regard to this Part too *of my Work.* I will ſing a Spectacle worthy of your Admiration, tho' of Things minute; the magnanimous Leaders, the Manners and Employments, the Tribes and Battles of the whole Race in

NOTES.

Virgil has taken care to raiſe the Subject of the *Georgics*: In the firſt Part he has only dead Matter on which to work. In the ſecond he juſt ſteps on the World of Life, and deſcribes that Degree of it, which is to be found in Vegetables. In the third he advances to Animals. And in the laſt ſingles out the Bee, which may be reckoned the moſt ſagacious of them, for his Subject.

In this Georgic he ſhews us what Station is moſt proper for the Bees, and when they begin to gather Honey: How to call them home when they ſwarm; and how to part them when they are engaged in Battle. From hence he takes Occaſion to diſcover their different Kinds; and, after an Excurſion, relates their prudent and politic Adminiſtration of Affairs, and the ſeveral Diſeaſes that often rage in their Hives, with the proper Symptoms and Remedies of each Diſeaſe. In the laſt Place he lays down a Method of repairing their Kind, ſuppoſing their whole Breed loſt; and gives at large the Hiſtory of its Invention.

1. *Aërii mellis.* Honey is called *airy*, becauſe, according to the Opinion of *Ariſtotle* and others of the Ancients, it came from the Dews that are engendered in the Air,

7. *Læva,*

In tenui labor, at tenuis non gloria; ſi quem
Numina læva ſinunt, auditque vocatus Apollo.
Principio ſedes apibus ſtatioque petenda,
Quò neque ſit ventis aditus, (nam pabula venti
Ferre domum prohibent) neque oves hœdique petulci
Floribus inſultent, aut errans bucula campo
Decutiat rorem, et ſurgentes atterat herbas.
Abſint et picti ſqualentia terga lacerti
Pinguibus à ſtabulis, meropeſque, aliæque volucres;
Et manibus Progne pectus ſignata cruentis.
Omnia nam latè vaſtant, ipſaſque volantes
Ore ferunt, dulcem nidis immitibus eſcam.
At liquidi fontes, et ſtagna virentia muſco
Adſint, et tenuis fugiens per gramina rivus;
Palmaque veſtibulum aut ingens oleaſter obumbret:
Ut, cum prima novi ducent examina reges
Vere ſuo, ludetque favis emiſſa juventus,

Labor eſt *in tenui* argumento, *at gloria non* eſt *tenuis*; *ſi læva numina ſinunt quem* ſcriptorem exequi ad, *Apolloque vocatus audit* eum. *Principio, ſedes ſtatioque* eſt *petenda apibus, quò neque ſit aditus ventis, (nam venti prohibent* eas *ferre pabula domum) neque oves petulcique hœdi inſultent floribus, aut bucula errans campo, decutiat rorem, et atterat ſurgentes herbas. Et lacerti, picti* quoad *ſqualentia terga, abſint à pinguibus ſtabulis* apum, *meropeſque, aliæque volucres; et Progne ſignata* quoad *pectus cruentis manibus* abſint ab iis. *Nam vaſtant omnia latè, ferunt-que volanteſque* apes *ipſas ore,* futuras *dulcem eſcam immitibus nidis. At liquidi fontes, et ſtagna virentia muſco, et tenuis rivus, fugiens per gramina, ad-ſint; palmaque, aut ingens oleaſter obumbret veſtibulum: ut, cum novi reges ducent prima examina ſuo vere, juventuſque, emiſſa favis, ludet,*

TRANSLATION.

Order. Laborious Eſſay on a mean Subject! But not mean the Praiſe; if the adverſe Deities permit any one *to execute the Taſk*, and Apollo invocated hear.

Firſt, a Seat and Station muſt be ſought for the Bees, where neither Winds may have Acceſs, for the Winds hinder them from carrying home their Food, nor Sheep and friſky Kids may inſult the Flowers, or Heifer, ſtraying in the Plain, ſpurn off the Dews, and bruiſe the riſing Herbs.

And let the Lizards with ſpeckled ſcaly Backs be far from the rich Hives, and Wood-peckers and other Birds; and Progne, whoſe Breaſt is ſtained with her bloody Hands. For they lay all Things waſte around, and in their Mouths bear away the Bees themſelves while on the Wing, a ſweet Morſel for their mercileſs Young. But let clear Springs, and Pools edged with green Moſs be near, and a ſmall Rivulet ſwiftly running through the Meads; and let a Palm or ſtately Wild-olive overſhade the Entrance: That, when the new kings ſhall lead forth the firſt Swarms in their own Spring, and the Youth ſport it iſſu-

NOTES.

7. *Læva.* Adverſe, or, as others render it, *auſpicious*, for the Word is uſed in either Senſe.

15. *Manibus Progne pectus ſignata cruentis.* *Progne* and *Philomela*, according to Mythology, were the Daughters of *Pandion*, King of *Athens*. *Progne* was married to *Tereus*, King of *Thrace*, by whom ſhe had a Son named *Itys*. *Tereus* afterwards violated *Philomela*, and cut out her Tongue, to prevent her telling her Siſter: She found Means however to diſcover his Wickedneſs; to revenge which the two Siſters murdered *Itys*, and gave his Fleſh to his Father to eat. When the Banquet was over, they produced the Head of the Child, to ſhew *Tereus* in what Manner they had entertained him. He, being highly enraged, purſued them with his drawn Sword, and was transformed into a Hooper *(Upupa) Philomela* into a Nightingale, *Progne* into a Swallow, which has the Feathers of its Breaſt ſtained with Red; and *Itys* into a Pheaſant.

vicina ripa invitet eas *decedere calori, obviaque arbos teneat* eas *frondentibus hoſpitiis. Conjice tranſverſas ſalices, et grandia ſaxa in medium* humorem, *ſeu humor ſtabit iners, ſeu profluet; ut poſſint conſiſtere* his veluti *cribris pontibus, et pandere alas ad æſtivum ſolem; ſi fortè præceps Eurus ſparſerit* eas *morantes, aut immerſerit Neptuno. Circum hæc virides caſiæ, et ſerpylla olentia latè, et copia thymbræ ſpirantis graviter floreat: violariaque bibant irriguum fontem. Autem alvearia ipſa, ſeu* fuerint *ſuta tibi cavatis corticibus, ſeu fuerint texta lento vimine, habeant anguſtos aditus; nam hiems cogit mella frigore, calorque remittit eadem liquefacta: utraque vis eſt pariter metuenda apibus: neque illæ* apes *nequicquam certatim linunt tenuia ſpiramenta cerâ in tectis, explentque oras fuco et floribus; ſervantque gluten, collectum ad hæc munera ipſa, lentius et viſco, et pice Phrygiæ Idæ. Sæpe etiam fovere larem ſub terrâ, effoſſis latebris, (ſi fama eſt vera)*

Vicina invitet decedere ripa calori,
Obviaque hoſpitiis teneat frondentibus arbos.
In medium, ſeu ſtabit iners, ſeu profluet humor,
Tranſverſas ſalices et grandia conjice ſaxa;
Pontibus ut crebris poſſint conſiſtere, et alas
Pandere ad æſtivum ſolem; ſi fortè morantes
Sparſerit, aut præceps Neptuno immerſerit Eurus.
Hæc circum caſiæ virides, et olentia latè
Serpylla, et graviter ſpirantis copia thymbræ
Floreat: irriguumque bibant violaria fontem.
Ipſa autem ſeu corticibus tibi ſuta cavatis,
Seu lento fuerint alvearia vimine texta,
Anguſtos habeant aditus; nam frigore mella
Cogit hiems, eademque calor liquefacta remittit:
Utraque vis apibus pariter metuenda: neque illæ
Nequicquam in tectis certatim tenuia cerâ
Spiramenta linunt, fucoque et floribus oras
Explent; collectumque hæc ipſa ad munera gluten,
Et viſco et Phrygiæ ſervant pice lentius Idæ.
Sæpe etiam effoſſis (ſi vera eſt fama) latebris,

TRANSLATION.

ing from the Hives, the neighbouring Bank may invite them to withdraw from the Heat, and the Tree juſt in their Way may receive them in its leafy Shelter. Into the midſt of the *neighbouring* Water, whether it ſtagnates idle, or purling runs, throw Willows acrois and huge Stones; that they may reſt upon frequent Bridges, and ſpread their Wings to the Summer Sun, if the impetuous Eaſt-wind has by chance d ſperſed thoſe that lag behind, or immerſed them in the Flood. Around theſe Places let green Caſia, and far-ſmelling wild Thyme, and Store of ſtrong-ſcented Savory, flower: And let Beds of Violets drink an irriguous Fountain.

But as for your Hives themſelves, whether they be compacted of hollow Bark, or wove with limber Oſier, let them have their Inlets narrow; for Winter congeals the Honey with its Cold, and the Heat melts and diſſolves the ſame: Either Force is equally dreaded by the Bees: Nor is it in vain they ſmear with Wax the minute Vents in their Houſes, and fill up the Edges with *Fucus* and Flowers, and preſerve for thoſe very Uſes collected Glue more clinging than Birdlime, or the Pitch of Phrygian Ida. Often too, if Fame be true, they have cheriſhed

NOTES.

30. *Caſiæ.* See the Note on Book II. 213. Some take the Caſia to be the ſame with *Roſemary*: But *Columella*, ſpeaking of the Plants which ought to grow about an Apiary, mentions Caſia and Roſemary as two different Plants. *Nam ſunt etiam remedio languentibus cythiſi, tum deinde* caſiæ, *atque pini, et* roſmarinus.

39. *Fuco.* The *fucus* is properly a Sort of Sea-weed, which was anciently uſed in dying, and in colouring the Faces of Women. Hence all kind of daubing obtained the Name of *Fucus*.

43. *Fovere*

Sub terrâ fovere larem : penituſque repertæ
Pumicibuſque cavis, exeſæque arboris antro.
Tu tamen et lêvi rimoſa cubilia limo
Unge, fovens circum, et raras ſuperinjice frondes.
Neu propius tectis taxum ſine ; neve rubentes
Ure foco cancros ; altæ neu crede paludi :
Aut ubi odor cœni gravis, aut ubi concava pulſu
Saxa ſonant, vociſque offenſa reſultat imago.
Quod ſupereſt, ubi pulſam hiemem ſol aureus egit
Sub terras, cœlumque æſtivâ luce reclusit ;
Illæ continuò ſaltus ſilvaſque peragrant,
Purpureoſque metunt flores, et flumina libant
Summa leves. Hinc, neſcio quâ dulcedine lætæ,
Progeniem nidoſque fovent : hinc arte recentes
Excudunt ceras, et mella tenacia fingunt.
Hinc ubi jam emiſſum caveis ad ſidera cœli
Nare per æſtatem liquidam ſuſpexeris agmen,
Obſcuramque trahi vento mirabere nubem ;
Contemplator : aquas dulces, et frondea ſemper
Tecta petunt : huc tu juſſos aſperge ſapores,

penituſque ſunt *repertæ caviſque pumicibus, antroque exeſæ arboris. Tamen tu et unge rimoſa cubilia circum lêvi limo fovens eas, et ſuperinjice raras frondes* cubilibus. *Neu ſine taxum eſſe propius tectis earum, neve* juxta *ure rubentes cancros foco ; neu crede altæ paludi : aut ubi odor gravis cœni eſt, aut ubi concava ſaxa ſonant pulſu* ſonitu, *imagoque vocis offenſa reſultat. Quod ſupereſt, ubi aureus ſol egit hiemem pulſam ſub terras, recluſitque cœlum æſtivâ luce ; continuò illæ* apes *peragrant ſaltus ſilvaſque, metuntque purpureos flores, et leves libant ſumma flumina. Hinc* illæ, *neſcio quâ dulcedine lætæ, fovent* ſuam *progeniem nidoſque : hinc excudunt recentes ceras arte, et fingunt tenacia mella. Hinc ubi jam ſuſpexeris agmen* apium, *emiſſum caveis, nare ad ſidera cœli per liquidam æſtatem, mirabereque obſcuram nubem* earum *trahi vento ;* tu *contemplator : ſemper petunt dulces aquas et frondea tecta : tu aſperge juſſos ſapores huc,*

TRANSLATION.

their Families in Cells dug under Ground ; and have been found deep down in hollow Pumice-ſtones, and the Cavity of a rotten Tree. But do thou, to keep them warm, daub their chinky Chambers round with ſmooth Mud, and ſtrew it thinly over with Leaves. Nor ſuffer a Yew near their Lodges ; nor burn in the Fire the reddening Crabs ; nor truſt them to a deep Fen : Or where a noiſome Smell of Mud, or where hollow Rocks re-ecchoe to the impulſive Sound, and the ſtruck Image of the Voice rebounds.

For what remains, when the golden Sun has driven the Winter under Ground, and opened the Heavens with Summer Light ; they forthwith traverſe the Lawns and Woods, crop the empurpled Flowers, and lightly ſkim the Surface of the Streams. Hence, gladdened with I know not what agreeable Senſation, they grow fond of their Offſpring and young Breed : Hence they labour out with Art new waxen Cells, and form the clammy Honey. In conſequence of this, when now you ſhall behold the Swarm iſſued from their Hives into the open Air, ſwim through the ſerene Summer Sky, and ſhall admire the blackening Cloud driven about by the Wind ; mark them well : They always ſeek the Waters and leafy Co-

NOTES.

43. *Fovere larem.* The common Reading is *fodere*, but, as Mr. *Martin* juſtly obſerves, it ſeems to be a Tautology to ſay *fodere effoſſis latebris.* It is *fovere* in the *Medicean* and *King*'s Manuſcripts : And the ſame Reading is admitted by *Heinſius* and *Maſvicius.*

57. *Excudunt ceras.* The Word *excudunt* is a Metaphor taken from the Smith, who ſtrikes out, *excudit*, Inſtruments of Iron. In like Manner he compares the Bees buſied in their ſeveral Works, to the *Cyclops* labouring in their Anvil, Verſe 170.

trita meliſphylla, et ignobile gramen cerinthæ: cieque tinnitus, et quate cymbala Cybeles *matris* Deorum *circum. Ipſæ conſident medicatis ſedibus; ipſæ condent ſeſe in intima cunabula ſuo more. Autem ſin exierint ad pugnam; (nam ſæpe diſcordia inceſſit duobus regibus magno motu) continuò licet præſciſcere longè animoſque vulgi, et corda trepidantia bello: namque ille Martius canor rauci æris increpat* eas *morantes, et vox imitata fractos ſonitus tubarum auditur. Tum trepidæ coeunt inter ſe, coruſcantque pennis, exacuuntque ſpicula roſtris, aptantque lacertos, et denſæ miſcentur circa regem, atque ad* ejus *prætoria ipſa, vocantque hoſtem magnis clamoribus. Ergo, ubi* ſunt *nactæ ſudum ver, patenteſque campos, erumpunt portis, concurritur: ſonitus fit in alto æthere: miſtæ glomerantur in magnum orbem,*

Trita meliſphylla, et cerinthæ ignobile gramen:
Tinnituſque cie, et Matris quate cymbala circum.
Ipſæ conſident medicatis ſedibus; ipſæ
Intima more ſuo ſeſe in cunabula condent.
Sin autem ad pugnam exierint; (nam ſæpe duobus
Regibus inceſſit magno diſcordia motu)
Continuòque animos vulgi, et trepidantia bello
Corda licet longè præſciſcere: namque morantes
Martius ille æris rauci canor increpat; et vox
Auditur, fractos ſonitus imitata tubarum.
Tum trepidæ inter ſe coeunt, penniſque coruſcant;
Spiculaque exacuunt roſtris, aptantque lacertos:
Et circa regem atque ipſa ad prætoria denſæ
Miſcentur, magniſque vocant clamoribus hoſtem.
Ergo, ubi ver nactæ ſudum, campoſque patentes,
Erumpunt portis, concurritur: æthere in alto
Fit ſonitus: magnum miſtæ glomerantur in orbem,

TRANSLATION.

verts: Here ſprinkle the *fragrant* Juices *that are* preſcribed, bruiſed Baum, and the vulgar Herb of Honey-wort: Awake the tinkling Sounds, and beat the Cymbals of Mother *Cybele* round. They of themſelves will ſettle on the medicated Seats; they of themſelves after their Manner will retreat into the inmoſt Chambers.

But if they ſhall go forth to Battle (for often Diſcord with huge Commotion ſeizes two *rival* Kings) you may from the Beginning know long before hand both the Animoſity of the Populace, and their Hearts in Trepidation for War: For that martial Clang of hoarſe Braſs rouzes the Laggers, and a Voice is heard reſembling the Trumpets broken Sounds. Then in a Hurry they aſſemble together, quiver with their Wings, ſharpen their Stings with their Beaks, fit their Claws, croud thick around their King and to his Pavilion, and with loud Hummings challenge the Foe.

As ſoon therefore as they find the vernal Sky ſerene, and the Fields of Air open, forth they ruſh from their Gates; they join Battle: Buzzing Sounds ariſe in the Sky above: Mingled they cluſter in a mighty Round, and fall headlong: Hail rains not thicker from the Air, nor ſuch Quantities of Acorns from the

NOTES.

63. *Meliſphylla.* Meliſphyllon ſeems to be a Contraction of *Meliſſophyllon, the Bee-herb,* and is thought to be the ſame with what is called by a *Latin* Name *Apiaſtrum.* The Deſcription given of it by *Dioſcorides* agrees very well with the *Meliſſa* or *Baum* ſo common in *Engliſh* Gardens.

63. *Cerinthæ.* The Name of this Plant is derived from κηριον, *a Honeycomb*; becauſe the Flower abounds with a ſweet Juice like Honey; and is therefore called *Honey-wort* in *Engliſh.* This Herb grows common in *Italy,* whence the Poet calls it *ignobile gramen.*

75. *Prætoria.* Virgil here calls the Cells of the Kings poetically *Prætoria,* by a Metaphor taken from the *Roman* Camp, where his Pavilion who had the Command of the War (an Office that belonged at firſt to the Prætor, and afterwards was veſted in the Conſuls) had the Name of *Prætorium.*

91 *Squalen-*

Præcipiteſque cadunt: non denſior aëre grando,
Nec de concuſſâ tantum pluit ilice glandis.
Ipſi per medias acies, inſignibus alis,
Ingentes animos anguſto in pectore verſant:
Uſque adeò obnixi non cedere, dum gravis aut hos,
Aut hos verſa fugâ victor dare terga ſubegit.
Hi motus animorum, atque hæc certamina tanta,
Pulveris exigui jactu compreſſa quieſcent.
Verùm ubi ductores acie revocaveris ambos;
Deterior qui viſus, eum, ne prodigus obſit,
Dede neci: melior vacuâ ſine regnet in aulâ.
Alter erit maculis auro ſqualentibus ardens:
(Nam duo ſunt genera) hic melior, inſignis et ore,
Et rutilis clarus ſquamis: ille horridus alter
Deſidiâ, latamque trahens inglorius alvum.
Ut binæ regum facies, ita corpora gentis.
Namque aliæ turpes horrent; ceu pulvere ab alto
Cum venit, et terram ſicco ſpuit ore viator
Aridus: elucent aliæ, et fulgore coruſcant,
Ardentes auro, et paribus lita corpora guttis.
Hæc potior ſoboles: hinc cœli tempore certo

caduntque præcipites: non denſior grando pluit *aëre, nec tantum glandis pluit de concuſſâ ilice.* Reges *ipſi*, volantes *per medias acies, inſignibus alis, verſant ingentes animos in anguſto pectore: uſque adeò obnixi non cedere, dum gravis victor ſubegit aut hos aut hos dare terga verſa fugâ. Hi motus animorum, atque hæc tanta certamina, compreſſa jactu exigui pulveris, quieſcent. Verùm ubi revocaveris ambos ductores acie; qui* fuerit *viſus deterior* bello, *dede eum neci, ne prodigus obſit* conſumendo cibos: *ſine* ut *melior* bello *regnet in vacuâ aulâ. Alter erit ardens maculis ſqualentibus auro: (nam ſunt duo genera) hic* eſt *melior, et inſignis ore, et clarus rutilis ſquamis: ille alter* eſt *horridus deſidiâ, ingloriuſque trahens latam alvum. Ut facies regum* ſunt *binæ, ita corpora gentis* ſunt. *Namque aliæ* apes *turpes horrent, ceu cum aridus viator venit ab alto pulvere, et ſpuit terram ſicco ore: aliæ elucent, et coruſcant fulgore, ardentes auro, et corpora* ſunt *lita paribus guttis. Hæc ſoboles* eſt *potior: hinc premes dulcia mella certo tempore cœli:*

TRANSLATION.

ſhaken Oak. *The Kings* themſelves amidſt the Hoſts, diſtinguiſhed by their Wings, exert mighty Souls in little Bodies: Obſtinately determined not to yield, till the dread Victor has compelled either theſe or thoſe to turn their Backs in Flight. Theſe Commotions of their Minds, and this ſo mighty Fray, quaſhed by the Throw of a little Duſt, will ceaſe.

But, when you have recalled both Leaders from the Battle, put him to Death that appears the baſer, leſt by *idle* Prodigality he do Hurt: And ſuffer the more valorous *King* to reign in the Court without a Rival. The one will glow with refulgent Spots of Gold: For there are two Sorts, this is the better, diſtinguiſhable both by his Make, and conſpicuous with gliſtering Scales: The other is horribly deformed with Sloth, and ingloriouſly drags a large Belly.

As the Kings are of two *different* Figures, ſo are the Bodies of their People. For the one looks hideouſly ugly; as when a parched Traveller comes from a deep duſty Road, and ſpits the Dirt out of his dry Mouth: The others ſhine and ſparkle with Brightneſs, burniſhed with Gold, and their Bodies ſpangled with equal Drops. This is the better Breed: From theſe at the ſtated Seaſon

NOTES.

91. *Squalentibus.* Servius renders it *ſplendentibus*, and derives the Word from *ſquama. Num ſi à ſqualore eſt*, ſays he, *ſordidum ſignificat.* It ſeems to ſignify *ſpeckled or ſtreaked with golden Marks like Scales.*

nec tantum dulcia, quantum mella et liquida, et domitura durum ſaporem Bacchi. At cum examina volant incerta, luduntque cœlo, contemnuntque favos, et relinquunt tecta frigida; probibebis inſtabiles animos inani ludo. Nec eſt magnus labor prohibere eos; tu eripe alas regibus: non quiſquam audebit ire altum iter, illis regibus cunctantibus, aut vellere ſigna è caſtris. Horti, halantes croceis floribus, invitent eas; et tutela Helleſpontiaci Priapi, cuſtos furum atque avium, cum ſalignâ falce, ſervet eas. Ipſe, cui talia ſunt curæ, ferens thymum pinoſque de altis montibus, ſerat eas latè circum tecta apium: Ipſe terat ſuam manum duro labore plantationis, *ipſe figat feraces plantas humo, et irriget amicos imbres. Atque equidem, ni jam, ſub extremo fine laborum, traham vela, et feſtinem advertere proram terris;*

Dulcia mella premes: nec tantum dulcia, quantum
Et liquida, et durum Bacchi domitura ſaporem.
At cum incerta volant, cœloque examina ludunt,
Contemnuntque favos, et frigida tecta relinquunt;
Inſtabiles animos ludo prohibebis inani.
Nec magnus prohibere labor; tu regibus alas
Eripe: non illis quiſquam cunctantibus altum
Ire iter, aut caſtris audebit vellere ſigna.
Invitent croceis halantes floribus horti;
Et cuſtos furum atque avium, cum falce ſalignâ
Helleſpontiaci ſervet tutela Priapi.
Ipſe thymum pinoſque ferens de montibus altis,
Tecta ſerat latè circum, cui talia curæ:
Ipſe labore manum duro terat: ipſe feraces
Figat humo plantas, et amicos irriget imbres.
Atque equidem extremo ni jam ſub fine laborum
Vela traham, et terris feſtinem advertere proram:

TRANSLATION.

of the Year you ſhall preſs the luſcious Honey: Yet not ſo luſcious as pure, and fit to correct the harſher Reliſh of the Grape.

But when the roving Swarms fly about and ſport in the Air, diſdain their Hives, and leave their Habitations cold; you ſhall reſtrain their unſettled Minds from their vain Play. Nor is there great Difficulty to reſtrain them; do you but clip the Wings of their Kings: Not one will dare, while they ſtay behind, to fly aloft, or pluck up the Standard from the Camp.

Let Gardens fragrant with Saffron Flowers invite them; and the Protection of Helleſpontiac Priapus, the Averter of Thieves and Birds, with his Willow Scythe preſerve them. Let him, who makes ſuch Things his Care, bring Thyme himſelf and Pines from the high Mountains, to plant them far and wide about their Hives: Let him wear his Hands with the hard Labour: Set himſelf the fruitful Plants in the Ground, and water them with kindly Showers.

And *here* indeed, were I not juſt furling my Sails at the laſt Period of my Labours, and haſting to turn my Prow to Land; perhaps I might both

NOTES.

104. *Frigida tecta relinquunt. Servius* explains *frigida* by *empty* or *inactive: Non operæ, ut prius, ferventia. Melle vacua alvearia, inoperoſa:* In Oppoſition to what is ſaid afterwards when their Activity is deſcribed, *fervet opus.*

108. *Vellere ſigna.* This Phraſe was uſed by the *Romans* to expreſs the Moving of their Camp. For, when they pitched their Camp, they ſtruck their Enſigns into the Ground before the General's Tent, and plucked them up when they decamped. Thus Æn. XI. 19.

——————*Ubi primum vellere ſigna*
Annuerint Superi, pubemque educere caſtris.

111. *Helleſpontiaci ſervet tutela Priapi.* The Statue of *Priapus* was commonly ſet up in Gardens, to protect them from Thieves, and to ſcare away the Birds. So that the Meaning is, that they ſhould be invited by ſuch Gardens as deſerve to be under the Protection of that Deity.

111. *Helleſpontiaci.* Priapus was chiefly worſhipped at *Lampſacum*, a City on the *Helleſpont.*

119. *Biſeri-*

Forſitan et, pingues hortos quæ cura colendi
Ornaret, canerem, biferique roſaria Pæſti;
Quoque modo potis gauderent intyba rivis;
Et virides apio ripæ; tortuſque per herbam
Creſceret in ventrem cucumis: nec ſera comantem
Narciſſum, aut flexi tacuiſſem vimen acanthi,
Pallenteſque ederas, et amantes litora myrtos.
Namque ſub Oebaliæ memini me turribus altis,
Quà niger humectat flaventia culta Galeſus,
Corycium vidiſſe ſenem, cui pauca relicti
Jugera ruris erant; nec fertilis illa juvencis,
Nec pecori opportuna ſeges, nec commoda Baccho.
Hic rarum tamen in dumis olus, albaque circum
Lilia, verbenaſque premens, veſcumque papaver,
Regum æquabat opes animis: ſeràque revertens
Nocte domum, dapibus menſas onerabat inemtis.
Primus vere roſam, atque autumno carpere poma;
Et cum triſtis hiems etiam nunc frigore ſaxa
Rumperet, et glacie curſus frænaret aquarum;

forſitan et canerem, quæ cura colendi ornaret pingues hortos, roſariaque biferi oppidi *Pæſti; quoque modo intyba gauderent rivis potis, et ripæ virides apio, cucumiſque, tortus per herbam creſceret in ventrem: nec tacuiſſem Narciſſum comantem ſera, aut vimen flexi acanthi, pallenteſque ederas, et myrtos amantes litora. Nam, ſub altis turribus Oebaliæ, quà niger* fluvius *Galeſus humectat flaventia culta* arva, *memini me vidiſſe Corycium ſenem, cui erant pauca jugera relicti ruris; illa ſeges nec fertilis juvencis, nec opportuna pecori, nec commoda Baccho. Tamen hic premens rarum olus in dumis, albaque lilia circum, verbenaſque, veſcumque papaver, æquabat opes regum animis: revertenſque domum ſerâ nocte, onerabat menſas inemtis dapibus. Erat primus carpere roſam vere, atque poma autumno; et cum triſtis hiems etiam nunc rumperet ſaxa frigore, et frænaret curſus aquarum glacie;*

TRANSLATION.

ſing what Method of Culture would adorn rich Gardens, and the Roſe-beds of twice-blooming Pæſtum; and how Endive and verdant Banks of Parſly delight in drinking the Rills; and how the Cucumber winding along the Graſs ſwells into a Belly: Nor had I paſſed in Silence the late-flowering Daffodil, nor the Stalks of the flexile Acanthus, nor the pale Ivy, and the Myrtles that love the Shores. For I remember that, under the lofty Turrets of Oebalia, where black Galeſus moiſtens the yellow Fields, I ſaw an old Corycian, who had a few Acres of neglected Land; nor was the Soil rich enough for the Plough, nor proper for Flocks, nor commodious for Vines. Yet here among the Buſhes planting a few Pot-herbs, white Lillies, Vervain, and eſculent Poppies all round, he equalled in a *contented* Mind the Wealth of Kings, and, returning late at Night, loaded his Board with unbought Dainties. The firſt to gather the Roſe in Spring, and Fruits in Autumn; and even when ſad Winter now ſplit the Rocks with Cold, and bridled up the Current of the Rivers with Ice; in that very

NOTES.

119. *Biferique roſaria Pæſti.* Pæſtum, ſays *Servius*, is a Town in *Calabria*, where the Roſes blow twice a Year.

125. *Oebaliæ.* Tarentum, a City in the South of *Italy*; rebuilt by *Phalantus*, who came from *Oebalia* or *Baconia*.

127. *Corycium.* Corycius here is either the Name of the old Man here ſpoken of, or rather the Name of his Country: For *Corycus* is the Name of a Mountain and City of *Cilicia*, *Pompey* had made War on the *Cilicians*, of which People ſome being received into Friendſhip, were brought by him, and planted in *Calabria*, about *Tarentum*. *Virgil*'s old Man may therefore reaſonably be ſuppoſed to be one of *Pompey*'s *Cilicians*.

ille jam tum tondebat comam mollis acanthi, increpitans ſeram æſtatem, morantesque Zephyros. Ergo idem ſolebat *primus abundare ſetis apibus, atque multo examine* earum, *et cogere ſpumantia mella preſſis favis:* erant *illi tiliæ atque uberrima pinus: quotque pomis fertilis arbos induerat ſe in novo flore, tenebat totidem matura autumno. Ille etiam diſtulit ſeras ulmos in verſum, eduramque pyrum, et ſpinos jam ferentes pruna, platanumque jam miniſtrantem umbras potantibus. Verùm equidem* ego *ipſe, excluſus iniquis ſpatiis, prætereo hæc, atque relinquo* talia *memoranda poſt me aliis* poetis. *Nunc agè, expediam, quas naturas Jupiter ipſe addidit apibus: pro quâ mercede* conſequendâ, *hæ ſecutæ canoros ſonitus Curetum, crepitantiaque æra pavere* Jovem *regem cœli ſub Dictæo antro.*

Ille comam mollis jam tum tondebat acanthi,
Æſtatem increpitans ſeram, Zephyroſque morantes.
Ergo apibus ſetis idem atque examine multo
Primus abundare; et ſpumantia cogere preſſis
Mella favis: illi tiliæ, atque uberrima pinus:
Quotque in flore novo pomis ſe fertilis arbos
Induerat, totidem autumno matura tenebat.
Ille etiam ſeras in verſum diſtulit ulmos,
Eduramque pyrum, et ſpinos jam pruna ferentes,
Jamque miniſtrantem platanum potantibus umbras.
Verùm hæc ipſe equidem, ſpatiis excluſus iniquis,
Prætereo, atque aliis poſt me memoranda relinquo.
Nunc agè, naturas apibus quas Jupiter ipſe
Addidit, expediam: pro quâ mercede, canoros
Curetum ſonitus crepitantiaque æra ſecutæ,
Dictæo cœli regem pavere ſub antro.

TRANSLATION.

Seaſon he was cropping the Locks of the ſoft Acanthus, chiding the late Summer, and the lingering Zephyrs.

He therefore was the firſt to abound with pregnant Bees, and numerous Swarms; and to ſtrain the frothy Honey from the preſſed Combs: He had Limes and Pines in great Abundance: And as many Fruits as the fertile Tree had been cloathed with in early Bloſſom, ſo many it retained ripe in Autumn. He too tranſplanted into Rows the late *far-grown* Elms, and hard Pear-trees, and Sloe-trees now bearing Damſons, and the Plane now miniſtering Shade to Drinkers. But theſe I for my Part wave, reſtrained by the narrow Bounds I have preſcribed myſelf, and leave to others hereafter to record.

Come now, I will unfold the Qualities which Jupiter himſelf has implanted in the Bees: For which Reward accompanying the ſhrill Sounds and tinkling Braſs of the Curetes, they fed the King of Heaven under the Dictæan Cave.

NOTES.

139. *Ergo apibus ſetis.* The Poet always takes Care, in his Digreſſions, not to forget the principal Subject. Therefore he mentions in this Place the Benefits which accrued to the old *Corycian* from this extraordinary Care of his Garden with Reſpect to Bees.

144. *Seras ulmos.* Ruæus renders *ſeras* by *tarde creſcentes*, that are late of arriving to their Growth. I rather think the Poet means far grown, *i. e.* when they had ſtood ſo long in the Ground as to be fit for tranſplanting: Agreeable to what is ſaid of the other Trees here mentioned. The Sloe-trees, when they were ſo big as to bear Fruit, and the Planes, when ſo large as to yield Shade, and form a Bower.

150. *Canoros Curetum ſonitus.* According to the Fable, *Saturn* intended to have devoured the Infant *Jupiter*, to avoid which he was concealed among the *Curetes* in *Crete*, the Clangor of whoſe brazen Armour and Cymbals, as they danced, would drown his Cries. *Meliſſus* is ſaid at that Time to have been King of *Crete*, whoſe Daughters having nurſed *Jupiter* with Goats Milk and Honey, hence aroſe the Fable that *Jupiter* was nurſed by a Goat named *Amalthea*, and by Bees, *i. e.* by the *Meliſſæ*, the Daughters of King *Meliſſus*, which in the *Greek* Language ſignifies *Bees*. For which Service the Goat was placed by *Jupiter* amongſt the Stars, and its Horn given to the

Solæ communes natos, conſortia tecta
Urbis habent, magniſque agitant ſub legibus ævum:
Et patriam ſolæ, et certos novere penates:
Venturæque hiemis memores, æſtate laborem
Experiuntur, et in medium quæſita reponunt.
Namque aliæ victu invigilant, et fœdere pacto
Exercentur agris; pars intra ſepta domorum,
Narciſſi lacrymam, et lentum de cortice gluten,
Prima favis ponunt fundamina, deinde tenaces
Suſpendunt ceras; aliæ, ſpem gentis, adultos
Educunt fetus; aliæ puriſſima mella
Stipant, et liquido diſtendunt nectare cellas.
Sunt, quibus ad portas cecidit cuſtodia ſorti;
Inque vicem ſpeculantur aquas et nubila cœli:
Aut onera accipiunt venientum; aut, agmine facto,
Ignavum fucos pecus à præſepibus arcent.
Fervet opus, redolentque thymo fragrantia mella.

Hæ ſolæ animalium *habent communes natos, et conſortia tecta urbis, agitantque ævum ſub magnis legibus: et ſolæ novere patriam et certos penates: memoreſque hiemis venturæ, experiuntur laborem æſtate, et reponunt quæſita in medium. Namque aliæ invigilant victu, et pacto fœdere exercentur agris; pars, intra ſepta domorum, ponunt lacrymam Narciſſi, et lentum gluten de cortice, prima fundamina favis, deinde ſuſpendunt tenaces ceras; aliæ educunt adultos fetus, ſpem gentis; aliæ ſtipant puriſſima mella, et diſtendunt cellas liquido nectare. Sunt* aliæ, *quibus cuſtodia ad portas cecidit ſorti; inque vicem ſpeculantur aquas et nubila cœli, aut accipiunt onera venientum; aut, agmine facto, arcent fucos ignavum pecus à præſepibus. Opus fervet, fragantiaque mella redolent thymo.*

TRANSLATION.

They alone *of all the Animal Creation* make their Young the public Care, ſhare the Buildings of a City in common, and paſs their Lives under inviolable Laws: And they alone have a Country of their own, and a fixed Abode. Mindful of the coming Winter they experience Toil in Summer, and lay up their Acquiſitions into the common Stock, for ſome are provident for Food, and by fixed Compact are employed in the Fields; ſome within the Incloſure of their Hives lay Narciſſus' Tears, and clammy Gum from Bark of Trees for the firſt Foundation of the Combs, then build into Arches the viſcid Wax; others bring up to their full Growth the Young, the Hope of the Nation; others condenſe the pureſt Honey, and diſtend the Cells with liquid Nectar. Some there are to whoſe Lot is fallen the Watching at the Gates, and theſe by Turns obſerve the Waters and Clouds of Heaven: Or receive the Loads of thoſe who return: Or, forming a Band, drive from the Hives the Drones, a ſluggiſh Generation. The Work is warmly plied, and the Honey ſmells fragrant of Thyme.

NOTES.

the Nymphs, with this Quality added to it, that whatever they wiſhed for ſhould flow to them copiouſly from that Horn. The Bees again, that before were no wiſer than other Inſects, were henceforth endued with an extraordinary Degree of Wiſdom and Sagacity.

160. *Narciſſi lacrymam.* The Flowers of the Narciſſus or Daffodil form a Cup in the Middle. Theſe Cups are ſuppoſed to contain the Tears of the Youth *Narciſſus* who pined to Death. To this *Milton* beautifully alludes in his *Lycidas:*

Bid Amaranthus *all his Beauty ſhed,*
And Daffodillies *fill their Cups with Tears,*
To ſtrew the Laureat Herſe where Lycid *lies.*

163. *Adultos educunt fetus.* Educendo adultos faciunt, *they foſter them till they be full grown.* So *Servius* explains it: But the Words may alſo ſignify, *they lead forth their full grown Young.*

Ac veluti, cum Cyclopes properant fulmina lentis maſſis, alii accipiunt redduntque auras taurinis follibus; alii tingunt ſtridentia æra lacu: Ætna gemit incudibus impoſitis: illi, inter ſeſe, tollunt brachia magnâ vi in numerum, verſantque ferrum tenaci forcipe. Non aliter, ſi licet componere parva magnis, innatus amor habendi mellis *urget Cecropias apes, quamque ſuo munere. Oppida* ſunt *curæ grandævis, et munire favos, et fingere Dædala tecta. At minores* natu *feſſæ referunt ſe multâ nocte, plenæ* quoad *crura thymo; paſcuntur et arbuta paſſim, et glaucas ſalices, caſiamque, rubentemque crocum, et pinguem tiliam, et ferrugineos hyacinthos. Quies operum* eſt *una omnibus, labor* eſt *unus omnibus. Manè ruunt portis,* eſt *nuſquam mora. Rurſus,*

Ac veluti, lentis Cyclopes fulmina maſſis
Cum properant, alii taurinis follibus auras
Accipiunt redduntque; alii ſtridentia tingunt
Æra lacu: gemit impoſitis incudibus Ætna:
Illi inter ſeſe magnâ vi brachia tollunt
In numerum, verſantque tenaci forcipe ferrum.
Non aliter, ſi parva licet componere magnis,
Cecropias innatus apes amor urget habendi,
Munere quamque ſuo. Grandævis oppida curæ,
Et munire favos, et Dædala fingere tecta.
At feſſæ multâ referunt ſe nocte minores,
Crura thymo plenæ; paſcuntur et arbuta paſſim,
Et glaucas ſalices, caſiamque, crocumque rubentem,
Et pinguem tiliam, et ferrugineos hyacinthos.
Omnibus una quies operum, labor omnibus unus.
Manè ruunt portis; nuſquam mora. Rurſus eaſdem

TRANSLATION.

As when the Cyclops urge on the Thunderbolts from the ſtubborn Maſſes, ſome receive and render back the Air in the Bull-hide Bellows; ſome dip the ſputtering Braſs in the Trough: Ætna groans under the Weight of their Anvils: They alternately with vaſt Force lift their Arms in Time, and turn the Iron with the griping Pincers. Juſt ſo, if we may compare ſmall Things with great, the innate Love of Gain prompts the Cecropian Bees, each in his proper Function. The elder have the Care of their Towns, and to fortify the Combs, and frame the artificial Cells. But the younger return fatigued late at Night, their Thighs laden with Thyme; they feed at large on Arbutes, and grey Willows, on Caſia, and glowing Crocus, on the gummy Lime, and purple Hyacinths; all have one Reſt from Work, all one *Time of* Labour. In the Morning they ruſh out of the Gates without Delay. Again, when the Evening

NOTES.

175. *In numerum.* That is, in a certain Order, making a ſort of Harmony with the regular Strokes of their Hammers of different Weights. We learn from *Iamblichus*, that the Sound of the Smith's Hammers taught *Pythagoras* to invent the Monochord, an Inſtrument for meaſuring the Quantities and Proportions of Sounds geometrically. See *Iamblichus de vita Pythag.* CXXVI.

177. *Cecropias apes.* Attic, or *Athenian* Bees, from *Cecrops*, the firſt King of *Athens*. The *Attic* Honey was much celebrated, eſpecially that from *Hymettus*.

183. *Ferrugineos hyacinthos.* Ferrugineos here ſeems to ſignify *a duſky Red*, as in the firſt Georgic, 465, ſpeaking of the Sun,

Cum caput obſcura nitidum ferrugine texit.

Mr. *Martin* takes the Hyacinth of the Poets to be the *Lilium floribus reflexis*, or *Martagon*. The Flowers, he ſays, of moſt Sorts of *Martagons* have many Spots of a deeper Colour; and ſometimes I have ſeen theſe Spots run together in ſuch a Manner, as to form the Letters A I in ſeveral Places, as the Hyacinth of the Poets is repreſented.

194. *Sæpe*

Veſper ubi è paſtu tandem decedere campis
Admonuit; tum tecta petunt, tum corpora curant:
Fit ſonitus, muſſantque oras et limina circum.
Poſt, ubi jam thalamis ſe compoſuere, ſiletur
In noctem, feſſoſque ſopor ſuus occupat artus.
Nec verò à ſtabulis, pluviâ impendente, recedunt
Longiùs; aut credunt cœlo, adventantibus Euris:
Sed circum tutæ ſub mœnibus urbis aquantur,
Excurſuſque breves tentant: et ſæpe lapillos,
Ut cymbæ inſtabiles, fluctu jactante, ſaburram,
Tollunt: his ſeſe per inania nubila librant.
Illum adeò placuiſſe apibus mirabere morem,
Quòd nec concubitu indulgent, nec corpora ſegnes
In Venerem ſolvunt, aut fetus nixibus edunt.
Verùm ipſæ è foliis natos, et ſuavibus herbis
Ore legunt: ipſæ regem parvoſque Quirites
Sufficiunt; aulaſque et cerea regna refingunt.

ubi veſper admonuit eaſdem tandem decedere campis è paſtu, tum petunt tecta, tum curant corpora: ſonitus fit, muſſantque circum oras et limina alvearis. *Poſt, ubi jam compoſuere ſe thalamis, ſiletur in noctem, ſuuſque ſopor occupat feſſos artus. Nec verò, pluviâ impendente, recedunt longiùs à ſtabulis; aut credunt* ſe *cœlo, Euris adventantibus: ſed, tutæ ſub mœnibus urbis, aquantur circum* alvearia, *tentantque breves excurſus: et ſæpe tollunt lapillos, ut inſtabiles cymbæ* tollunt *ſaburram, fluctu jactante: librant* ſeſe *his* lapillis *per inania nubila. Tu adeò mirabere illum morem placuiſſe apibus, quod nec indulgent concubitu, nec ſegnes ſolvunt corpora in venerem, aut edunt fetus nixibus. Verùm ipſæ legunt natos è foliis et ſuavibus herbis ore: ipſæ ſuffi-*

ciunt regem parvoſque Quirites; refinguntque aulas et cerea regna.

TRANSLATION.

at length has warned them to return from feeding in the Fields, then they ſeek their Habitations, and then refreſh their Bodies. The *drowzy* Hum ariſes, and they buzz about the Borders and Entrance *of their Hives*. Soon after, when they have compoſed themſelves in their Cells, all is huſhed for the Night, and their proper Sleep ſeizes on their weary Limbs. Nor remove they to a great Diſtance from their Hives when Rain impends, nor truſt the Sky when Eaſt winds approach: But in ſafety ſupply themſelves with Water all around under the Walls of their City, and attempt but ſhort Excurſions; and often take up little Stones, as unſteady Veſſels do Ballaſt in a toſſing Sea: With theſe they poiſe themſelves through the void airy Regions.

Chiefly you will admire this Cuſtom peculiar to the Bees, that they neither indulge in conjugal Embrace, nor ſoftly diſſolve their Bodies in the Joys of Love, nor bring forth Young with a Mother's Throws. But the Individuals ſpontaneous cull their Progeny with their Mouths from Leaves and fragrant Herbs: They themſelves raiſe up a new King and little Subjects, and build *for them* new Palaces and waxen Realms.

NOTES.

194. *Sæpe lapillos.* So *Ariſtotle*: Οταν δε ὰ ἐμος ἢ μεγας, φερεται λιθον εφ ἑαυταις, ἐρμα προς το πνευμα.

197. *Illum adeò placuiſſe.* This Account of the Generation of Bees is juſtly exploded by modern Philoſophers, who aſſert, with Reaſon, that no Animal is produced without a Concurrence of the two Sexes. However, the Doctrine of equivocal Generation was ſo generally admitted by the Ancients, that it is no Wonder the Poet ſhould mention it. The ſame Opinion is related both by *Ariſtotle* and *Pliny*. But the Moderns have been more happy in diſcovering the Nature of theſe wonderful Inſects. The labouring Bees don't appear to be of either Sex: The Drones are found to have the male Organs of Generation; and the Monarch is found to be of the female Sex. This Queen is wholly employed in the Increaſe of the Family, laying ſeveral thouſand Eggs every Summer, from each of which is hatched a ſmall white Worm, which in due Time changes either to a Drone or a Bee.

210. *Regem*

Sæpe etiam, duris errando in cotibus, alas
Attrivere, ultroque animam ſub faſce dedere:
Tantus amor florum, et generandi gloria mellis.
Ergo ipſas quamvis anguſti terminus ævi
Excipiat; (neque enim plus ſeptima ducitur æſtas)
At genus immortale manet, multoſque per annos
Stat fortuna domûs, et avi numerantur avorum.
Præterea regem non ſic Ægyptus, et ingens
Lydia, nec populi Parthorum, aut Medus Hydaſpes
Obſervant. Rege incolumi, mens omnibus una eſt;
Amiſſo, rupere fidem, conſtructaque mella
Diripuere ipſæ, et crates ſolvere favorum.
Ille operum cuſtos, illum admirantur, et omnes
Circumſtant fremitu denſo, ſtipantque frequentes,
Et ſæpe attollunt humeris, et corpora bello
Objectant, pulchramque petunt per vulnera mortem.
His quidam ſignis, atque hæc exempla ſecuti,
Eſſe apibus partem divinæ mentis, et hauſtus
Ætherios dixere: Deum namque ire per omnes

Sæpe etiam attrivere alas errando in duris cotibus, ultroque dedere animam ſub faſce: eſt illis *tantus amor florum, et gloria generandi mellis. Ergo quamvis terminus anguſti ævi excipiat ipſas (neque enim plus* quam *ſeptima æſtas ducitur* ab illis) *at genus* earum *manet immortale, fortunaque domûs ſtat per multos annos, et avi avorum numerantur. Præterea non Ægyptus, et ingens Lydia, nec populi Parthorum, aut Medus Hydaſpes ſic obſervant regem. Rege* earum *incolumi, eſt una mens omnibus*; rege *amiſſo, rupere fidem*; *ipſæque diripuere conſtructa mella, et ſolvere crates favorum. Ille* rex eſt *cuſtos operum, admirantur illum et omnes circumſtant* illum *denſo fremitu, frequenteſque ſtipant, et ſæpe attollunt* illum *humeris, et objectant* ſua *corpora bello* pro illo, *petuntque pulchram mortem per vulnera* tuendo illum. *Quidam,* inducti *his ſignis, atque ſecuti hæc exempla* prudentiæ apium, *dixere, partem divinæ mentis, et ætherios hauſtus eſſe apibus: namque* dixerunt, *Deum ire per omnes*

TRANSLATION.

Often too in wandering among the flinty Rocks have they tore their Wings, and voluntarily yielded up their Lives under their Burthen: So ardent is their Paſſion for Flowers, and ſuch their Glory in making Honey. Therefore tho' * they themſelves be limited to a narrow Term of Life; (for † it is not prolonged beyond the ſeventh Summer) yet the immortal Race remains, and for many Years the Fortune of the Family ſubſiſts, and they count Grandſires of Grandſires *in a long Series of Generations.*

Beſides, not Ægypt's Self, nor great Lydia, nor the Nation of the Parthians, nor Median Hydaſpes, are ſo obſequious to their King. Whilſt the King is ſafe, all live in perfect Harmony; when he is dead, they diſſolve their Union, they themſelves tear to Pieces the Fabric of their Honey, and demoliſh the Contexture of their Combs. He is the Guardian of their Works, him they admire, and all encircle him with thick Humming, and guard him in a numerous Body; often they lift him up on their Shoulders, *in his Defence* expoſe their Bodies in War, and through Wounds ſeek a glorious Death.

Some from theſe Appearances, and led by theſe Examples *of Sagacity*, have alledged that there is in Bees a Portion of the divine Mind and heavenly Emanation: For that the Deity pervades the whole Earth, the Tracts of Sea, and

* *Tho' the Limits of a narrow Life bound the Individuals.* † *For no more than the ſeventh Summer is paſſed over.*

NOTES.

210. *Regem non ſic Ægyptus.* The *Egyptians* were remarkable Adorers of their Monarchs; many of the Heathen Gods being the deified Kings of that People.

211. *Populi Parthorum.* The *Parthians* are reported to have been ſo ſubmiſſive to their King, as to kiſs his Foot, and to touch the Ground with their Mouths, when they approached him.

211. *Medus Hydaſpes.* The River here deſigned ſeems to be what is commonly called the *Choaſpes*, which, riſing in *Media*, flows through *Suſiana*, near the City *Suſa*, one of the Capitals of the *Perſian* Empire.

221. *Deum namque ire per omnes.* Plutarch, in his ſecond Book of the Opinion of Philoſophers,

Terraſque tractuſque maris, cœlumque profundum.
Hinc pecudes, armenta, viros, genus omne ferarum,
Quemque ſibi tenues naſcentem arceſſere vitas.
Scilicet huc reddi deinde, ac reſoluta referri
Omnia: nec morti eſſe locum; ſed viva volare
Sideris in numerum, atque alto ſuccedere cœlo.
Si quando ſedem anguſtam, ſervataque mella
Theſauris relines: priùs hauſtus ſparſus aquarum
Ore fove, fumoſque manu prætende ſequaces.
Bis gravidos cogunt fetus, duo tempora meſſis;
Taygete ſimul os terris oſtendit honeſtum
Pleias, et Oceani ſpretos pede reppulit amnes:
Aut eadem ſidus fugiens ubi Piſcis aquoſi
Triſtior hibernas cœlo deſcendit in undas.

terraſque tractuſque maris, profundumque cœlum. Hinc pecudes, armenta, viros, omne genus ferarum, denique *quemque naſcentem arceſſere tenues vitas ſibi. Scilicet* dixerunt *deinde omnia reddi, ac reſoluta referri huc; nec eſſe locum morti; ſed viva volare* quæque *in numerum* ſui *ſideris, atque ſuccedere alto cœlo. Si quando relines anguſtam ſedem* earum, *mellaque ſervata theſauris: priùs fove ore hauſtus aquarum, ſparſus* illis, *prætendeque manu fumos ſequaces* apium. *Bis cogunt gravidos fetus,* ſunt illis *duo tempora meſſis; ſimul* ac *Taygete Pleias oſtendit honeſtum os terris, et reppulit ſpretos amnes Oceani pede: aut ubi eadem* Pleias, *fugiens ſidus aquoſi Piſcis, deſcendit triſtior cœlo in hibernas undas.*

TRANSLATION.

Depth of Heaven. That hence the Flocks, the Herds, Men, and all the Race of Savages, each at its Birth derive their ſlender Lives. Accordingly that all of them when diſſolved return hither hereafter: Nor is there any Place for Annihilation; but that they mount up alive *each* into his proper Order of Star, and take their Seat in the high Heaven.

What Time you are to riſle their auguſt Manſion, and their Honey preſerved in their Treaſures; firſt gargle your Mouth with a Draught of Water, and ſquirt it out *upon them*, and carry in your Hand before you perſecuting Smoke. Twice they preſs the teeming Cells, there are two Seaſons of that Harveſt; *one*, as ſoon as the Pleiad Taygete has diſplayed her comely Face to the Earth, and ſpurns with her Foot the deſpiſed Waters of the Ocean: Or when the ſame Star, flying the Conſtellation of the watery Fiſh, deſcends in Sadneſs from the Sky into the wintry Waves. They are wrathful above Meaſure, and when provoked infuſe

NOTES.

ſophers, informs us that all of them, except *Democritus*, *Epicurus*, and the reſt who aſſerted the Doctrine of a *Vacuum* and *Atoms*, held the Univerſe to be animated, and governed by Providence: Οἱ μεν αλλοι παντες εμψυχον τον κοσμον και προνοια διοικουμενον. Δημοκριτος δε και Επικουρος και οσοι τα ατομα εἰσηγηνται και το κενον, ουτε εμψυχον ουτε προνοια διοικεισθαι, φυσει δε τινι αλογω.

229. *Relines.* Unſeal or diſcloſe, a Word applied to Veſſels and other Things that uſe to be cloſe ſtopped and ſealed up: Thus *reliněre epiſtolam* is to take off the Wax, and open a Letter.

229. *Priùs hauſtus*, &c. This is a very difficult Paſſage. In explaining it I have followed *Servius*, who takes *ſparſus* for *ſpargens*. But perhaps it ought to be read *priùs hauſtu ſparſis aquarum*, i. e. *illis*, having firſt ſquirted Water upon them, *ſparſis ore fove*, &c. blow up with your Mouth, and hold before you in your Hand a ſmoaking Torch.

231. *Cogunt.* Signifies they, *viz.* the Bee-maſters, gather or ſqueeze the Honey, as Verſe 140. And by the *fœtus gravidos* I underſtand the Cells or Combs full of Honey, which are the *Fœtus* or *Productions* of the Bees.

234. *Sidus fugiens ubi Piſcis aquoſi.* The Setting of the *Pleiades* means the latter End of *October*, or Beginning of *November*. And the *ſidus, Piſcis aquoſi* ſeems to be *the Dolphin*, as it riſes ſooner after the Setting of the *Pleiades* than any other Fiſh delineated on the Sphere. *Piſces* cannot be the Conſtellation here meant, for the Sun does not enter that Sign till the Middle of *February*.

Eſt illis apibus *ira ſupra modum, læſæque inſpirant venenum morſibus; et, affixæ venis, relinquunt cæca ſpicula, ponuntque animas in vulnere. Sin metues duram hiemem, parceſque futuro, miſerabereque contuſos animos, et fractas res* earum: *At quis dubitet ſuffire* eas *thymo, recidereque inanes ceras? nam ſæpe ignotus ſtellio adedit favos, cubilia* ſunt *congeſta blattis lucifugis; fucuſque immunis* laborum, *ſedens ad aliena pabula, aut aſper crabro* cum *imparibus armis immiſcuit ſe* his; *aut durum genus tineæ, aut aranea, inviſa Minervæ, ſuſpendit laxos caſſes in foribus* alvearium. *Quò magis fuerint exhauſtæ, hoc acriùs omnes incumbent ſarcire ruinas lapſi generis, complebuntque foros, et texent horrea floribus.*

Illis ira modum ſupra eſt, læſæque venenum
Morſibus inſpirant, et ſpicula cæca relinquunt
Affixæ venis; animaſque in vulnere ponunt.
Sin duram metues hiemem, parceſque futuro,
Contuſoſque animos, et res miſerabere fractas:
At ſuffire thymo, ceraſque recidere inanes
Quis dubitet? nam ſæpe favos ignotus adedit
Stellio, lucifugis congeſta cubilia blattis;
Immuniſque ſedens aliena ad pabula fucus,
Aut aſper crabro imparibus ſe immiſcuit armis;
Aut durum tineæ genus; aut inviſa Minervæ
In foribus laxos ſuſpendit aranea caſſes.
Quò magis exhauſtæ fuerint, hoc acriùs omnes
Incumbent generis lapſi ſarcire ruinas,
Complebuntque foros, et floribus horrea texent.

TRANSLATION.

Venom into their Stings, and leave their hidden Darts fixed in the Veins, and lay down their Lives in the Wound.

Yet, if you are afraid of a hard Winter, you ought to ſpare their future Nouriſhment, and have Pity on their drooping Spirits and afflicted State: But who would heſitate to fumigate *their Hives* with Thyme, and cut away the empty Wax? For often the Lizard preys unſeen upon the Combs, and the *vacant* Cells are ſtuffed with Grubs that ſhun the Light; the Drone alſo that ſits exempt from Duty at another's Repaſt, or the fierce Hornet has engaged them with unequal Arms; or the Moth's direful Breed; or the Spider, hateful to Minerva, has ſuſpended her looſe Nets in their Gates.

The more they are exhauſted, the more vigorouſly will they all labour to repair the Ruins of their decayed Race, to fill up the Cells, and weave their Magazines of Flowers. But, ſeeing Life has on Bees too entailed our Misfortunes,

NOTES.

239. *Parceſque futuro.* This I take to be an Inſtruction by itſelf, and not a Motive to enforce the following Inſtruction, as all the Interpreters ſeem to have conſidered it, and by that Means ſtrangely embarraſs the Senſe. The Meaning is, If you are afraid of a rigid Winter, and that the Bees will not be able to ſuſtain the Cold, unleſs they be ſtrong and well fed, you ought to ſpare their Honey, their future Nouriſhment; where the Poet ſhews his Tenderneſs and Humanity, as upon all other Occaſions: For whereas others only adviſe to reſerve to them a Third, or two Thirds at moſt of the Honey, he, in Compaſſion to thoſe painful Inſects, would have his Swarmmaſter to ſpare it all, leſt they ſhould not be able to ſtand through the hard Winter. But adds, *At ſuffire thymo—quis dubitet*, i. e. However you think proper to comply with this Inſtruction, yet there is one Rule ſtrictly to be obſerved, and about which no Doubt is to be made, and that is to *fumigate the Hives*, &c.

243. *Pierius* found *Stellio, et* in all the MSS. he conſulted; but the Meaſure of the Line will not admit of it.

246. *Inviſa Minervæ aranea.* Arachne, a *Lydian* Maid, is ſaid, according to the Fable, to have diſputed with *Minerva* the Preference in weaving Tapeſtry. *Arachne* performed her Work to Admiration. But, as ſhe had repreſented in it the Crimes of ſeveral of the Gods, *Minerva* in a Rage deſtroyed it; at which *Arachne* hanged herſelf for Grief. The Goddeſs in Compaſſion changed her into a Spider. See *Ovid. Met.* L. V.

256. *Triſtia*

Si verò (quoniam caſus apibus quoquè noſtros
Vita tulit) triſti languebunt corpora morbo;
Quod jam non dubiis poteris cognoſcere ſignis;
Continuò eſt ægris alius color; horrida vultum
Deformat macies; tum corpora luce carentum
Exportant tectis, et triſtia funera ducunt:
Aut illæ pedibus connexæ ad limina pendent;
Aut intus clauſis cunctantur in ædibus omnes,
Ignavæque fame, et contracto frigore pigræ.
Tum ſonus auditur gravior, tractimque ſuſurrant:
Frigidus ut quondam ſilvis immurmurat Auſter;
Ut mare ſollicitum ſtridet refluentibus undis;
Æſtuat ut clauſis rapidus fornacibus ignis.
Hìc jam galbaneos ſuadebo incendere odores;
Mellaque arundineis inferre canalibus, ultro
Hortantem, et feſſas ad pabula nota vocantem.
Proderit et tunſum gallæ admiſcere ſaporem,

Si verò (quoniam vita tulit noſtros caſus apibus quoquè) corpora earum *languebunt triſti morbo, quod jam poteris cognoſcere non dubiis ſignis: continuò eſt ægris alius color; horrida macies deformat vultum; tum exportant corpora carentum luce* vitæ è *tectis, et ducunt triſtia funera; aut illæ, connexæ* aliæ *pedibus* aliarum, *pendent ad limina* alvearis, *aut omnes cunctantur intus in clauſis ædibus, ignavæque fame, et pigræ frigore contracto. Tum gravior ſonus auditur, ſuſurrantque tractim: ut quondam frigidus Auſter immurmurat ſilvis; ut mare ſollicitum ſtridet undis refluentibus; ut rapidus ignis æſtuat clauſis fornacibus. Hìc jam ſuadebo* te *incendere galbaneos odores, inferreque* illis *mella arundineis canalibus, ultro hortantem, et vocantem* eas *feſſas ad nota pabula. Et proderit admiſcere tunſum ſaporem gallæ,*

TRANSLATION.

if their Bodies ſhall languiſh with a ſore Diſeaſe, which you may know by undoubted Signs; immediately the Sick change Colour; horrid Leanneſs deforms their Countenance; then they carry the Bodies of their Dead out of their Houſes, and lead the mournful Funeral Proceſſions; or, clinging together by the Feet, hang about the Entrance, and loiter all within their Houſes ſhut up, liſtleſs through Famine, and benumbed with contracted Cold. Then a hoarſer Sound is heard, and in drawling Hums they buz: As at Times the South-wind whiſpers through the Woods; as the ruffled Sea murmurs with refluent Waves; as rapid Fire in the pent Furnace roars. In this Caſe now I would adviſe to burn gummy Odours, and to put in Honey, through Pipes of Reed, kindly tempting and inviting the drooping *Inſects* to their known Repaſts. It will be of Service alſo to mix with it the Juice of pounded Galls, and dried Roſes, or Wine thickened

NOTES.

256. *Triſtia funera ducunt.* Thus *Pliny* ſays the Bees accompany the Bodies of their Dead, after the Manner of a Funeral Proceſſion: *Quin et morbos ſuapte natura ſentiunt. Index eorum triſtitia torpens, et cum, ante fores in teporem ſolis promotis, aliæ cibos miniſtrant, cum defunctas progerunt, funerantiumque more comitantur exequias.*

267. *Gallæ.* The Gall, ſays Mr. *Martin*, is an Excreſcence or Neſt of an Inſect, formed on the Oaks in *Italy*, after the ſame Manner that Oak-apples are in *England*. All Parts of the Oak are aſtringent, eſpecially the Galls: they are therefore very proper for the Purging to which the Bees are ſubject in the Spring, occaſioned, according to *Columella*, by their feeding greedily on Spurge after their Winter Penury.

arenteſque roſas, aut pinguia vina defruta multo igni, vel paſſos racemos de Pſythiâ vite, Cecropiumque thymum, et grave olentia centaurea. Eſt etiam flos in pratis, cui amello agricolæ fecere nomen, herba facilisquærentibus. Namque tollit ingentem ſilvam de uno ceſpite, ipſe aureus; ſed in foliis, quæ plurima funduntur circum, purpura nigræ violæ ſublucet. Sæpe aræ Deûm ſunt ornatæ torquibus nexis ex eo; ſapor ejus eſt aſper in ore; paſtores legunt illum amellum *in tonſis vallibus, et prope curva flumina Mellæ. Inoque radices hujus odorato Baccho, apponeque ea pabula plenis caniſtris in foribus alvearis. Sed ſi omnis proles ſubitò defecerit quem, nec habebit, unde genus novæ ſtirpis revocetur; et tempus pandere memoranda inventa Arcadii magiſtri* apum, *quoque modo jam inſincerus cruor tulerit apes, juvencis ſæpe cæſis: Ego expediam omnem famam* hujus *facti altiùs, repetens eam ab primâ origine.*

Arenteſque roſas, aut igni pinguia multo
Defruta, vel Pſythiâ paſſos de vite racemos,
Cecropiumque thymum, et grave olentia centaurea.
Eſt etiam flos in pratis, cui nomen amello
Fecere agricolæ; facilis quærentibus herba:
Namque uno ingentem tollit de ceſpite ſilvam,
Aureus ipſe; ſed in foliis, quæ plurima circum
Funduntur, violæ ſublucet purpura nigræ.
Sæpe Deûm nexis ornatæ torquibus aræ;
Aſper in ore ſapor: tonſis in vallibus illum
Paſtores, et curva legunt prope flumina Mellæ.
Hujus odorato radices incoque Baccho;
Pabulaque in foribus plenis appone caniſtris.
Sed ſi quem proles ſubitò defecerit omnis,
Nec, genus unde novæ ſtirpis revocetur, habebit;
Tempus et Arcadii memoranda inventa magiſtri
Pandere; quoque modo cæſis jam ſæpe juvencis
Inſincerus apes tulerit cruor: altiùs omnem
Expediam primâ repetens ab origine famam.

TRANSLATION.

over a ſtrong Fire, or Raiſins from the Pſythian Vine, Cecropian Thyme, and ſtrong ſmelling Centaury. There is alſo in the Meadows a Flower, to which the Huſbandmen have given the Name of Amellus: an Herb eaſy to be found: For from one Root it ſhoots a vaſt Luxuriance of Stalks, itſelf of golden Hue; but on the Leaves, which full thick are ſpread around, the Purple of the dark Violet ſheds a Gloſs. The Altars of the Gods are often decked with plaited Wreathes *of this Flower*; its Taſte is bitteriſh in the Mouth: the Shepherds gather it in new-ſhorn Vallies, and near the winding Streams of Mella. Boil the Roots thereof in flavorous Wine; and preſent it *as* their Food in full Baſkets at their Door.

But if the whole Stock ſhall fail any one on a ſudden, and he ſhall have no Means to recover a new Breed; it is Time to unfold the memorable Invention of the Arcadian Maſter, and how the tainted Gore of Bullocks ſlain has often produced Bees; I'll diſcloſe the whole Tradition, tracing it high from its firſt Source.

NOTES.

269. *Defruta.* Defrutum was a Mixture made of new Wine, whereof the one Half, or a Third, was boiled away, into which ſeveral ſweet Herbs and Spices were put.

269. *Pſythiâ paſſos*, &c. i. e. Raiſin-wine, for which the *Pſythian* Grape was moſt proper.

271. *Eſt etiam flos in pratis.* We may venture to affirm, ſays the ſame Author, that the Plant here deſcribed is the *After Atticus*, or *Purple Italian Star-wort*.

273. *Ceſpite.* Mr. *Martin* underſtands this of a Root with buſhy Fibres.

278. *Mellæ.* Mella, or Mela, was the Name of a River in *Ciſalpine Gaul*.

287. *Gens*

Nam quà Pellæi gens fortunata Canopi
Accolit effuſo ſtagnantem flumine Nilum,
Et circum pictis vehitur ſua rura phaſelis;
Quàque pharetratæ vicinia Perſidis urget,
Et viridem Ægyptum nigrâ fecundat arenâ,
Et diverſa ruens ſeptem diſcurrit in ora,
Uſque coloratis amnis devexus ab Indis;
Omnis in hâc certam regio jacit arte ſalutem.
Exiguus primùm, atque ipſos contractus ad uſus,
Eligitur locus; hunc anguſtique imbrice tecti,
Parietibuſque premunt arctis: et quatuor addunt
Quatuor à ventis obliquâ luce feneſtras.
Tum vitulus, bimâ curvans jam cornua fronte,
Quæritur: huic geminæ nares, et ſpiritus oris
Multa reluctanti obſtruitur: plagiſque peremto
Tunſa per integram ſolvuntur viſcera pellem.

Nam quà fortunata gens Pellæi Canopi accolit Nilum ſtagnantem agris flumine effuſo, et vehitur circum ſua rura pictis phaſelis; quàque urget vicinia pharetratæ Perſidis et fecundat viridem Ægyptum nigrâ arenâ, et quà amnis, devexus uſque ab coloratis Indis, ruens diſcurrit in ſeptem diverſa ora; omnis regio jacit certam ſalutem in hâc arte. Primùm exiguus locus eligitur, atque contractus ad hos uſus ipſos; premunt hunc locum *imbriceque anguſti tecti, arctiſque parietibus: et addunt quatuor feneſtras obliquâ luce à quatuor ventis. Tum vitulus, jam curvans cornua bimâ fronte, quæritur: geminæ nares* obſtruuntur, *et ſpiritus oris obſtruitur huic reluctanti multa: viſceraque, tunſa per integram pellem, ſolvuntur* huic *peremto plagis.*

TRANSLATION.

For where the happy Nation of Pellæan Canopus inhabit on the Banks of Nile floating *the Plains* with his overflowing River, and ſail around their Fields in painted Gondola's; and where the River, that rolls down as far as from the ſwarthy Indians, preſſes on the Borders of quivered Perſia, and fertilizes verdant Egypt with black *ſlimy* Sand, and pouring along divides itſelf into ſeven different Mouths; all the Country grounds infallible Relief on this Art. Firſt a Space of Ground of ſmall Dimenſions, and contracted for this very Purpoſe, is made Choice of; this they ſtrengthen with a narrow Tile-roof and confined Walls: And add four Windows of ſlanting Light from the four Winds. Then a Bullock, juſt bending the Horns in his Forehead two Years old, is ſought out: Whilſt he ſtruggles exceedingly, they cloſe up both his Noſtrils, and the Breath of his Mouth: And, having beaten him to Death, his battered Bowels burſt within the

NOTES.

287. *Gens fortunata.* Egypt called a happy Nation, becauſe of its fertile Soil.

287. *Pellæi Canopi.* That is, of *Canopus*, a City of *Egypt*, in the Neighbourhood of *Alexandria*, which was founded by *Alexander*, born in *Pella* of *Macedonia*.

290. *Quàque pharetratæ vicinia Perſidis urget.* We are not to underſtand here *Perſia* ſtrictly ſo called, for that is very far diſtant from *Egypt*; but the Empire of the *Perſians* as it was extended by *Cyrus*. *Xenophon* tells us, that great Monarch left behind him an Empire bounded on the Eaſt by the *Mare Erythræum*, on the North by the *Black Sea*, on the Weſt by *Cyprus* and *Egypt*, and on the South by *Ethiopia*. Here we ſee plainly how the *Nile* may preſs the Borders of *Perſia*, ſince the *Perſians* extended their Dominions as far as *Egypt*.

290. *Pharetratæ Perſidis.* The *Perſians* are every where celebrated for their Skill in Archery.

290. *Vicinia.* The Senſe naturally leads one to take *vicinia* here in the Plural from *vicinium*. *Ruæus* ſeems not to have underſtood it ſo.

291. *Viridem Ægyptum.* Viridis here is a proper Epithet to expreſs the rich Verdure and great Fertility which *Egypt* enjoys, in Conſequence of its being overflowed by the *Nile*.

293. *Amnis devexus ab Indis.* The River *Nile* riſes out of the Mountains of the Moon in *Ethiopia*, all which Country was anciently called by the common Name of *India*. See *Ruæus*'s Note on Geor. II. 172.

295. *Exiguus primùm, &c.* It was the general Opinion of Antiquity that Bees were produced from the putrid Bodies of Cattle: Which ſeems to be confirmed from the Story of *Sampſon* in the fourteenth Chapter of *Judges*. The Truth is, ſuch Carcaſes are a proper Receptacle for their Young; and therefore the female Parent chooſes there to lay her Eggs, that the Warmth of the fermenting Juices may help to hatch them.

Linquunt eum *poſitum ſic in clauſo* loco; *et ſubjiciunt ramea fragmenta, thymum, recenteſque caſias coſtis* ejus. *Hoc geritur Zephyris primùm impellentibus undas, antequàm prata rubeant novis coloribus, antequàm garrula hirundo ſuſpendat nidum tignis. Interea tepefactus humor in teneris oſſibus æſtuat: et animalia viſenda, miſcentur miris modis, trunca pedum primò, et mox ſtridentia pennis, magis magiſque carpunt tenuem aëra: donec, ut imber effuſus æſtivis nubibus, erupere; aut ut ſagittæ è pulſante nervo, ſi quando leves Parthi ineunt prima prælia. Muſæ, quis, quis Deus extudit hanc artem nobis? unde* hæc *nova experientia hominum cepit ingreſſus. Paſtor Ariſtæus, fugiens Peneïa Tempe,*

Sic poſitum in clauſo linquunt; et ramea coſtis
Subjiciunt fragmenta, thymum, caſiaſque recentes.
Hoc geritur, Zephyris primùm impellentibus undas,
Ante novis rubeant quàm prata coloribus, ante
Garrula quàm tignis nidum ſuſpendat hirundo.
Interea teneris tepefactus in oſſibus humor
Æſtuat: et viſenda modis animalia miris
Trunca pedum primò, mox et ſtridentia pennis
Miſcentur; tenuemque magis, magis aëra carpunt:
Donec, ut æſtivis effuſus nubibus imber,
Erupere; aut ut nervo pulſante ſagittæ,
Prima leves ineunt ſi quando prælia Parthi.
Quis Deus hanc, Muſæ, quis nobis extudit artem?
Unde nova ingreſſus hominum experientia cepit?
Paſtor Ariſtæus fugiens Peneïa Tempe,

TRANSLATION.

Hide that remains intire. When dead, they leave him pent up; and lay under his Sides Fragments of Boughs, Thyme, and freſh Caſia. This is done when firſt the Zephyrs ſtir the Waves, before the Meadows bluſh with new Colours, before the chattering Swallow ſuſpends her Neſt upon the Rafters. Mean while the Juices warmed in the tender Veins ferment: And Animals, wonderous to behold, firſt ſhort of their Feet, and in a little while buzzing with Wings, ſwarm together, and more and more fan the thin Air: Till they burſt away like a Shower poured down from Summer Clouds; or like an Arrow from the whizzing String, what Time the ſwift Parthians firſt uſher in the Fight.

What God, ye Muſes, what *God* diſcloſed to us this myſterious Art? Whence took this new Experience of Men its Riſe?

The Shepherd Ariſtæus, flying from Peneian Tempe, having loſt his Bees,

NOTES.

303. *Sic poſitum.* When dead. Mr. *Addiſon* is the only one, I have ſeen, who has juſtly interpreted this Phraſe; which properly ſignifies a dead Body laid out in order to Burial, or in a dying Poſture. See *Hor.* 1. Sat. II. 106. Æn. II. 644. XI. 30.

307. *Ante quàm nidum ſuſpendat hirundo.* The Time of the Swallow's Coming is ſaid by *Columella* to be about the twentieth or twenty-third of *February*. But in our Climate it is a full Month later.

317. *Paſtor Ariſtæus.* Ariſtæus was the Son of *Apollo*, by *Cyrene*, the Daughter of the River-god *Peneus*. He married *Autonoe*, the Daughter of *Cadmus*, by whom he had *Actæon*. After the Death of his Son, being informed by the Oracle of *Apollo* that he ſhould receive divine Honours in the Iſland *Cea*, he removed thither, where, offering Sacrifice to *Jupiter*, he obtained the Ceaſing of a Plague, and was therefore honoured by them as a God after his Death. He is ſaid alſo to have viſited *Arcadia*, *Sardinia*, *Sicily*, and *Thrace*, in all which Countries he was adored, for having taught Mankind the Uſes of Oil and Honey, and the Manner of curdling Milk.

317. *Peneïa Tempe.* The River *Peneus* riſes in *Pindus*, a great Mountain of *Theſſaly*, and flows through the delightful Plains of *Tempe*, as is deſcribed by *Ovid*:

Eſt nemus Hæmoniæ, prærupta quod undique claudit
Silva; vocant Tempe: per quæ Peneïus, ab imo
Effuſus Pindo, ſpumoſis volvitur undis;
Dejectuque gravi tenues agitantia fumos
Nubila conducit, ſummaſque aſpergine ſilvas
Impluit; et ſonitu pluſquam vicina fatigat.

323. *Thymbræus*

Amiſſis, ut fama, apibus morboque fameque,
Triſtis ad extremi ſacrum caput aſtitit amnis,
Multa querens; atque hâc affatus voce parentem:
Mater Cyrene, mater, quæ gurgitis hujus
Ima tenes, quid me præclarâ ſtirpe Deorum,
Si modò, quem perhibes, pater eſt Thymbræus Apollo,
Inviſum fatis genuiſti? aut quò tibi noſtrî
Pulſus amor? quid me cœlum ſperare jubebas?
En, etiam hunc ipſum vitæ mortalis honorem,
Quem mihi vix frugum et pecudum cuſtodia ſolers
Omnia tentanti extuderat, te matre, relinquo.
Quin age, et ipſa manu felices erue ſilvas;
Fer ſtabulis inimicum ignem, atque interfice meſſes;
Ure ſata, et validam in vites molire bipennem:
Tanta meæ ſi te ceperunt tædia laudis.
At mater ſonitum thalamo ſub fluminis alti
Senſit: eam circum Mileſia vellera Nymphæ
Carpebant: hyali ſaturo fucata colore:
Drymoque, Xanthoque, Ligeaque, Phyllodoceque,

apibus amiſſis morboque fameque, ut eſt *fama, aſtitit, triſtis ad ſacrum caput extremi amnis, querens multa; atque* eſt *affatus parentem hâc voce: Mater Cyrene, mater, quæ tenes ima* loca *hujus gurgitis, quid genuiſti me, inviſum fatis,* de *præclarâ ſtirpe Deorum, ſi modò Thymbræus Apollo, quem perhibes* meum patrem, *eſt* meus *pater? Aut quò* eſt *amor noſtrî pulſus tibi? Quid jubebas me ſperare cœlum? En, te matre, relinquo hunc etiam honorem ipſum mortalis vitæ, quem* honorem *ſolers cuſtodia frugum et pecudum vix extuderat mihi tentanti omnia. Quin age, et ipſa erue* meas *felices ſilvas* tua *manu; fer inimicum ignem ſtabulis, atque interfice meſſes; ure ſata, et molire validam bipennem in* meas *vites: ſi tanta tædia meæ laudis ceperunt te. At mater ſenſit ſonitum* vocis *ſub thalamo alti fluminis: circum eam nymphæ carpebant Mileſia vellera fucata ſaturo colore hyali: Drymoque, Xanthoque, Ligeaque, Phyllodoceque,*

TRANSLATION.

as it is ſaid, by Diſeaſe and Famine, ſtood mournful by the ſacred Source of the riſing River, dolefully complaining; and with theſe Accents addreſſed his Parent: O Mother Cyrene, O Mother, who inhabiteſt the Depths of this Flood, why haſt thou brought me forth of the illuſtrious Race of Gods, if indeed, as you pretend, Thymbræan Apollo be my Sire, *thus* abhorred by Deſtiny? Or whither is thy Love for me baniſhed? Why didſt thou bid me hope for Heaven? Lo I, thine own Offspring, am even bereaved of this very Glory of my mortal Life, * which, amidſt my watchful Care of Flocks and Agriculture, I, after infinite Eſſays, with much ado atchieved. Why then go on, root up with thy own Hand my happy Groves; ſend hoſtile Flames into my Stalls, and kill my Harveſts: Burn up my † Plantations, and wield the ſturdy Bill againſt my Vineyards; if you are ſeized with ſuch ſtrong Averſion to my Praiſe.

But his Mother heard the *piteous* Sound beneath the Chambers of the deep River: Her Nymphs around her were ſpinning the Mileſian Fleeces, dyed with rich Sea-green Tincture: Drymo and Xantho, Ligea and Phyllodoce, their

* *Which my watchful Care of Corn and Flocks ſtruck out to me with much ado, after I had tried all Things.* † Sata, *Either Plantations, as* Geor. II. 350. *or Corn Fields.*

NOTES.

323. *Thymbræus Apollo.* Apollo had this Name from *Thymbra*, a Town of *Troas*, where he had a famous Temple.

335. *Hyali colore.* That is, *a Sea-green* or *Glaſs Colour*, from ὕαλος, which ſignifies *Glaſs.*

effuſæ quoad *nitidam cæſariem per candida colla; Neſæe, Spioque, Thaliaque, Cymodoceque, Cydippeque, et flava Lycorias; altera* adhuc *virgo, altera tum experta primos labores Lucinæ: Clioque, et Beroe* ejus *ſoror, ambæ Oceanitides, ambæ* incinctæ *auro, ambæ incinctæ pictis pellibus; atque Ephyre, atque Opis, et Aſia Deïopeia, et velox Arethuſa, ſagittis tandem poſitis. Inter quas Clymene* ſedens *narrabat inanem curam Vulcani, doloſque Martis, et* ejus *dulcia furta: numerabatque denſos amores Divûm* uſque *à Chao. Quo carmine dum* nymphæ *captæ devolvunt mollia penſa fuſis, luctus Ariſtæi iterum impulit maternas aures, omneſque* ſedentes *vitreis ſedilibus obſtupuere: ſed ante alias ſorores Arethuſa proſpiciens, extulit flavum caput* è *ſummâ undâ; et procul* dixit: *O ſoror Cyrene, non fruſtra exterrita tanto gemitu, Ariſtæus ipſe, tua maxima cura, triſtis ſtat lacrymans tibi, ad undam genitoris Penei, et dicit te crudelem nomine.*

Cæſariem effuſæ nitidam per candida colla;
Neſæe, Spioque, Thaliaque, Cymodoceque,
Cydippeque, et flava Lycorias; altera virgo,
Altera tum primos Lucinæ experta labores:
Clioque, et Beroe ſoror, Oceanitides ambæ,
Ambæ auro, pictis incinctæ pellibus ambæ;
Atque Ephyre, atque Opis, et Aſia Deïopeia;
Et tandem poſitis velox Arethuſa ſagittis.
Inter quas curam Clymene narrabat inanem
Vulcani, Martiſque dolos, et dulcia furta:
Aque Chao denſos Divûm numerabat amores.
Carmine quo captæ, dum fuſis mollia penſa
Devolvunt, iterum maternas impulit aures
Luctus Ariſtæi; vitreiſque ſedilibus omnes
Obſtupuere: ſed ante alias Arethuſa ſorores
Proſpiciens, ſummâ flavum caput extulit undâ;
Et procul: O gemitu non fruſtra exterrita tanto,
Cyrene ſoror, ipſe tibi, tua maxima cura,
Triſtis Ariſtæus, Penei genitoris ad undam
Stat lacrymans, et te crudelem nomine dicit.

TRANSLATION.

comely Hair flowing down their Snow-white Necks; Neſæe and Spio, Thalia and Cymodoce, Cydippe and golden Lycorias; the one a Virgin, the other juſt experienced in the firſt Labours of Lucina: Clio, and her Siſter Beroe both Daughters of the Ocean, both in Gold, both in parti-coloured Skins arrayed; Ephyre and Opis, and Aſian Deïopeia; and ſwift Arethuſa, having at length laid her Shafts aſide, Among whom Clymene was relating Vulcan's unavailing Care, the Intrigues and pleaſant Thefts of Mars; and recounted the frequent Amours of the Gods down from Chaos. Whilſt the Nymphs, charmed with this Song, wind off their ſoft Tasks from the Spindles, the Lamentations of Ariſtæus ſtruck once more his Mother's Ears, and all were amazed in their Cryſtal-beds: But Arethuſa upreared her golden Head before her Siſters, darting her Eyes abroad; and afar *ſhe cried*, O Siſter Cyrene, not in vain alarmed with ſuch piteous Moaning, thy own Ariſtæus overwhelmed with Sorrow, thy darling Care, ſtands weeping by the Water of Peneus thy Sire, and calls thee cruel by Name. To her the

NOTES.

343. *Aſia Deïopeia.* This Nymph is probably called *Aſian*, becauſe ſhe belonged to the *Aſian* Fenn.

344. *Poſitis Arethuſa ſagittis.* She had been firſt a Huntreſs, and one of *Diana*'s Retinue; and was transformed by her in o a River-nymph.

345. *Curam Clymene narrabat inanem Vulcan* Venus, the Wife of *Vulcan*, was caught by her Huſband in Adultery with *Mars*; in this unſeemly Poſture *Vulcan* threw a Net over them, and expoſed them to the Laughter of all the Gods. See the eighth Book of the Odyſſey. The Poet calls *Vulcan*'s Care *vain, inanem curam*, either becauſe it had no Effect to reclaim his Wife; or becauſe it ſerved only to propagate his own Infamy.

Huic, percuſſa novâ mentem formidine mater,
Duc age, duc ad nos: fas illi limina Divûm
Tangere, ait. Simul alta jubet diſcedere latè
Flumina, quà juvenis greſſus inferret. At illum
Curvata in montis faciem circumſtetit unda,
Accepitque ſinu vaſto, miſitque ſub amnem.
Jamque domum mirans genetricis, et humida regna,
Speluncique lacus clauſos, lucoſque ſonantes,
Ibat, et, ingenti motu ſtupefactus aquarum,
Omnia ſub magnâ labentia flumina terrâ
Spectabat diverſa locis; Phaſimque, Lycumque,
Et caput, unde altus primùm ſe erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluenta,
Saxoſumque ſonans Hypanis, Myſuſque Caïcus,
Et gemina auratus taurino cornua vultu
Eridanus; quo non alius per pinguia culta
In mare purpureum violentior influit amnis.

Mater, percuſſa quoad *mentem novâ formidine, Huic ait age, duc, duc* illum *ad nos: eſt fas illi tangere limina Divûm. Simul* illa *jubet alta flumina diſcedere latè, quà juvenis inferret greſſus. At unda, curvata in faciem montis, circumſtetit illum, accepitque* illum *vaſto ſinu, miſitque* illum *ſub amnem. Jamque ibat mirans domum genetricis, et ejus humida regna, lacuſque clauſos ſpeluncis, ſonantesque lucos, et, ſtupefactus ingenti motu aquarum, ſpectabat omnia flumina labentia ſub magnâ terrâ, diverſa locis; Phaſimque, Lycumque, et caput, unde altus Enipeus primùm erumpit ſe, unde pater Tiberinus, et unde Aniena fluenta, Hypaniſque ſonans ſaxoſum, Myſuſque Caïcus, et Eridanus,* cum *taurino vultu, auratus* quoad *gemina cornua, quo* Eridano *non alius amnis influit violentior per pinguia culta* arva *in purpureum mare.*

TRANSLATION.

Mother, her Soul deep ſeized with unuſual Concern, cries: Conduct, conduct him quick to us: To him it is permitted to tread the Courts of the Gods. At the ſame Time ſhe commands the deep Floods to divide on all Hands, that the Youth might make his Approach. And *lo* the Water, bent into the Shape of a Mountain, ſtood round about him, received him into its ample Boſom, and let him paſs under the River. And now admiring his Mother's Palace, and humid Realms, the Lakes pent up in Caverns, and the ſounding Groves, he paſſed along, and, ſtartling at the vaſt Motion of the Waters, ſurveyed all the Rivers gliding under the great Earth in different Places; Phaſis, and Lycus, and the Source whence deep Enipeus firſt burſts forth, whence Father Tiberinus, and whence Anio's Streams, and Hypanis roaring down the Rocks, and Myſian Caicus, and Eridanus, his Bull-front decked with two gilded Horns, than whom no River pours along the fertile Fields with more Violence, into the empurpled Sea.

NOTES.

364. *Speluncique lacus clauſos.* Homer makes the Ocean to be the Source of all Rivers:

—Βαθυρρειταο μεγα σθενος Ωκεανοιο
Εξ ὑπερ παντες ποταμοι, &c.

Th' eternal Ocean from whoſe Fountains flow
The Seas, the Rivers and the Springs below.
Pope.

And this is alſo the Opinion of *Ariſtotle.* But *Plato*, whom *Virgil* here follows, ſuppoſes the Receptacle of all the Rivers to be in a great Cavern, which paſſes through the whole Earth, and is called by the Poets *Barathrum* and *Tartarus.*

373. *In mare purpureum.* See the Note on G. III. 359.

375. *Inanes.*

effuſæ quoad *nitidam cæſariem per candida colla; Neſæe, Spioque, Thaliaque, Cymodoceque, Cydippeque, et flava Lycorias; altera* adhuc *virgo, altera tum experta primos labores Lucinæ: Clioque, et Beroe* ejus *ſoror, ambæ Oceanitides, ambæ* incinctæ *auro, ambæ incinctæ pictis pellibus; atque Ephyre, atque Opis, et Aſia Deïopeia, et velox Arethuſa, ſagittis tandem poſitis. Inter quas Clymene* ſedens *narrabat inanem curam Vulcani, doloſque Martis, et* ejus *dulcia furta: numerabatque denſos amores Divûm* uſque *à Chao. Quo carmine dum* nymphæ *captæ devolvunt mollia penſa fuſis, luctus Ariſtæi iterum impulit maternas aures, omneſque* ſedentes *vitreis ſedilibus obſtupuere; ſed ante alias ſorores Arethuſa proſpiciens, extulit flavum caput è ſummâ undâ; et procul* dixit: *O ſoror Cyrene, non fruſtra exterrita tanto gemitu, Ariſtæus ipſe, tua maxima cura, triſtis ſtat lacrymans tibi, ad undam genitoris Penei, et dicit te crudelem nomine.*

Cæſariem effuſæ nitidam per candida colla;
Neſæe, Spioque, Thaliaque, Cymodoceque,
Cydippeque, et flava Lycorias; altera virgo,
Altera tum primos Lucinæ experta labores:
Clioque, et Beroe ſoror, Oceanitides ambæ,
Ambæ auro, pictis incinctæ pellibus ambæ;
Atque Ephyre, atque Opis, et Aſia Deïopeia;
Et tandem poſitis velox Arethuſa ſagittis.
Inter quas curam Clymene narrabat inanem
Vulcani, Martiſque dolos, et dulcia furta:
Aque Chao denſos Divûm numerabat amores.
Carmine quo captæ, dum fuſis mollia penſa
Devolvunt, iterum maternas impulit aures
Luctus Ariſtæi; vitreiſque ſedilibus omnes
Obſtupuere: ſed ante alias Arethuſa ſorores
Proſpiciens, ſummâ flavum caput extulit undâ;
Et procul: O gemitu non fruſtra exterrita tanto,
Cyrene ſoror, ipſe tibi, tua maxima cura,
Triſtis Ariſtæus, Penei genitoris ad undam
Stat lacrymans, et te crudelem nomine dicit.

TRANSLATION.

comely Hair flowing down their Snow-white Necks; Neſæe and Spio, Thalia and Cymodoce, Cydippe and golden Lycorias; the one a Virgin, the other juſt experienced in the firſt Labours of Lucina: Clio, and her Siſter Beroe both Daughters of the Ocean, both in Gold, both in parti-coloured Skins arrayed; Ephyre and Opis, and Aſian Deïopeia; and ſwift Arethuſa, having at length laid her Shafts aſide. Among whom Clymene was relating Vulcan's unavailing Care, the Intrigues and pleaſant Thefts of Mars; and recounted the frequent Amours of the Gods down from Chaos. Whilſt the Nymphs, charmed with this Song, wind off their ſoft Taſks from the Spindles, the Lamentations of Ariſtæus ſtruck once more his Mother's Ears, and all were amazed in their Cryſtal-beds: But Arethuſa upreared her golden Head before her Siſters, darting her Eyes abroad; and afar *ſhe cried*, O Siſter Cyrene, not in vain alarmed with ſuch piteous Moaning, thy own Ariſtæus overwhelmed with Sorrow, thy darling Care, ſtands weeping by the Water of Peneus thy Sire, and calls thee cruel by Name. To her the

NOTES.

343. *Aſia Deïopeia.* This Nymph is probably called *Aſian*, becauſe ſhe belonged to the *Aſian* Fenn.

344. *Poſitis Arethuſa ſagittis.* She had been firſt a Huntreſs, and one of *Diana*'s Retinue; and was transformed by her into a River-nymph.

345. *Curam Clymene narrabat inanem Vulcani.* Venus, the Wife of *Vulcan*, was caught by her Huſband in Adultery with *Mars*; in this unſeemly Poſture *Vulcan* threw a Net over them, and expoſed them to the Laughter of all the Gods. See the eighth Book of the Odyſſey. The Poet calls *Vulcan*'s Care *vain, inanem curam*, either becauſe it had no Effect to reclaim his Wife; or becauſe it ſerved only to propagate his own Infamy.

Huic, percuſſa novâ mentem formidine mater,
Duc age, duc ad nos: fas illi limina Divûm
Tangere, ait. Simul alta jubet diſcedere latè
Flumina, quà juvenis greſſus inferret. At illum
Curvata in montis faciem circumſtetit unda,
Accepitque ſinu vaſto, miſitque ſub amnem.
Jamque domum mirans genetricis, et humida regna,
Speluncique lacus clauſos, lucoſque ſonantes,
Ibat, et, ingenti motu ſtupefactus aquarum,
Omnia ſub magnâ labentia flumina terrâ
Spectabat diverſa locis; Phaſimque, Lycumque,
Et caput, unde altus primùm ſe erumpit Enipeus,
Unde pater Tiberinus, et unde Aniena fluenta,
Saxoſumque ſonans Hypanis, Myſuſque Caïcus,
Et gemina auratus taurino cornua vultu
Eridanus; quo non alius per pinguia culta
In mare purpureum violentior influit amnis.

Mater, percuſſa quoad *mentem novâ formidine, Huic ait age, duc, duc* illum *ad nos: eſt fas illi tangere limina Divûm. Simul* illa *jubet alta flumina diſcedere latè, quà juvenis inferret greſſus. At unda, curvata in faciem montis, circumſtetit illum, accepitque* illum *vaſto ſinu, miſitque* illum *ſub amnem. Jamque ibat mirans domum genetricis, et ejus humida regna, lacuſque clauſos ſpeluncis, ſonantesque lucos, et, ſtupefactus ingenti motu aquarum, ſpectabat omnia flumina labentia ſub magnâ terrâ, diverſa locis; Phaſimque, Lycumque, et caput, unde altus Enipeus primùm erumpit ſe, unde pater Tiberinus, et unde Aniena fluenta, Hypaniſque ſonans ſaxoſum, Myſuſque Caïcus, et Eridanus,* cum *taurino vultu, auratus* quoad *gemina cornua, quo* Eridano *non alius amnis influit violentior per pinguia culta* arva *in purpureum mare.*

TRANSLATION.

Mother, her Soul deep ſeized with unuſual Concern, cries: Conduct, conduct him quick to us: To him it is permitted to tread the Courts of the Gods. At the ſame Time ſhe commands the deep Floods to divide on all Hands, that the Youth might make his Approach. And *lo* the Water, bent into the Shape of a Mountain, ſtood round about him, received him into its ample Boſom, and let him paſs under the River. And now admiring his Mother's Palace, and humid Realms, the Lakes pent up in Caverns, and the ſounding Groves, he paſſed along, and, ſtartling at the vaſt Motion of the Waters, ſurveyed all the Rivers gliding under the great Earth in different Places; Phaſis, and Lycus, and the Source whence deep Enipeus firſt burſts forth, whence Father Tiberinus, and whence Anio's Streams, and Hypanis roaring down the Rocks, and Myſian Caicus, and Eridanus, his Bull-front decked with two gilded Horns, than whom no River pours along the fertile Fields with more Violence, into the empurpled Sea.

NOTES.

364. *Speluncique lacus clauſos.* Homer makes the Ocean to be the Source of all Rivers:

—Βαθυρρειταο μεγα σθενος Ωκεανοιο
Εξ ὑπερ παντες ποταμοι, &c.

Th' eternal Ocean from whoſe Fountains flow
The Seas, the Rivers and the Springs below.
Pope.

And this is alſo the Opinion of *Ariſtotle.* But *Plato,* whom *Virgil* here follows, ſuppoſes the Receptacle of all the Rivers to be in a great Cavern, which paſſes through the whole Earth, and is called by the Poets *Barathrum* and *Tartarus.*

373. *In mare purpureum.* See the Note on G. III. 359.

375. *Inanes,*

Poſtquam eſt perventum in tecta thalami pendentia pumice, et mater *Cyrene cognovit inanes fletus nati: Germanæ dant liquidos fontes manibus ordine, feruntque mantilia tonſis villis. Pars* earum *onerant menſas epulis, et reponunt plena pocula. Aræ adoleſcunt Panchæis ignibus. Et* mater *ait, Cape carcheſia Mæonii Bacchi, libemus Oceano. Simul ipſa precatur Oceanumque, patrem rerum, ſororeſque nymphas, quæ* ſervant *centum ſilvas, quæ ſervant centum flumina. Ter perfudit ardentem Veſtam liquido nectare; ter flamma ſubjecta ad ſummum tecti reluxit. Quo omine firmans animum, ipſa ſic incipit: In Carpathio gurgite Neptuni, eſt vates, cæruleus Proteus, qui metitur magnum æquor,* invectus *piſcibus, et juncto curru bipedum equorum.*

Poſtquam eſt in thalami pendentia pumice tecta
Perventum, et nati fletus cognovit inanes
Cyrene; manibus liquidos dant ordine fontes
Germanæ, tonſiſque ferunt mantilia villis.
Pars epulis onerant menſas, et plena reponunt
Pocula. Panchæis adoleſcunt ignibus aræ.
Et mater, Cape Mæonii carcheſia Bacchi,
Oceano libemus, ait. Simul ipſa precatur
Oceanumque patrem rerum, Nymphaſque ſorores,
Centum quæ ſilvas, centum quæ flumina ſervant.
Ter liquido ardentem perfudit nectare Veſtam;
Ter flamma ad ſummum tecti ſubjecta reluxit.
Omine quo firmans animum, ſic incipit ipſa:
Eſt, in Carpathio Neptuni gurgite, vates,
Cæruleus Proteus, magnum qui piſcibus æquor,
Et juncto bipedum curru metitur equorum.

TRANSLATION.

After he was arrived under the Roof of her Bed-chamber, hung with Pumice-ſtones, and Cyrene informed of the idle Lamentations of her Son; the Siſters in Order ſerve up the Cryſtal Streams for the Hands, and bring ſmooth Towels. Some load the Boards with Viands, and plant the full Cups. The Altars blaze with Panchæan Fires. Then the Mother: Take, ſays ſhe, theſe Goblets of Mæonian Wine, let us offer a Libation to Ocean. At the ſame time ſhe herſelf addreſſes Ocean, the Parent of Things, and the Siſter Nymphs, who preſide over an hundred Woods, over an hundred Rivers. Thrice ſhe ſprinkled glowing Veſta with the liquid Nectar; thrice the Flame ſhot to the Top of the Roof, brightened.

With which Omen encouraging her Soul, ſhe thus begins: In Neptune's Carpathian Gulf there dwells a Seer, Cærulean Proteus, who meaſures the great Sea with *harneſſed* Fiſhes, and in a Chariot yoked with two-legged Steeds. He

NOTES.

375. *Inanes.* Theſe Lamentations, ſays *Servius*, were vain, becauſe they were moved by a Calamity eaſy to be repaired.

377. *Tonſiſque ferunt mantilia villis.* Mantile, or, as others ſpell it, *Mantele*, ſignifies *a Towel*, and it ſeems to have been made of ſome woolly or nappy Sort of Cloth, which the nicer Sort of People had ſhorn or clipped, for the greater Smoothneſs and Delicacy.

379. *Panchæis ignibus.* With *Panchæan* Incenſe, ſo called from *Panchæa*, a Region of *Arabia*, that abounded with Frankincenſe, Geor. III. 139.

385. *Subjecta.* Ruæus interprets it *ſuppoſita*: Which hardly makes Senſe, for the Wine was poured upon the Fire, and conſequently made it mount up into a Blaze. It muſt therefore ſignify *thrown up*, or *mounting up*, as *ſubjicio* does, Ecl. X. 74. and Æn. XII. 288.

387. *Carpathio gurgite.* Carpathus, now called *Scarpanto*, is an Iſland of the *Mediterranean*, over-againſt *Egypt*, from which the neighbouring Sea was called *Carpathian*.

388. *Proteus.* The Poets make *Proteus* to have been a Sea-god. *Homer* makes him an *Egyptian*, and *Herodotus* a King of *Egypt*. Sir *Iſaac Newton*, finding him cotemporary with *Amenophis*, or *Memnon*, takes him to have been only a Viceroy to that Prince, and to have governed ſome Part of the *Lower Egypt* in his Abſence.

391. *Pallenen.*

Hic nunc Emathiæ portus patriamque revisit
Pallenen: hunc et Nymphæ veneramur, et ipse
Grandævus Nereus; novit namque omnia vates,
Quæ sint, quæ fuerint, quæ mox ventura trahantur.
Quippe ita Neptuno visum est; immania cujus
Armenta, et turpes pascit sub gurgite phocas.
Hic tibi, nate, priùs vinclis capiendus, ut omnem
Expediat morbi causam, eventusque secundet.
Nam sine vi non ulla dabit præcepta, neque illum
Orando flectes: vim duram et vincula capto
Tende: doli circum hæc demum frangentur inanes.
Ipsa ego te, medios cum Sol accenderit æstus,
Cum sitiunt herbæ, et pecori jam gratior umbra est,
In secreta senis ducam, quò fessus ab undis
Se recipit; facilè ut somno aggrediare jacentem.

Hic nunc revisit portus Emathiæ, patriamque Pallenen: et nos nymphæ, et grandævus Nereus ipse, veneramur hunc; namque ille *vates novit omnia, quæ sint, quæ fuerint,* et *quæ trahantur mox ventura. Quippe ita est visum Neptuno; cujus immania armenta, et turpes phocas pascit sub gurgite. Nate, hic* Proteus est *priùs capiendus tibi vinclis, ut expediat omnem causam morbi, secundetque eventus. Nam non dabit ulla præcepta sine vi, neque flectes illum orando: tende duram vim, et vincula* illi *capto:* ejus *doli circum hæc* vincula *inanes demum frangentur. Ego ipsa, cum sol accenderit medios æstus, cum herbæ sitiunt, et jam umbra est gratior pecori, ducam* te *in secreta* latibula *senis, quò fessus recipit se ab undis, ut facilè aggrediare* illum *jacentem somno.*

TRANSLATION.

now revisits the Ports of Emathia and his native Pallene: Him both we Nymphs, and old Nereus himself adore; for the Prophet knows all Things that are, that have been, and the whole Concatenation of future Events. For such is the Will of Neptune, whose unwieldy Droves, and unshapely Sea-calves, he feeds under the Deep. Him, my Son, you first must surprize with Chains, that he may explain to you the whole Cause of the Disease, and make the Issue prosperous. For no Instructions will he give without Compulsion, nor can you move him by Intreaty: Ply him, *when* taken, with rigid Force and Chains: *All* his Tricks to evade these proving vain will at length be quite baffled. I myself, as soon as the Sun has inflamed his Noon tide Heats, when the Herbs thirst, and the Shade is now more grateful to the Cattle, I myself will conduct thee into the Senior's Recess, whither he retires from the Waves *when* fatigued; that you may easily assail him overpowered with Sleep. But when you shall hold him

NOTES.

391. *Pallenen.* Pallene is a Peninsula of *Macedon*, whereof *Virgil* makes *Proteus* a Native.

393. *Quæ mox ventura trahantur.* There is a great Propriety here in the Word *trahantur*, which denotes the Concatenation of Causes and Effects, whereby one Event is drawn on after another in a fixed Series like the Links of a Chain. *Magno judicio Poeta* trahendi *verbum usurpat*, says the *Variorum*; *est enim fatum, præcedentium causarum, subsequentiumque perplexio quædam, et catenæ more cohærens. Trahi ergo dicuntur futuri rerum eventus, quia, in illa serie nexuque causarum ex æternitate pendentium, ita se consequuntur ut alius alium trahat.*

399. *Flectes,* The *Medicean* and other Manuscripts read *vinces.*

406. *Illudent.*

Verùm ubi tenebis illum *correptum manibus, vinclisque ; tum variæ ſpecies, atque ora ferarum illudent* tibi. *Enim ſubitò fiet horridus ſus, atraque tigris, ſquamoſuſque draco, et leæna fulvâ cervice : aut dabit acrem ſonitum flammæ, atque ita excidet vinclis ; aut dilapſus in tenues aquas abibit. Sed quanto magis ille vertet ſe in omnes formas, tanto magis ta, nate, contende tenacia vincla : donec erit talis, corpore mutato, qualem videris, cum tegeret lumina, ſomno incepto. Ait hæc, et diffudit liquidum odorem ambroſiæ, quo perfudit totum corpus nati. At dulcis aura ſpiravit illi crinibus compoſitis, atque habilis vigor venit membris. Eſt ingens ſpecus in latere exeſi montis, quò plurima unda cogitur vento, ſcinditque ſeſe in reductos ſinus : fuit olim tutiſſima ſtatio nautis deprenſis procellâ. Hic intus Proteus tegit ſe objice vaſti ſaxi.*

Verùm ubi correptum manibus vincliſque tenebis;
Tum variæ illudent ſpecies, atque ora ferarum. 406
Fiet enim ſubitò ſus horridus, atraque tigris,
Squamoſuſque draco, et fulvâ cervice leæna :
Aut acrem flammæ ſonitum dabit, atque ita vinclis
Excidet ; aut in aquas tenues dilapſus abibit. 410
Sed quanto ille magis formas ſe vertet in omnes,
Tanto, nate, magis contende tenacia vincla :
Donec talis erit, mutato corpore, qualem
Videris, incepto tegeret cum lumina ſomno.
Hæc ait, et liquidum ambroſiæ diffudit odorem ;
Quo totum nati corpus perfudit. At illi 416
Dulcis compoſitis ſpiravit crinibus aura,
Atque habilis membris venit vigor. Eſt ſpecus ingens
Exeſi latere in montis, quò plurima vento
Cogitur, inque ſinus ſcindit ſeſe unda reductos : 420
Deprenſis olim ſtatio tutiſſima nautis.
Intus ſe vaſti Proteus tegit objice ſaxi.

TRANSLATION.

faſt confined within your Arms and Chains, then various Forms and Features of wild Beaſts will mock your Graſp. For on a ſudden he will become a briſtly Boar, a fell Tyger, a ſcaly Dragon, and Lioneſs with a tawny Mane : Or he will emit the *roaring* Sound of Flame, and *ſo* eſcape the Chain ; or liquified into fluid Waters glide away. But the more he ſhall transform himſelf into all Shapes, ſtill cloſer draw, my Son, the hampering Chains : Till, rechanged, he ſhall become ſuch as you ſaw him when uſhering in Sleep he cloſed his Eyes. She ſaid, and ſhed around the liquid Odour of Ambroſia, wherewith ſhe ſprinkled over the whole Body of her Son. Now from his trimmed Locks a delicious Fragrance breathed, and active Vigour was infuſed into his Limbs. In the Side of a hollowed Mountain is a ſpacious Cave, whither the Waves in great Numbers are driven by the Wind, and divide themſelves into winding Bays: At times a Station moſt ſecure for Weather-beaten Mariners. Within *this Cave* Proteus hides himſelf behind the Barrier of a huge Rock. Here the Nymph

NOTES.

406. *Illudent.* Heinſius and many old Editions read *eludent*. *Pierius* found *ludent* in the *Roman* Manuſcript, *eludent* in the *Lombard*, *Medicean*, and moſt of the ancient ones.

415. *Ambroſia.* *Ambroſia* is the Food of the Gods ; and Nectar their Drink. But the two are often confounded, as here *liquidus odor* is ſaid of *Ambroſia*.

416. *Perfudit.* This is the Reading *Pierius* found in the *Roman* Manuſcript.

421. *Deprenſis.* See the Note on Æn. V. 52.

425. *Jam*

Hic juvenem in latebris averſum à lumine Nympha
Collocat: ipſa procul nebulis obſcura reſiſtit.
Jam rapidus torrens ſitientes Sirius Indos,
Ardebat cœlo, et medium Sol igneus orbem
Hauſerat: arebant herbæ; cava flumina ſiccis
Faucibus ad limum radii tepefacta coquebant;
Cum Proteus conſueta petens è fluctibus antra
Ibat: eum vaſti circum gens humida Ponti
Exſultans, rorem latè diſpergit amarum.
Sternunt ſe ſomno diverſæ in litore phocæ.
Ipſe (velut ſtabuli cuſtos in montibus olim,
Veſper ubi è paſtu vitulos ad tecta reducit,
Auditiſque lupos acuunt balatibus agni)
Conſidit ſcopulo medius, numerumque recenſet.
Cujus Ariſtæo quoniam eſt oblata facultas;
Vix deſeſſa ſenem paſſus componere membra,
Cum clamore ruit magno; manicisque jacentem
Occupat. Ille, ſuæ contrà non immemor artis,
Omnia transformat ſeſe in miracula rerum,
Ignemque, horribilemque feram, fluviumque liquentem.
Verùm, ubi nulla fugam reperit fallacia, victus
In ſeſe redit, atque hominis tandem ore locutus:

Hìc nympha collocat juvenem averſum à lumine in latebris, et ipſa reſiſtit procul obſcura nebulis. Jam rapidus Sirius, torrens ſitientes Indos, ardebat cœlo, et igneus ſol hauſerat medium orbem: herbæ arebant, et radii coquebant cava flumina tepefacta faucibus ſiccis ad limum: cum Proteus ibat è fluctibus, petens conſueta antra: humida gens vaſti ponti, exſultans circum eum, diſpergit amarum rorem latè. Phocæ ſternunt ſe ſomno diverſæ in litore. Ipſe velut olim cuſtos ſtabuli in montibus, ubi veſper reducit vitulos è paſtu ad tecta, agnique acuunt lupos balatibus auditis, conſidit medius ſcopulo, recenſetque numerum pecudum. *Cujus* capiendi *quoniam facultas eſt oblata Ariſtæo; vix paſſus ſenem* Protea *componere deſeſſa membra, ruit cum magno clamore, occupatque illum jacentem manicis. Contrà ille, non immemor ſuæ artis, transformat ſeſe in omnia miracula rerum, ignemque, horribilemque feram, liquentemque fluvium. Verùm ubi nulla fallacia reperit fugam, victus redit in ſeſe, atque tandem* eſt *locutus ore hominis:*

TRANSLATION.

places the Youth in Ambuſh remote from View, ſhe ſtays herſelf at a Diſtance ſhrouded in a miſty Veil. Now the ſultry Dog-ſtar ſcorching the thirſty Indians blazed in the Sky, and the fiery Sun had finiſhed Half his Courſe: The Herbs withered; and the Rays made the ſhallow overheated Rivers boil, their Channels being drained to the ſlimy Bottom; when Proteus, repairing to his accuſtomed Den, advanced from the Waves: The watery Race of the vaſt Ocean, gamboling around him, ſcatters the briny Dew far and near. The Sea-calves apart lay them down to ſleep along the Shore. He himſelf (as at times the Keeper of a Fold upon the Mountains, when Evening brings Home the Bullocks from the Paſture, and the Lambs with noiſy Bleatings whet *the Hunger* of the Wolves) ſits in the Center on a Rock, and reviews their Numbers, of *ſeizing* whom ſince ſo favourable an Opportunity offered itſelf to Ariſtæus: Scarce ſuffering the aged God to compoſe his weary Limbs, he ruſhes upon him with a great Shout, and ſurprizes him with Chains as he lay. He on the other Hand, not forgetful of his Art, transforms himſelf into all the wonderous Shapes in Nature, Fire, and a grimly Savage, and flowing River. But when no Shifts could find him an Eſcape, overpowered he returns to himſelf, and at length *thus* ſpoke in human Accent:

NOTES.

425. *Jam rapidus Sirius.* Sirius, a Star of the firſt Magnitude in the Mouth of the *Dog*, riſes about the Time of the Sun's entering into *Leo*, toward the Latter End of *July*, making what we call *the Dog-days*.

435. *Auditiſque.* Others read *auditique*; but the Senſe would naturally lead one to *auditiſque*, which is the Reading of the *Roman*, *Medicean*, and *Cambridge* Manuſcripts.

quisnam jussit te, confidentissime juvenum, adire nostras domos? quidve petis hinc? sic inquit. At ille Aristæus ait: *Proteu, scis, ipse scis; neque est cuiquam fallere te: sed tu desine velle fallere me. Nos, secuti præcepta Deûm, venimus huc, quæsitum oracula lapsis rebus. Est effatus hoc tantum. Ad hæc denique vates vi multa intorsit ardentes oculos glauco lumine; et frendens graviter sic resolvit ora fatis: Iræ non nullius numinis exercent te: luis magna scelera commissa; Orpheus miserabilis suscitat tibi has pœnas, haudquaquam satis magnas ob meritum, ni fata resistant, et sævit graviter pro conjuge raptâ tibi. Illa puella quidem moritura, dum præceps fugeret te per flumina, non vidit, ante pedes in altâ herbâ, immanem hydrum servantem ripas. At chorus Dryadum, æqualis ætate, implêrunt supremos montes clamore: Rhodopeiæ arces flêrunt, altaque Pangæa, et Mavortia tellus Rhesi, atque Getæ, atque Hebrus, atque Actias Orithyia.*

Nam quis te, juvenum confidentissime, nostras
Jussit adire domos? quidve hinc petis? inquit.
At ille:
Scis, Proteu, scis ipse; neque est te fallere cuiquam:
Sed tu desine velle. Deûm præcepta secuti
Venimus huc, lapsis quæsitum oracula rebus.
Tantum effatus. Ad hæc Vates vi denique multâ
Ardentes oculos intorsit lumine glauco,
Et graviter frendens, sic fatis ora resolvit.
Non te nullius exercent numinis iræ:
Magna luis commissa; tibi has miserabilis Orpheus
Haudquaquam ob meritum pœnas, ni fata resistant,
Suscitat; et raptâ graviter pro conjuge sævit.
Illa quidem, dum te fugeret per flumina præceps,
Immanem ante pedes hydrum moritura puella
Servantem ripas altâ non vidit in herbâ.
At chorus æqualis Dryadum clamore supremos
Implêrunt montes: flêrunt Rhodopeiæ arces,
Altaque Pangæa, et Rhesi Mavortia tellus,
Atque Getæ, atque Hebrus, atque Actias Orithyia.

TRANSLATION.

Who, most presumptuous Youth, enjoined thee, he says, to approach my Habitation? Or what demandest thou here? But he: Thou knowest, *O* Proteus, thou knowest of thyself; nor is it in any one's Power to deceive thee: But do thou cease to try *thy Wiles on me*. *For* in pursuance of Divine Command I came hither to consult thy Oracle about my ruined Affairs. He said. Then the Prophet at length with mighty Force rolled his Eyes flashing with azure Light, and, gnashing his Teeth fiercely, thus opened his Mouth to disclose the Fates: 'Tis the Vengeance of no mean Deity that pursues thee: Thou art making Atonement for thy heinous Crimes: These Sufferings, by no Means proportioned to thy Guilt, unhappy Orpheus entails upon thee, unless the Fates oppose; and he sorely rages for his ravished Wife. And indeed it was, whilst she fled precipitately from you along the River, that the Maid doomed to Death was so unhappy not to see the hideous Water-snake before her Feet, as it guarded the Banks in the tall Grass. But her coeval Choir of Dryads filled the highest Mountains with their Shrieks: The Rocks of Rhodope wept, so did lofty Pangæa, and the martial Land of Rhesus, the Getes, and Hebrus, and Attic Orithyia.

NOTES.

447. *Neque est te fallere cuiquam.* This is a Grecism for *neque licet cuiquam*: Thus in the second Eclogue, *Nec sit mihi credere.* So also, *Horace, Quod versu dicere non est.*

454. *Miserabilis Orpheus*, &c. Others understand the Words thus: *Orpheus unhappy for no Guilt or Demerit of his.*

454. *Orpheus.* He was the Son of *Oeagrus*, King of *Thrace*, by the Muse *Calliope*; highly celebrated for his extraordinary Skill in Musick and Poetry, and was one of the *Argonauts*. The Hymns that go under his Name are with good Reason believed to be spurious.

464. *Cavâ*

Ipſe cavâ ſolans ægrum teſtudine amorem,
Te, dulcis conjux, te ſolo in litore ſecum,
Te veniente die, te decedente canebat.
Tænarias etiam fauces, alta oſtia Ditis,
Et caligantem nigrâ formidine lucum
Ingreſſus, Maneſque adiit, Regemque tremendum,
Neſciaque humanis precibus manſueſcere corda.
At cantu commotæ Erebi de ſedibus imis
Umbræ ibant tenues, ſimulacraque luce carentum:
Quàm multa in ſilvis avium ſe millia condunt,
Veſper ubi, aut hibernus agit de montibus imber:
Matres, atque viri, defunctaque corpora vitâ
Magnanimûm heroum, pueri, innuptæque puellæ,
Impoſitique rogis juvenes ante ora parentum;
Quos circum limus niger, et deformis arundo
Cocyti, tardâque palus inamabilis undâ
Alligat, et novies Styx interfuſa coercet.
Quin ipſæ ſtupuere domus, atque intima Lethi
Tartara, cæruleoſque implexæ crinibus angues
Eumenides: tenuitque inhians tria Cerberus ora;

Orpheus *ipſe, ſolans ægrum amorem cavâ teſtudine,* canebat *te, dulcis conjux,* canebat *te ſecum in ſolo litore,* canebat *te die veniente, canebat te* die *decedente.* Ille, *ingreſſus Tænarias etiam fauces, alta oſtia Ditis, et lucum caligantem nigrâ formidine, adiit Maneſque, tremendumque regem, cordaque neſcia manſueſcere, humanis precibus. At tenues umbræ, commotæ cantu* Orphei, *ſimulacraque carentum luce, ibant de imis ſedibus Erebi: quàm multa millia avium condunt ſe in ſilvis, ubi veſper, aut hibernus imber agit* eas *de montibus: matres atque viri, corporaque magnanimûm heroum defuncta vitâ, pueri, innuptæque puellæ, juveneſque impoſiti rogis ante ora parentum* ibant; *quos niger limus, et deformis arundo Cocyti, inamabiliſque palus* cum *tardâ undâ circum alligat, et Styx novies interfuſa coercet. Quin domus ipſæ, atque intima Tartara letbi, Eumenideſque implexæ* quoad *cæruleos angues crinibus, ſtupuere; Cerberuſque inhians tenuit tria ora;*

TRANSLATION.

Orpheus himſelf, ſoothing the Anguiſh of his Love with his concave Shell, ſung thee, *his* ſweet Eurydice, thee by himſelf on the lonely Shore, thee, when the Day aroſe, thee when the Day declined *he* ſung. He entering even the Jaws of Tænarus, Pluto's Gates profound, and the Grove overcaſt with gloomy Horror, viſited the Manes, and their tremendous King, and Hearts incapable of relenting at human Prayers. But the airy Shades, and Phantoms of the Dead, affected with his Song advanced from the deep Manſions of Erebus, in ſuch Throngs as Birds that ſhelter themſelves by Thouſands in the Woods, when Evening, or a wintery Shower drives them from the Mountains: Matrons, and Men, and Ghoſts of gallant Heroes, deceaſed Boys, and unmarried Virgins, and Youths laid on the Funeral Piles before the Faces of their Parents; whom the black Mud, and unſightly Reeds of Cocytus, and the unlovely Lake with ſluggiſh Waves incloſe round, and Styx nine times interfuſed confines. Nay, the very Habitations and deepeſt Dungeons of Death were aſtoniſhed, and the Furies, with whoſe Hair blue Snakes were interwoven; and yawning Cerberus repreſſed his three Mouths;

NOTES.

464. *Cavâ teſtudine.* The Lyre is called *Teſtudo*, becauſe the ancient Lyres were made of the Shells of Tortoiſes. It was a received Story, that *Mercury*, finding accidentally a dead Tortoiſe on the Banks of the *Nile*, made a Lyre of it: Whence *Horace* calls him *curvæ lyræ parentem.*

467. *Tænarias fauces.* Tænarus is a Promontory of the *Peloponneſus*, fabled to be the Entrance to the infernal Regions.

471. *Erebi.* Erebus here, and in other Places, ſignifies *the profoundeſt Manſion of Hell.*

475. *Defunctaque corpora vitâ magnanimûm heroum.* Lifeleſs Bodies of gallant Heroes. *Corpora* is likewiſe put for the airy Vehicle of departed Spirits, as Æn. VI. 303, 306.

484. *Cantu,*

atque rota Ixionei orbis conſtitit cantu. Jamque Orpheus, *referens pedem, evaſerat omnes caſus; Eurydiceque reddita veniebat ad ſuperas auras, ſequens eum ponè; namque Proſerpina dederat hanc legem: cum ſubita dementia cepit incautum amantem,* dementia *ignoſcenda quidem, ſi Manes ſcirent ignoſcere. Reſtitit, immemorque, heu! victuſque animi, reſpexit ſuam Eurydicen jam ſub luce ipsâ: ibi omnis labor* eſt *effuſus, atque fœdera immitis tyranni rupta, fragorque* eſt *ter auditus Avernis ſtagnis. Illa inquit, quis perdidit et me miſeram, et te, Orpheu? quis tantus furor* eſt hic? *En iterum crudelia fata vocant me retro, ſomnuſque condit natantia lumina. Jamque vale; feror circumdata ingenti nocte, tendenſque invalidas palmas tibi, heu! non* ampliùs *tua. Dixit; et ſubitò fugit diverſa ex oculis* Orphei, *ccu fumus commiſtus in tenues auras: neque præterea vidit illum,*

Atque Ixionei cantu rota conſtitit orbis.
Jamque pedem referens, caſus evaſerat omnes;
Redditaque Eurydice ſuperas veniebat ad auras,
Ponè ſequens; namque hanc dederat Proſerpina legem:
Cum ſubita incautum dementia cepit amantem,
Ignoſcenda quidem, ſcirent ſi ignoſcere Manes.
Reſtitit, Eurydicenque ſuam, jam luce ſub ipsâ,
Immemor, heu! victuſque animi, reſpexit: ibi omnis
Effuſus labor, atque immitis rupta tyranni
Fœdera; terque fragor ſtagnis auditus Avernis.
Illa, Quis et me, inquit, miſeram, et te perdidit, Orpheu?
Quis tantus furor? en iterum crudelia retro
Fata vocant, conditque natantia lumina ſomnus.
Jamque vale: feror ingenti circumdata nocte,
Invalidaſque tibi tendens, heu! non tua, palmas.
Dixit; et ex oculis ſubitò, ceu fumus in auras
Commiſtus tenues, fugit diverſa: neque illum,

TRANSLATION.

and the Circumrotation of Ixion's Orb was ſuſpended by the Song. And now tracing back his Way, he had overpaſſed all Dangers; and reſtored Eurydice was juſt approaching the ſuperior Regions, following behind; for Proſerpina had given him that Law: When a ſudden Frenzy ſeized the unwary Lover, pardonable indeed, if the Manes knew to pardon. He ſtopt, and juſt on the Verge of Light, ah! unmindful, and not Maſter of his Mind, looked back on his Eurydice: There was all his Labour loſt, and the Law of the relentleſs Tyrant broke, and thrice a diſmal Groan heard through the Avernian Lake. *Ah!* Orpheus, ſhe ſays, who hath both unhappy me, and thee undone: What deep Infatuation this? See once more the cruel Fates call me back, and Sleep cloſes my ſwimming Eyes. And now farewel: I am ſnatched away, encompaſſed,

NOTES.

484. *Cantu.* The uſual Reading is *vento*, of which it is not eaſy to make Senſe: Whereas *cantu*, which *Pierius* found in ſeveral Manuſcripts, makes all eaſy.

493. *Fragor.* Servius underſtands *fragor* to mean an Exultation of the Shades at the Return of *Eurydice*, and quotes a Paſſage of *Lucan* in Confirmation of his Opinion.

——*Gaudent à luce relictam*
Eurydicen, iterum ſperantes Orphea Manes.

But it is obſerved that *fragor* is never uſed by *Virgil* for a Sound of Joy, but for ſome great Craſh, or horrid Noiſe. Therefore it ſeems rather to mean here ſome diſmal Sound.

Prenſantem nequicquam umbras, et multa volentem
Dicere, præterea vidit; nec portitor Orci
Ampliùs objectam paſſus tranſire paludem.
Quid faceret? quò ſe raptâ bis conjuge ferret?
Quo fletu Manes, quâ numina voce moveret? 505
Illa quidem Stygiâ nabat jam frigida cymbâ.
Septem illum totos perhibent ex ordine menſes,
Rupe ſub aëriâ, deſerti ad Strymonis undam
Fleviſſe, et gelidis hæc evolviſſe ſub antris,
Mulcentem tigres, et agentem carmine quercus. 510
Qualis populeâ mœrens Philomela ſub umbrâ
Amiſſos queritur fetus, quos durus arator
Obſervans nido implumes detraxit: at illa
Flet noctem, ramoque ſedens miſerabile carmen
Integrat, et mœſtis latè loca queſtibus implet. 515
Nulla Venus, nullique animum flexere Hymenæi.
Solus Hyperboreas glacies, Tanaimque nivalem,
Arvaque Riphæis nunquam viduata pruinis
Luſtrabat; raptam Eurydicen, atque irrita Ditis

prenſantem umbras nequicquam, et volentem dicere multa; nec portitor orci eſt paſſus eum *ampliùs tranſire objectam paludem. Quid faceret? quò ferret ſe, conjuge bis raptâ? quo fletu* moveret *Manes, quâ voce moveret numina? Illa quidem jam frigida nabat Stygiâ cymbâ. Perhibent, illum fleviſſe ſeptem totos menſes ex ordine ſub aëriâ rupe, ad undam deſerti Strymonis, et evolviſſe hæc ſub gelidis antris, mulcentem tigres, et agentem quercus carmine. Qualis Philomela, mœrens ſub populeâ umbrâ, queritur amiſſos fetus, quos durus arator, obſervans implumes nido, detraxit; at illa flet noctem, ſedenſque ramo, integrat miſerabile carmen, et implet loca latè mœſtis queſtibus. Nulla Venus, nullique Hymenæi flexere* ejus *animum. Solus luſtrabat Hyperboreas glacies, nivalemque Tanaim, arvaque nunquam viduata Riphæis pruinis; querens Eurydicen raptam, atque dona Ditis irrita.*

TRANSLATION.

with thick *Shades of* Night, and ſtretching forth to thee my feeble Hands, ah! thine no more. She ſaid; and on a ſudden fled from his Sight a different Way, like Smoke blending with thin Air: † Nor more was ſeen by him graſping the Shades in vain; and in act to ſay a thouſand Things; nor did the Ferryman of Hell ſuffer him again to croſs the intervening Lake. What ſhould he do? Whither ſhould he turn him, his Love twice ſnatched away? With what Tears aſſuage the Manes, with what Accents the *infernal* Powers? She, already *a* cold *Shade*, was ſailing in the Stygian Boat. For ſeven whole Months, 'tis ſaid, he mourned beneath a *bleak* aerial Rock, by the Streams of deſart Strymon, and revolved theſe Woes under the cold Caves, ſoftening the *very* Tygers and leading the Oaks with his Song. As mourning *Philomel* under a Poplar Shade bemoans her loſt Young, which the hard-hearted Clown obſerving in the Neſt, has ſtole unfledged: But ſhe weeps through the Night, and, perched upon a Bough, renews her doleful Song, and fills the Places all around with piteous Wailings. No Loves, no Hymeneal Joys could bend his Soul. All alone he traverſed the Hyperborean Tracts of Ice, the ſnowy Tanais, and Fields never free from the Riphæan Froſts, deploring his raviſhed Eurydice, and Pluto's bootleſs Preſents. For which neglected *nuptial* Rite the Ciconian Matrons,

† *Nor ſaw him more.*

NOTES.

508. *Strymonis.* Strymon is a River of *Macedon*, on the Borders of *Thrace*.

511. *Populeâ.* It is obſerved that the Poplar is judiciouſly choſen by the Poet on this Occaſion, becauſe the Leaves of this Tree, trembling with the leaſt Breath of Air, make a ſort of melancholy Ruſtling.

Quo nuptiali *munere ſpreto, matres Ciconum, inter ſacra Deûm, orgiaque nocturni Bacchi, ſparſere juvenem diſcerptum per latos agros. Tum quoque cum Oeagrius Hebrus, portans* ejus *caput revulſum à marmoreâ cervice* in *medio gurgite, volveret* illud, ejus *vox ipſa, et frigida lingua vocabat Eurydicen, ah! miſeram Eurydicen, animâ fugiente: ripæ referebant Eurydicen toto flumine. Proteus* ait *hæc: et dedit ſe jactu in altum æquor; quàque dedit ſe, torſit ſpumantem undam ſub vortice. At Cyrene non* dedit ſe; *namque* eſt *affata* filium *timentem ultro: nate, licet deponere triſtes curas* tuo *animo. Hæc* eſt *omnis cauſa morbi; hinc nymphæ, cum quibus illa agitabat choros in altis lucis,*

Dona querens. Spreto Ciconum quo munere matres,
Inter ſacra Deûm, nocturnique Orgia Bacchi,
Diſcerptum latos juvenem ſparſere per agros.
Tum quoquè marmoreâ caput à cervice revulſum,
Gurgite cum medio portans Oeagrius Hebrus
Volveret, Eurydicen vox ipſa, et frigida lingua,
Ah, miſeram Eurydicen, animâ fugiente, vocabat:
Eurydicen toto referebant flumine ripæ.
Hæc Proteus: et ſe jactu dedit æquor in altum;
Quàque dedit, ſpumantem undam ſub vortice torſit.
At non Cyrene: namque ultro affata timentem:
Nate, licet triſtes animo deponere cùras.
Hæc omnis morbi cauſa; hinc miſerabile Nymphæ,
Cum quibus illa choros lucis agitabat in altis,

TRANSLATION.

amidſt the ſacred Service of the Gods, and nocturnal Orgies of Bacchus, having tore the Youth in Pieces, ſcattered his Limbs over the wild Fields. And even then, whilſt Oeagrian Hebrus rolled down the Middle of its Tide, his Head torn from the Alabaſter Neck, the Voice of itſelf, and his faultering Tongue, invoked Eurydice, Ah, unfortunate Eurydice, with his expiring Breath: The Banks re-echoed Eurydice all along the River. Thus Proteus *ſaid:* And plunged with a Bound into the deep Sea; and, where he plunged, he toſſed up the foaming Billows under the whirling Tide.

But not ſo Cyrene: For kindly ſhe beſpoke her trembling Son: My Son, you may eaſe your Mind of *all* vexatious Cares. This is the whole Cauſe of your Diſaſter; hence the Nymphs, with whom ſhe celebrated the mingled Dances in the deep Groves, have ſent this mournful Devaſtation on your Bees: Do

NOTES.

520. *Spreto Cyconum quo munere matres.* Many Manuſcripts and printed Editions of good Authority read *ſpreta.* But the Senſe ſeems to determine for *ſpreto:* For the Meaning is, *quo munere,* i. e. *quo* nuptiali *munere ſpreto, for the Contempt of which nuptial Rite,* mentioned Verſe 516.

520. *Ciconum matres.* The *Cicones* were a People of *Thrace,* living near Mount *Iſmarus,* and the Mouth of the River *Hebrus:* where the Bacchanals uſed to perform their Revels. *Ovid* has aſſigned a Cauſe of this Matron's Fury not ſo honourable for *Orpheus:*

——Omnem refugerat Orpheus
Feminineam Venerem; ſeu quod male ceſſerat illi:
Sive fidem dederat. Multas tamen ardor habebat
Jungere ſe vati: multæ doluere repulſæ.
Ille etiam Thracum populis fuit auctor amorem
In teneros transferre mares: citraque juventum,
Ætatis breve ver, et primos carpere flores.

But ſuch a Guilt ſeems quite inconſiſtent with his extraordinary Paſſion for *Eurydice.*

524. *Oeagrius Hebrus.* The *Hebrus* is called *Oegrian,* from *Oeagrus,* the *Thracian* King, mentioned before to have been the Father of *Orpheus.*

535. *Napæas.*

Exitium miſere apibus: tu munera ſupplex
Tende, petens pacem, et faciles venerare Napæas:
Namque dabunt veniam votis, iraſque remittent.
Sed modus orandi qui ſit, priùs ordine dicam.
Quatuor eximios præſtanti corpore tauros,
Qui tibi nunc viridis depaſcunt ſumma Lycæi,
Delige, et intactâ totidem cervice juvencas.
Quatuor his aras alta ad delubra Dearum
Conſtitue, et ſacrum jugulis demitte cruorem;
Corporaque ipſa boum frondoſo deſere luco.
Poſt, ubi nona ſuos Aurora oſtenderit ortus,
Inferias Orphei Lethæa papavera mittes,
Placatam Eurydicen vitulâ venerabere cæſâ,
Et nigram mactabis ovem, lucumque reviſes.
Haud mora: continuò matris præcepta faceſſit;
Ad delubra venit; monſtratas excitat aras;
Quatuor eximios præſtanti corpore tauros
Ducit, et intactâ totidem cervice juvencas.
Poſt, ubi nona ſuos Aurora induxerat ortus,

miſere miſerabile exitium apibus. Tu ſupplex tende munera, petens pacem, et venerare faciles Napæas: namque dabunt veniam votis, remittentque iras. Sed dicam priùs ordine, qui ſit modus orandi eas. Delige quatuor eximios tauros præſtanti corpore, qui nunc depaſcunt ſumma cacumina *viridis Lycæi, et* cum illis *totidem juvencas cervice intactâ* jugo. *Conſtitue quatuor aras his* victimis, *ad alta delubra Dearum, et demitte ſacrum cruorem jugulis, deſereque corpora ipſa boum frondoſo luco. Poſt, ubi nona aurora oſtenderit ſuos ortus, mitte lethæa papavera inferias Orphei, venerabere placatam Eurydicen vitulâ cæſâ, et mactabis nigram ovem, reviſeſque lucum. Haud* eſt *mora: continuò faceſſit præcepta matris; venit ad delubra; excitat monſtratas aras. Ducit quatuor eximios tauros præſtanti corpore, et totidem juvencas cervice intactâ* jugo. *Poſt, ubi nona aurora induxerat ſuos ortus,*

TRANSLATION.

thou humbly tender Offerings, ſupplicating Peace, and venerate the gentle Wood-nymphs: For at thy Supplications they will grant Forgiveneſs, and mitigate their Wrath. But firſt will I ſhew you in Order what muſt be your Manner of Worſhip. Single out four choice Bulls of beauteous Form, which the Tops of green Lycæus now feed for thee, and as many Heifers, whoſe Necks are untouched by the Yoke. For theſe erect four Altars at the lofty Temples of the Goddeſſes, from their Throats emit the ſacred Blood, and leave the Bodies of the Cattle in the leafy Grove. Afterwards, when the ninth Morn has diſplayed her riſing Beams, you ſhall offer Lethæan Poppies by way of Funeral Rites to Orpheus, venerate appeaſed Eurydice with a ſlain Calf, ſacrifice a black Ewe, and reviſit the Grove.

Without Delay, he inſtantly executes the Orders of his Mother; repairs to the Temple; raiſes the Altars as directed; leads up four choſen Bulls of ſurpaſſing Form, and as many Heifers, whoſe Necks were untouched *by the Yoke.* Thereafter, when the ninth Morning had uſhered in her riſing Beams,

NOTES.

535. *Napæas.* The *Napæa* were the Nymphs of the Groves, from νάπη, *a Grove.*

545. *Inferias.* The *Inferia* were Sacrifices offered to the *Manes.* For which ſee the Note Æn. III. 66.

545. *Lethæa papavera.* The Poppy is called *Lethæan,* becauſe it cauſes Sleep or Forgetfulneſs, from λήθη, *Oblivion.* Poppies were therefore offered to the Dead, eſpecially to thoſe whoſe Manes they deſigned to appeaſe; either becauſe Sleep, which they procure, is a lively Emblem of Death, *conſanguineus læti ſopor*; or becauſe they produce Oblivion of paſt Injuries.

mittit inferias Orphei, revisitque lucum. Hìc verò aſpiciunt monſtrum ſubitum, ac mirabile dictu; apes ſtridere toto utero per liquefacta viſcera boum, et effervere coſtis ruptis; immenſaſque nubes earum *trahi: jamque confluere ſummâ arbore, et demittere* quaſi *uvam lentis ramis. Canebam hæc ſuper cultu arvorum, pecorumque, et ſuper arboribus; dum magnus Cæſar fulminat ad altum Euphratem bello, victorque dat jura per volentes populos, affectatque viam Olympo. Illo tempore dulcis Parthenope alebat me Virgilium, florentem ſtudiis ignobilis otî: qui luſi carmina paſtorum: audaxque juventâ cecini te, Tityre, ſub tegmine patulæ fagi.*

Inferias Orphei mittit, lucumque reviſit.
Hìc verò ſubitum ac dictu mirabile monſtrum
Aſpiciunt; liquefacta boum per viſcera toto
Stridere apes utero, et ruptis effervere coſtis;
Immenſaſque trahi nubes: jamque arbore ſummâ
Confluere, et lentis uvam demittere ramis.
Hæc ſuper arvorum cultu, pecorumque canebam,
Et ſuper arboribus; Cæſar dum magnus ad altum
Fulminat Euphratem bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, ſtudiis florentem ignobilis otî:
Carmina qui luſi paſtorum; audaxque juventâ,
Tityre, te patulæ cecini ſub tegmine fagi.

TRANSLATION.

he offers the Funeral Rites to Orpheus, and reviſits the Grove. But here they behold a ſudden Prodigy, and wonderous to relate; Bees through all the Belly hum amidſt the putrid Bowels of the Cattle; pour forth with the fermenting Juices from the burſt Sides, and in immenſe Clouds roll along: Then ſwarm together on the Top of a Tree, and hang down in a Cluſter from the bending Boughs.

Thus of the Culture of Fields and Flocks, and of Trees I ſung; whilſt great Cæſar at the deep Euphrates thunders in War; victorious diſpenſes Laws among the willing Nations, and purſues the Way to Heaven. At that Time did I Virgil, nouriſh[illegible] ſweet Parthenope, flouriſh in the Studies of inglorious Eaſe: who warbled [illegible]toral Songs; and, adventurous through Youth, ſung thee, O Tityrus, under [illegible] Covert of a ſpreading Beech.

NOTES.

560. *Cæſar dum magnus*, &c. From this an Argument is drawn that *Virgil* continued the Care of his Georgics, as long as he lived, for the Time here mentioned is the Year before his Death. It was then that *Auguſtus* was at the Head of the *Roman* Legions in Perſon, on the Banks of the *Euphrates*, and compelled *Phraates* to reſtore the Eagles which the *Parthians* had taken from *Craſſus*, and drew the neighbouring Nations, and even the *Indians*, to make a voluntary Submiſſion to him.

564. *Parthenope*. The original Name of the City *Naples*.

565. *Audaxque juventâ*. According to *Servius*, *Virgil* was twenty-eight Years old when he wrote the Eclogues.

GEORGICORUM FINIS.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER PRIMUS.

ORDO.

Cano arma, virumque qui, profugus fato, primus venit ab oris Trojæ in Italiam littoraque Lavina : ille multum fuit jactatus & terris & alto,

ARMA, virumque cano, Trojæ qui primus ab oris
Italiam, fato profugus, Lavinaque venit
Littora : multùm ille et terris jactatus et alto,

TRANSLATION.

ARMS I ſing, and the Hero, the firſt who, in Obedience to the Decree of Heaven, having fled to the Coaſts of Troy, came to Italy, and the Lavinian Shore: Much was he toſſed both on Sea and Land, * by the Powers above,

* *By the Power of the Gods.*

NOTES.

The firſt Book of this Æneid is reckoned by Commentators among the moſt finiſhed, and particularly admired for the Harmony and Structure of its Verſe, the Diſpoſition of its Subject, the beautiful and ſublime Proſpect with which the Scene opens, and, above all, the Poet's Art in throwing ſo much Matter together in ſo few Words. The Propoſition, the Invocation, the Reaſons that kindled *Juno*'s Reſentment againſt the *Trojans*, the Diſcontent of that Goddeſs at ſeeing the Fleet of *Æneas* making towards *Italy*, her Addreſs to *Æolus*, the Deſcription of the Storm, the Anger of *Neptune*, his Chiding the Winds, their Flight, and the Calm that immediately ſucceeded, being all contained in no more than 150 Lines. As Inſtances of particular Beauties, they mention that admirable Deſcription of the Storm, which they ſay is capable of tranſporting the dulleſt, and warming the coldeſt Imagination: The Image of *Diſcord* bound up in Chains by *Peace*, and that fine Epiſode of the Pictures which *Æneas* ſurveys in the Temple of *Carthage*, where the Poet himſelf appears pleaſed as well as in the Song of *Iopas*. But it is to be obſerved, tho' theſe Paſſages have a particular Sublimity, this is not to be underſtood as if the reſt were not of a Piece. *Virgil* is not like ſome Poets, who ſoar very high for a While, and afterwards ſink as low: He flies always far above the Earth; ſometimes his Flight is more rapid and daring, and ſometimes, having mounted to Heaven, he repoſes himſelf in the Sublimity of his Flight, but his Genius never flags, nor is unequal to his Subject.

1. *Arma virumque cano*, &c. *Fulvius Urſinus* is of Opinion that *Virgil*, in theſe firſt Lines of his Poem, had an Eye to the Beginning of the Odyſſey: Of which the Reader may judge by comparing the two together.

Ανδρα μοι ενεπε Μουσα πολυτροπον, ος μαλα πολλα
Πλαγχθη, επει Τροιης ιερον πτολιεθρον επερσε.
The Man, for Wiſdom's various Arts renown'd,
Long exercis'd in Woes, O Muſe! reſound.
Pope's Odyſſey.

The third Line in particular,

——*multum ille & terris jactatus & alto,*

comes very near to *Homer*'s,

vi superûm, ob memorem iram sævæ Junonis. Passus est quoque multa et in bello, dum conderet urbem, inferretque Deos Latio: unde est genus Latinum, Patresque Albani, atque mœnia altæ Romæ.

Vi superûm, sævæ memorem Junonis ob iram:
Multa quoquè et bello passus, dum conderet urbem,
Inferretque Deos Latio: genus unde Latinum,
Albanique patres, atque altæ mœnia Romæ.

TRANSLATION.

to gratify cruel Juno's unrelenting Rage; much too he suffered in War, till he raised the City Lavinium, and introduced his Gods into Latium: From whom sprung the Latin Progeny, the Alban Fathers, and the Walls of lofty Rome.

NOTES.

Πολλα δογ εν ποντω παθεν αλγεα.
On stormy Seas unnumber'd Toils he bore.
But *Virgil* always shews his Judgment in knowing what to take, and what to leave.

1. *Primus venit*, &c. The first who came. *&c. Antenor* arrived in *Italy* before *Æneas*, v. 246. But *Æneas* was the first who came from *Troy* to *Lavinium*.

2. *Fato profugus.* *Fato* may very well have a Reference to the whole Sentence: For as *Æneas* left his Country in Obedience to the Will of the Gods, so it was by the particular Appointment of Heaven that he came to *Italy*, and settled in *Lavinium*. A Circumstance which redounds to the Honour both of *Æneas*, and of the *Romans*, whom the Poet makes to be descended from him; and therefore he is careful to mention it in the Beginning of his Poem, as well as in several other Places. See v. 210 of this Book.

Tendimus in Latium; sedes ubi fata quietas
Ostendunt.——

And 386.

Phrygium conscendi — æquor, data fata secutus,

And B. IV. v. 340.

Me si fata meis, &c.

3. *Lavinaque littora.* Lavinium stood about eight Miles from the Shore, according to *Servius*; but the neighbouring Coast might be distinguished by the Name of that City.

4. *Vi superûm.* By the Power of the Gods; or we may take the Expression to signify no more than simply *Superis*, *by the Powers above*; for so *vis* is used, Æn. VII. 432.

Cœlestum vis magna jubet.
The awful Majesty of Heaven commands.
It is the same Idiom with the *Greek*; thus *Homer* says Βιη Ἡρακληεη, *vi Herculea*, for *Hercules*, II. II. 658. And in the third Book of the Iliad, v 105. Αγετε δε Πριαμοιο βιην, *adducite vim Priami*, i. e. *bring Priam*; or as we would say in *English*, *bring the King's Majesty*. In like Manner *Virgil*, Æn. XI. 376, uses *violentia Turni*, for *Turnus himself*.

5. *Genus unde Latinum.* If Æneas found the *Latins* in *Italy*, how then could they be derived from him? Some solve the Difficulty by referring *unde* to *Latio*, *from which Country sprung the* Latin *Race*; but, because *unde* seems better referred to the Action of *Æneas*, *Servius* offers another Solution, that *Æneas*, who, instead of using a Conqueror's Right to change or abolish the *Latin* Name, incorporated them and his *Trojans* into one Body, under the common Name of *Latins*, may justly be called the Founder of a Race he thus saved from Ruin and Extinction.

7. *Albanique patres.* *Ascanius*, the Son of *Æneas*, after the Death of his Father, quitted *Lavinium*, and, having built *Alba*, made that the Seat of his Kingdom. It was here that *Romulus*, the Founder of the *Roman* Empire, was born. Thus the *Albans* were the Fathers or Ancestors of the *Romans*.

8. *Musa, mihi causas memora.* Virgil differs a little from *Homer* in putting the Invocation after the Proposition of his Subject, which shews it to be indifferent which of them is first. *Homer* again invokes the Muse for the Subject of his Poem in general, *Virgil* only mentions a particular Part, — *Causas memora.* As the Causes of his pious Hero's Sufferings were the Secrets of Heaven, to be known only by Inspiration, he therefore prays the Muse to inform him as to these; but that this is not to be understood exclusive of her general Assistance thro' the whole Poem, appears from his using the Word *cano* at the Beginning, which was properly applied to Prophets, Oracles, and those that spoke by Inspiration.

Gallos in limine adesse canebat,
Æn. VIII. 656.
Atque hæc deinde canit divino ex ore sacerdos,
Æn. III. 373.
Extemplo tentanda fugâ canit æquora Calchas,
Æn. II. 176.

8. Quo

Muſa, mihi cauſas memora, quo numine læſo,
Quidve dolens Regina Deûm, tot volvere caſus
Inſignem pietate virum, tot adire labores
Impulerit. Tantæne animis cœleſtibus iræ?
Urbs antiqua fuit, Tyrii tenuere coloni,
Carthago, Italiam contra, Tiberinaque longè
Oſtia, dives opum, ſtudiiſque aſperrima belli:
Quam Juno fertur terris magis omnibus unam

urbem *unam Juno fertur coluiſſe magis terris omnibus.*

O Muſa, memora mihi cauſas, quo numine læſo, quidve Regina Deûm dolens, impulerit virum inſignem pietate volvere tot caſus, adire tot labores. Tantæne iræ ſunt animis cœleſtibus?

Urbs fuit antiqua, Tyrii coloni eam *tenuere, Carthago* nomine *contra Italiam, oſtiaque Tiberina longè, dives opum, aſperrimaque ſtudiis belli: quam*

TRANSLATION.

Declare, O Muſe! the Cauſes *why he ſuffered*, what Deity had he offended, and why was the Queen of Heaven provoked to doom a Man of ſuch diſtinguiſhed Piety to ſtruggle with a Series of Calamities, to encounter ſo many Hardſhips: Dwell ſuch Reſentment in heavenly Minds?

An ancient City there was *named* Carthage, inhabited by a Colony of Tyrians fronting Italy, on the Mouth of the Tyber, *but* far remote; a City of vaſt Riches and *yet* extremely hardy by warlike Exerciſes; which *City* Juno is ſaid to hav

NOTES.

8. *Quo numine.* Some read *quo nomine læſa*, in what Particular *Juno* had been offended.

9. *Tot volvere caſus.* The Commentators would have *volvere caſus* to be for *volvi caſibus*, and *volvi* again for *involvi*, which they own to be exceeding harſh, and think to juſtify *Virgil* by the Authority of *Statius*, who uſes a parallel Expreſſion. But is it not more natural, as well as more poetical, to take it in the active Senſe? *Volvere caſus* veluti *molem quandam*, ſays *H. Stephens*: *To ſtruggle with a Load of Misfortunes.* For *volvere* is a Word that imports Labour and Difficulty, like that of a Perſon ſtraining to roll forward a ponderous Stone; as,

Saxa quoque infeſto volvebant pondere,
Æn. IX. 512.

Or, *a River bearing down oppoſing Bodies*, Geor. IV. 525. And, at the ſame Time it implies Duration and Continuance in ſtruggling: Hence it is applied to a Beech, that ſtands thro' a Revolution of Ages, in ſpite of Storms and Injuries of Weather;

——*immota manet, multoſque per annos*
Multa virum volvens durando ſecula vincit.
Geor. II. 295.

Volvere caſus then differs from *volvi caſibus*, as *to puſh*, and to be *puſhed or driven along*; the laſt would ſhew *Æneas* quite vanquiſhed and ſubdued by his Misfortunes, the other ſhews him in great Labour, but ſtill ſuperior to his Sufferings, and in Proſpect of Victory.

10. *Tot adire Labores.* *Labores* is a much ſtronger Word than *Caſus*, and therefore the other Expreſſion ſhews the Riſe and Gradation of *Æneas*'s Sufferings. Beſides *volvere caſus* may poſſibly refer to the long Series of Dangers which *Æneas* underwent in his ſeven Years Voyage. *Adire labores* again may denote the Toils and Hardſhips of War which he came in *Italy*. But whatever be in that, the Word *adire* has a great Propriety, and implies the Fortitude and Reſolution with which *Æneas* bore his Trials; for it ſignifies properly to bring Danger, to look an Enemy in the Face, to advance boldly in the Encounter. Thus *Virgil*, ſpeaking of *Dares* the redoubted Champion in the Boxing Match, ſays,

—— *nec quiſquam ex agmine tanto*
Audet adire virum, Æn. V. 3
And to the ſame Purpoſe in the eleventh Book v. 936.

Orſilochus Remuli, quando ipſum horrebat adire
Haſtam intorſit equo.—

14. *Dives opum.* Anſwers to αφνειος βιο in *Homer*, II. V. 544.

14. *Studiiſque aſperrima belli.* Tho' *Carthage* was a wealthy City, yet her Riches had not debauched the Minds of her Citizens, and rendered them effeminate; they were rough and warlike as well as rich; unleſs we chuſe to underſtand *opum* not Riches, but Power, as the Word may ſignify.

Samo etiam *posthabitâ*. Hic
uerunt *illius arma, hic fuit*
llius *currus: Dea* Juno *jam*
um *tenditque, fovetque* spem *hoc*
uturum *esse regnum gentibus,*
i *quâ fata* id *sinant. Sed enim*
audierat *progeniem duci à Tro-*
ano *sanguine, quæ olim verteret*
arces *Tyrias*; audierat *populum*
late *regem superbumque bello*
venturum *esse hinc excidio Libyæ:*
Parcas *sic volvere. Saturnia*
metuens *id, memorque veteris belli,*

Posthabitâ coluisse Samo. Hic illius arma,
Hic currus fuit: hoc regnum Dea gentibus esse,
Si quà fata sinant, jam tum tenditque, fovetque.
Progeniem sed enim Trojano à sanguine duci
Audierat, Tyrias olim quæ verteret arces:
Hinc populum latè regem belloque superbum
Venturum excidio Libyæ: sic volvere Parcas.
Id metuens, veterisque memor Saturnia belli,

TRANSLATION.

honoured more than any other Place of her Residence, preferably *even* to Samos. Here lay her Arms, here stood her Chariot; Here the Goddess even then designs, and fondly hopes to establish the Seat of universal Empire, would the Fates permit. But she had heard of a Race to be descended from Trojan Blood, that was one Day to overturn the Tyrian Towers: That hence a People of extensive regal Sway, and renowned in War, was to come to the Destruction of Lybia: So the Destinies ordained. This the Daughter of Saturn dreading, and bearing still

NOTES.

16. *Posthabitâ coluisse Samo.* *Samos*, an Island in the *Icarian* Sea, where *Juno* had her Education, or, according to some, her Birth, and where she was married to *Jupiter*; and for that Reason she had a magnificent Temple in *Samos*, with a Statue representing her in the Habit of a Bride; and there nuptial Ceremonies were solemnized in her Honour. Yet so great was her Regard to *Carthage*, that she preferred it to *Samos*.

17. *Hic currus fuit.* Juno had two Kinds of Chariots; one wherein she was wafted thro' the Air by Peacocks, another for Battle, drawn by Horses of celestial Breed, which *Homer* describes, Iliad V. It is the Chariot of the last Kind that is here meant.

21. *Latè regem.* So *Horace*, *late tyrannus*, both of them from *Homer*'s ευρυκρειων, II. I. 202.

22. *Sic volvere Parcas.* *Fortunas*, or *Vices*, understood, as Æn. III. 375.

——— *sic fata Deûm rex*
Sortitur, volvitque vices: ———

In this Place there is an Allusion to the Office of the Destinies, who were the Ministers of *Jove*, to spin or measure out the Fates of Men, which they *rolled* or *wound* up in Clews, to shew the Dependance that all Events have upon the first Cause, and with what close Connexion Things are linked together. The *Parcæ*, the Poet tells us, were three in Number, *Clotho*, *Lachesis*, and *Atropos*; the first held the Staff, the second spun, the third cut the Thread of Life.

23. *Id metuens.* Dr. *Trapp* explains this as if it were *id metuens erat*, which, besides that he brings no Authority to support such an odd Way of speaking, would make this a detached, disjointed Sentence; whereas it stands in close Connexion both with what goes before and after, it being assigned as one of the Causes, and indeed the principal one, of *Juno*'s persecuting *Æneas*, and therefore seems necessarily to refer to *arcebat longe Latio*; as if the Poet had said, *Juno*'s Concern for *Carthage*, and the Fear of another long War with the *Trojans*, like that which she had waged with them before for *Argos*, were the principal Causes of her barring the *Trojans* out of *Italy*. And the four Lines, from *Nec dum etiam causæ irarum*, to *His accensa super*, containing the Causes of her personal Resentment, are thrown in by Way of Parenthesis, and but cursorily mentioned, to shew how much the Poet hastens to the Action of his Poem, according to *Horace*'s Rule.

Semper ad eventum festinat; & in medias res
——— *auditorem rapit.*

23. *Veterisque belli.* May either signify the late or former War, as *Dido* calls her former Love.

——— *veteris vestigia flammæ*, Æn. IV. 23.

or rather the War which had lasted so long, and which cost *Juno* so much Trouble to finish.

23. *Veterisque memor belli.* This it is plain cannot be understood as one of the Causes of *Juno*'s Anger against the *Trojans*, but it is a very just Ground of her Fear and Jealousy for *Carthage*, and a good Reason for barring the Access

Prima quod ad Trojam pro caris geſſerat Argis ;
Nec dum etiam cauſæ irarum ſævique dolores
Exciderant animo ; manet altâ mente repoſtum
Judicium Paridis, ſpretæque injuria formæ ;
Et genus inviſum, et rapti Ganymedis honores :
His accenſa ſuper, jactatos æquore toto
Troas, reſliquias Danaûm atque immitis Achillei,
Arcebat longè Latio ; multoſque per annos
Errabant acti fatis maria omnia circum :
Tantæ molis erat Romanam condere gentem.

quod prima geſſerat ad Trojam pro Argis ſibi caris ; nec dum etiam cauſæ irarum, ſævique ſui dolores exciderant animo ; judicium Paridis manet repoſtum in altâ ſua mente, injuriaque formæ ſuæ ſpretæ, et genus Trojanorum ſibi inviſum, et honores Ganymedis rapti : accenſa ſuper his, arcebat longè à Latio Troas jactatos toto æquore, reliquias Danaum atque Achillei immitis : errabantque per multos annos acti fatis circum omnia maria : condere gentem Romanam erat res tantæ molis.

TRANSLATION.

in Mind the long continued War which ſhe had the principal Hand in carrying on before Troy, in Behalf of her beloved Argos ; nor as yet were the Cauſes of her Rage and keen Reſentment worn out of her Mind ; the Judgment of Paris dwells deeply rooted in her Soul, the Affront *offered* to her neglected Beauty, the deteſted *Trojan* Race, and the Honours conferred on raviſhed Ganymede ; ſhe, by theſe Invectives fired, having toſſed on the whole Ocean the Trojans, whom the Greeks and mercileſs Achilles had left, drove them far from Latium ; and thus, for many Years, they were forced by Fate to roam round every Sea : So vaſt a Work it was to found the Roman State.

NOTES.

Acceſs of the *Trojans* from *Italy* : For ſhe remembered that long War which had coſt her ſo many Anxieties, ſo many Quarrels with *Jupiter* and the Gods of the oppoſite Faction, ſuch hard Struggles, and therefore was afraid leſt ſhe ſhould be involved in ſuch another War with the *Trojans*, or their Race, in Defence of *Carthage*. This ſeems to be the plain Senſe of the Paſſage ; for *Virgil* mentions firſt *Juno*'s Fears for *Carthage*, *Id metuens, veteriſque*, &c. and then he mentions, as diſtinct from theſe, the Cauſes of her Anger and perſonal Reſentment againſt the *Trojans*. *Nec dum etiam cauſæ irarum* ; and then both her Fears and perſonal Reſentments, as the concurring Cauſes of her afflicting *Æneas*, and endeavouring to exclude him from *Italy* ; *His accenſa ſuper—Troas arcebat longè Latio*.

24. *Prima—geſſerat*. Either taking *prima* adverbially, which ſhe had *before* carried on, or rather, *prima* for *princeps*, whereof ſhe was the principal Manager. For *Homer* repreſents *Jupiter* neuter in the War, or rather favourably inclined to the *Trojans*, and acting againſt them only by *Juno*'s Inſtigation. See his Speech to *Juno*, Iliad IV. 39. So that the War was chiefly conducted by *Juno* and *Pallas*, *Juno* having ſtill the Leading and Direction.

24. *Caris—Argis*. Argos was one of the Cities where *Juno* had her particular Reſidence ; whence ſhe has her Name of Ἥρη Ἀργεία, Il. IV. 8. and *Juno Argiva*, Æn. III. 547. And in the ſame Book of the Iliad, v. 52. ſhe names *Argos* among her favourite Cities.

27. *Judicium Paridis*. This refers to the known Story of the Diſpute for the Prize of Beauty, between the three Goddeſſes, *Juno*, *Minerva*, and *Venus*, the Deciſion whereof was left to *Paris*, who gave it in Favour of *Venus*.

28. *Et genus inviſum*. Juno hated the whole *Trojan* Race from the Beginning, upon Account of their Original ; for *Dardanus*, the Founder of the Race, was the Son of *Jupiter* by *Electra*. And it is well known what irreconcileable Enmity *Juno* bore to all the Offſpring of her Huſband's ſtolen Embraces.

28. *Rapti Ganymedis*. The Office of Cupbearer to the Gods was transferred from *Hebe*, *Juno*'s Daughter, to *Ganymede*, the Son of *Tros*, a beautiful Boy, who was carried up to Heaven by an Eagle.

Vix dabant vela læti è conſpectu telluris Siculæ in altum mare, *et ruebant ſpumas ſalis ære; cum Juno ſervans vulnus æternum ſub pectore, hæc ſecum* volvebat: *Mene victam deſiſtere incepto, nec poſſe avertere regem Teucrorum ab Italia? quippe vetor fatis! Pallaſne potuit exurere claſſem Argivûm, atque ſubmergere ipſos ponto, ob noxam unius, et furias Ajacis Oilei? Ipſa jaculata è nubibus rapidum ignem Jovis, disjecitque rates, avertitque æquora ventis: Turbine corripuit illum (Ajacem) exſpirantem flammas* è *transfixo pectore, infixitque* illum *ſcopulo acuto. Aſt ego, quæ incedo Regina Divûm, ſororque et conjux Jovis,*

Vix è conſpectu Siculæ telluris in altum
Vela dabant læti, et ſpumas ſalis ære ruebant,
Cum Juno æternum ſervans ſub pectore vulnus,
Hæc ſecum: Mene incepto deſiſtere victam?
Nec poſſe Italiâ Teucrorum avertere regem?
Quippe vetor fatis! Pallaſne exurere claſſem
Argivûm, atque ipſos potuit ſubmergere ponto,
Unius ob noxam, et furias Ajacis Oilei?
Ipſa, Jovis rapidum jaculata è nubibus ignem,
Disjecitque rates, evertitque æquora ventis:
Illum exſpirantem transfixo pectore flammas
Turbine corripuit, ſcopuloque infixit acuto.
Aſt ego, quæ Divûm incedo Regina, Joviſque

TRANSLATION.

Scarce had the Trojans, loſing Sight of Sicily, with Joy launched out into the Deep, and began to plough the ſoaming Billows with their brazen Prows; when Juno, harbouring everlaſting Rancour in her Breaſt, thus *argues* with herſelf: Shall I then, baffled *thus*, deſiſt from my Purpoſe, nor have it in my Power to avert the Trojan King from Italy? And why, becauſe I am reſtrained by Fate! Was Pallas able to burn the Grecian Ships, and bury themſelves in the Ocean, and for the Offence of one, even the Frenzy of Ajax, Oileus' Son? She herſelf, darting from the Clouds Jove's rapid Fire, both ſcattered their Ships, and upturned the Sea with the Winds: Him too ſhe ſnatched away in a Whirlwind, expiring Flames from his transfixed Breaſt, and daſhed *him* againſt the pointed Rock. But I, who move majeſtic the Queen of Heaven, both Siſter and

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34. *Vix è conſpectu*, &c. I ſhall here tranſcribe a Note that relates to this Place, from Mr. *Addiſon*'s Criticiſm on *Milton*, Spect. Vol. IV. No. 267. After he has ſhewn how *Homer*, to preſerve the Unity of his Action, haſtens into the Midſt of Things, and opens his Poem with the Diſſenſion of his Princes, artfully interweaving, in the ſeveral ſucceeding Parts of it, an Account of every Thing material which relates to them, and had paſſed before that fatal Diſſenſion, he adds: "After "the ſame Manner *Æneas* makes his firſt "Appearance in the *Tyrrhene* Seas, and within "Sight of *Italy*, becauſe the Action propoſed "to be celebrated was that of his ſettling him-"ſelf in *Latium*. But becauſe it was neceſ-"ſary for the Reader to know what had hap-"pened to him in the taking of *Troy*, and in "the preceeding Parts of his Voyage, *Virgil* "makes his Hero relate it by way of Epiſode "in the ſecond and third Books of the Æneid. "The Contents of both which Books come "before thoſe of the firſt Book in the Thread of "the Story, though, for preſerving of this Unity "of Action, they follow them in the Diſpoſition "of the Poem."

35. *Ære.* i. e. *æratis proris*, with their Brazen Prows, as Æn. IX. 122.

Quot prius æratæ ſteterant ad littora proræ.

40. *Argivûm.* Not the *Greeks* in general, but the *Locrians*, who, in their Return Home, after the Deſtruction of *Troy*, were ſhipwrecked. *Ajax* himſelf was thunderſtruck by *Pallas* for raviſhing *Caſſandra* in her Temple. *Homer* however makes him to have been drowned by *Neptune*, for impiouſly boaſting he would make his Eſcape even in ſpight of the Gods, Odyſſ. l. IV.

46. *Incedo.* Move majeſtic. *Servius* obſerves that the Word *incedo* is properly applied to Perſons

Et ſoror, et conjux, unâ cum gente tot annos
Bella gero. Et quiſquam numen Junonis adoret
Præterea, aut ſupplex aris imponat honorem?
Talia flammato ſecum Dea corde volutans,
Nimborum in patriam, loca fœta furentibus Auſtris,
Æoliam venit. Hìc vaſto rex Æolus antro
Luctantes ventos, tempeſtateſque ſonoras
Imperio premit, ac vinclis et carcere frænat.
Illi indignantes magno cum murmure montis
Circum clauſtra fremunt. Celsâ ſedet Æolus arce,
Sceptra tenens, mollitque animos, et temperat iras.
Ni faciat, maria, ac terras, cœlumque profundum
Quippe ferant rapidi ſecum, verrantque per auras.
Sed pater omnipotens ſpeluncis abdidit atris,

gero bella tot annos cum unâ gente: et quiſquam præterea adoret numen Junonis, aut ſupplex imponat honorem ipſius *aris? Dea volutans talia ſecum corde flammato, venit in Æoliam patriam nimborum, loca fœta auſtris furentibus. Hic rex Æolus* in *vaſto antro premit imperio, ac frænat vinclis et carcere ventos luctantes, tempeſtateſque ſonoras. Illi indignantes fremunt circum* ſua *clauſtra cum magno murmure montis. Æolus ſedet arce celsâ, tenens ſceptra: mollitque* eorum *animos, et temperat iras. Quippe ni faciat* id, illi *rapidi ferant ſecum maria ac terras cœlumque profundum, verrantque* ea *per auras. Sed pater omnipotens metuens hoc abdidit eos ſpeluncis atris.*

TRANSLATION.

Wife of Jove, muſt maintain a Series of Wars with one *poor* Race for ſo many Years. And who will henceforth adore Juno's Deity, or humbly offer Victims on her Altars?

The Goddeſs, by herſelf revolving ſuch Thoughts in her inflamed Breaſt, repairs to Æolia, the native Land of Storms, Regions pregnant with boiſterous Winds. Here, in a capacious Cave, King Æolus controuls with imperial Sway the reluctant Winds and bluſtering Tempeſts, and confines them with Chains to *their* Priſon. They roar indignant round their Barriers, filling the *hollow* Mountain with loud Murmurs. Æolus is ſeated on a lofty Throne, wielding a Scepter and *therewith* aſſuages their Fury, and moderates their Rage. For, unleſs he did ſo, they, in their rapid Career, would hurl away Sea and Earth, and Heaven ſublime, and ſweep them through the Air. But almighty Father *Jove*, guard-

NOTES.

Perſons of Rank and diſtinguiſhed Characters, and that it ſignifies to walk with Dignity and in State, *cum dignitate aliqua ambulare*. Hence it is again made Uſe of in deſcribing Queen *Dido* advancing to the Temple in graceful Majeſty; *Regina ad templum forma pulcherrima Dido inceſſit*. *Juno* was believed to have a very remarkable majeſtic Gait; hence we read in *Athenæus*, Ηραιον Βαδιζειος: i. e. *She walks with* Juno's *Gait*. And in like Manner *Propertius*, Lib. II. El. 2.

Et incedit vel Jove digna ſoror.
She walks with all the Dignity of the Siſter of Jove.

49. *Honorem*. This Word is uſed by *Virgil* to denote the Sacrifices and other Ceremonies of Religion that were performed in Honour of the Gods. See v. 636.

——*Divûm templis indicit honorem.*

And 740.

——*in menſâ laticum libavit honorem.*

52. *Æoliam*. The *Æolian* Iſlands, ſituated between *Italy* and *Sicily*, which were ſeven in Number. Here *Æolus*, the Son of *Hippotas*, reigned, reputed King of the Winds, becauſe, from a Courſe of Obſervations, he had acquired ſome Knowledge of the Weather, and was capable of foretelling at Times what Wind would blow for ſome Days together, as we learn from *Diodorus* and *Pliny*.

52. —— *hic vaſto rex Æolus antro*
Luctantes ventos tempeſtateſque ſonoras.

Th

insuperque impoſuit molem & montes; deditque iis regem, qui juſſus ſciret & premere illos *certo fœdere, & dare illis laxas habenas. Ad quem Juno ſupplex tum uſa eſt his vocibus: Æole (namque pater Divûm atque rex hominum dedit tibi & mulcere fluctus, & tollere eos vento) gens inimica mihi navigat Tyrrhenum æquor, portans Ilium in Italiam, victoſque Penates. Incute vim ventis, obrueque puppes ſubmerſas: aut age* eas *diverſas, & disjice corpora ponto. Bis ſeptem Nymphæ ſunt mihi corpore præſtanti: quarum jungam* tibi *connubio ſtabili, propriamque dicabo Deïopeiam quæ eſt pulcherrima formâ: ut exigat omnes annos tecum pro talibus meritis, & faciat te parentem* ex *pulchrâ prole. Æolus contra hæc* reſpondit: *ô regina, tuus eſt labor explorare quid optes: fas eſt mihi capeſſere* tua *juſſa.*

Hoc metuens; molemque et montes inſuper altos
Impoſuit; regemque dedit, qui fœdere certo
Et premere, et laxas ſciret dare juſſus habenas.
Ad quem tum Juno ſupplex his vocibus uſa eſt:
Æole (namque tibi Divûm pater atque hominum rex
Et mulcere dedit fluctus, et tollere vento)
Gens inimica mihi Tyrrhenum navigat æquor,
Ilium in Italiam portans, victoſque Penates.
Incute vim ventis, ſubmerſaſque obrue puppes;
Aut age diverſas: et disjice corpora ponto.
Sunt mihi bis ſeptem præſtanti corpore Nymphæ;
Quarum, quæ formâ pulcherrima, Deïopeiam
Connubio jungam ſtabili, propriamque dicabo:
Omnes ut tecum meritis pro talibus annos
Exigat, et pulchrâ faciat te prole parentem.
Æolus hæc contra: Tuus, ô Regina, quid optes
Explorare labor: mihi juſſa capeſſere fas eſt.

TRANSLATION.

ing againſt this, hath pent them in gloomy Caves, and thrown over them the ponderous Weight of Mountains, appointing them a King, who, by fixed Laws, and at Command, knows both *when* to curb *them*, and when to relax their Reins: whom Juno then in ſuppliant Words thus addreſſed; *Great* Æolus (for the Sire of Gods, and King of Men, hath given thee Power both to ſmooth the Waves, and raiſe them with the Wind) a Race by me deteſted ſails the Tuſcan Sea, tranſporting Ilium, and its conquered Gods, into Italy: Add Impulſe to thy Winds, overſet and ſink their Ships; or drive them different Ways, and ſtrow the Ocean with *floating* Carcaſes. I have twice ſeven lovely Nymphs, the faireſt of whom, Deïopeia, I will join to thee in firm Wedlock, and aſſign to be thy own for ever; that with thee ſhe may ſpend all her Years for this Service, and make thee Father of a beautiful Offspring.

To whom Æolus replies: To you, *illuſtrious* Queen, it belongs to conſider what you would have done: On me it is incumbent to execute *your* Commands.

NOTES.

The Sound of theſe Verſes is remarkably adapted to the Senſe. They *labour*, *move ſlowly*, and are incumbered with Spondees, to ſhew the Reſtraint which *Æolus* lays on his impriſoned Winds, and their Impatience under it. On the other Hand, when their Priſon is opened to give them Vent, their Eruption and impetuous Career is repreſented in the Structure of the Verſe, that runs away in a Flood of Dactyls. *Una Euruſque Notuſque ruunt, creberque procellis*, v. 89.

Virgil abounds with Inſtances of this Kind, for which the curious Reader may conſult Dr. *Clarke*'s Note on the Iliad, L. III. v. 363.

61. *Molemque & montes.* Inſtead of *molem montium*, a Figure which *Virgil* often uſes.

71. *Sunt mihi bis ſeptem.* This Paſſage is in Imitation of *Homer*, who makes the ſame Goddeſs

Tu mihi quodcunque hoc regni, tu ſceptra, Jovemque
Concilias: tu das epulis accumbere Divûm,
Nimborumque facis tempeſtatumque potentem.
Hæc ubi dicta, cavum converſâ cuſpide montem
Impulit in latus: ac venti, velut agmine facto,
Quà data porta, ruunt, et terras turbine perflant.
Incubuere mari, totumque à ſedibus imis
Unà Euruſque Notuſque ruunt, creberque procellis
Africus, et vaſtos volvunt ad littora fluctus.
Inſequitur clamorque virûm ſtridorque rudentum.
Eripiunt ſubitò nubes cœlumque diemque
Teucrorum ex oculis: ponto nox incubat atra.
Intonuere poli, et crebris micat ignibus æther:
Præſentemque viris intentant omnia mortem.

Tu concilias mihi hoc regni quodcunque eſt, tu concilias *ſceptra Jovemque: tu das* mihi *accumbere epulis Divûm, faciſque* me *potentem nimborum tempeſtatumque. Ubi hæc dicta* ſunt, *impulit cavum montem in latus cuſpide converſâ: ac venti, velut agmine facto, ruunt quà porta* eſt *data, et perflant terras turbine. Incubuere mari, Euruſque Notuſque, Africuſque creber procellis una ruunt totum* mare *à ſedibus imis: et volvunt vaſtos fluctus ad littora. Clamorque virûm ſtridorque rudentum inſequitur. Subito nubes eripiunt cœlumque diemque ex oculis Teucrorum: atra nox incubat ponto. Poli intonuere, et æther micat crebris ignibus: omniaque intentant viris præſentem mortem.*

TRANSLATION.

To thee I owe whatever of Power I have, to thee my Scepter, and *the Smiles of* Jove. You give me to ſit at the Tables of the Gods, and make me Lord of Storms and Tempeſts.

Thus having ſaid, whirling the Point of his Spear, he ſtruck the hollow Mountain's Side: The Winds, as in a formed Battalion, ruſh forth at every Vent, and ſcour over the Lands in giddy Whirls. They ply the Ocean furiouſly, and at once, Eaſt and South, and ſtormy South-weſt, plough up the whole *Deep* from its loweſt Bottom, and roll vaſt Billows to the Shores. The Cries of the Seamen ſucceed, and the Cracking of the Cordage. In a Trice, Clouds ſnatch the Heavens and Day from the Eyes of the Trojans. Sable Night ſits brooding on the Sea. Thunder roars from Pole to Pole, the Sky glares with repeated Flaſhes, and all Nature threatens them with immediate Death. Forthwith Æneas' Limbs are re-

NOTES.

deſs intice the God of Sleep to grant her a Favour, by promiſing him the Marriage of one of the Graces;

Αλλ ιθ, εγο δε κε τοι χαριων μιαν οπλοτεραων
Δωσω οπυιεμεναι και σην κεκλησθαι ακοιτιν
Πασιθεην ης αιεν ελδεαι ημαλα παντα.
Hear, and obey the Miſtreſs of the Skies,
Nor for the Deed expect a vulgar Prize:
For know, thy lov'd one ſhall be ever thine,
The youngeſt Grace, Paſithae *the divine.*
II. XIV. 301.

78. *Tu mihi.* This *Servius* underſtands in an allegorical Senſe, and thinks no more is meant by *Æolus*'s receiving his Kingdom and Scepter from *Juno*, but that the Winds are formed by the Motion of the Air or *Juno*. But ſuch Allegoriſing would quite deſtroy the poetical Beauty.

79. *Epulis accumbere Divûm.* The Word *accumbere*, to lie, or recline, refers to the ancient Manner of lying or reclining on Couches at Table. And to be admitted to the Table of the Gods imports Deification. Hence an Expreſſion of the ſame Import is uſed by *Horace* to denote *Hercules*'s Divinity, Lib. IV. Ode VIII. 29.

——*ſic Jovis intereſt*
Optatis epulis impiger Hercules.

81. *Hæc ubi dicta.* Thoſe who are curious may conſult *Scaliger*'s Poetics, Lib. V. where this Deſcription of the Storm is particularly examined, and compared with that of *Homer* in the fifth of the Odyſſey.

92. *Exemplo*

Extemplo membra Æneæ ſolvuntur frigore. Ingemit, &, tendens duplices palmas ad ſidera, refert talia voce: O illi *terque quaterque beati, queis contigit oppetere ante ora patrum, ſub altis mœnibus Trojæ! ô Tydide fortiſſime gentis Danaûm, mene non potuiſſe occumbere Iliacis campis? effundereque hanc animam tuâ dextrâ? ubi ſævus Hector jacet telo Æacidæ, ubi ingens Sarpedon* jacet: *ubi Simois volvit ſub undis tot ſcuta virûm correpta, galcaſque & fortia corpora.*

Procella ſtridens ab *Aquilone adverſa* illi *jactanti talia ferit velum, tollitque fluctus ad ſidera. Remi franguntur; tum prora avertit, & dat latus undis;*

Extemplo Æneæ ſolvuntur frigore membra.
Ingemit, et, duplices tendens ad ſidera palmas,
Talia voce refert: O terque quaterque beati,
Queis ante ora patrum Trojæ ſub mœnibus altis
Contigit oppetere: ô Danaum fortiſſime gentis
Tydide, mene Iliacis occumbere campis
Non potuiſſe, tuâque animam hanc effundere dextrâ?
Sævus ubi Æacidæ telo jacet Hector, ubi ingens
Sarpedon: ubi tot Simois correpta ſub undis
Scuta virûm galeaſque et fortia corpora volvit.
Talia jactanti, ſtridens Aquilone procella
Velum adverſa ferit, fluctuſque ad ſidera tollit.
Franguntur remi; tum prora avertit, et undis

TRANSLATION.

laxed with cold ſhuddering Fear: He groans, and, ſpreading out both his Hands to Heaven, thus expoſtulates? O thrice happy they, who had the good Fortune to die before their Parents Eyes, under the high Ramparts of Troy! O thou, the braveſt of the Grecian Race, great Tydeus' Son, why was I not deſtined to fall on the Trojan Plains, and pour out this Soul by thy Right-hand? *Even there* where ſtern Hector lies *ſlain* by the Sword of Achilles; where mighty Sarpedon *lies*; where, in impetuous Whirls, Simois, *my native River*, rolls along, with its Stream, the Shields and Helmets, and Bodies of ſo many gallant Heroes.

Thus while he mourns in vain, a Tempeſt, roaring from the North, ſtrikes acroſs his Sails, and heaves the Billows to the Stars. The Oars are ſhattered; then

NOTES.

92. *Extemplo Æneæ ſolvuntur.* To thoſe who here arraign *Æneas* of Cowardice and Puſillanimity, it is ſufficient to obſerve, that his Fear ariſes not from a View of Death, but only from the Apprehenſion of dying in an inglorious Manner. He laments that he had not died like a brave Man in the Bed of Honour,

(—pulchrumque mori ſuccurrit in armis)

fighting for his Friends and Country, rather than to be reſerved for ſo ignoble, not to ſay an accurſed Death; for ſo Drowning was reckoned by the Ancients, not only as it deprives their Bodies of the Rites of Sepulture, but alſo becauſe, as it is in *Servius*, this King of Death was thought as contrary to the Principle of the human Soul, as Water is to Fire; as Æn. VI. 730.

Igneus eſt ollis vigor, &c.

94. *O terque quaterque beati.* It may be rendered *thrice happy ye*, by way of Apoſtrophe, which is ſurely more animated and poetical.

94. *O terque quaterque beati.* Macrobius, in his Diſſertation upon the Number ſeven, alledges that *Virgil* makes *Æneas* call them *terque quaterque beati*, or, ſeven times happy, to expreſs the moſt full and conſummate Felicity, *plene & per omnia beatos exprimere volens*, ſeven, according to the Doctrine of the *Pythagoreans*, being a perfect Number, *numerus rerum omnium fere nodus*, as *Cicero* calls it. Which Myſtery thoſe who would ſee more fully explained, may conſult *Macrob. in Somn. Scip.* Lib. I. Chap. 6.

99. *Æacidæ.* Achilles, the Grandſon of *Æacus*.

102. *Jactanti.* Signifies while he is throwing away his Words; that is, mourning or complaining in vain. See *Virgil*, ſecond Eclogue, v. 5.

——ibi hæc incondita ſolus
Montibus, & ſylvis ſtudio jactabat inani.

Dat latus; inſequitur cumulo præruptus aquæ mons.
Hi ſummo in fluctu pendent: his unda dehiſcens
Terram inter fluctus aperit, furit æſtus arenis.
Tres Notus abreptas in ſaxa latentia torquet;
Saxa, vocant Itali mediis quæ in fluctibus Aras,
Dorſum immane mari ſummo. Tres Eurus ab alto
In brevia et Syrtes urget (miſerabile viſu)
Illiditque vadis, atque aggere cingit arenæ.
Unam, quæ Lycios fidumque vehebat Orontem,
Ipſius ante oculos ingens à vertice pontus
In puppim ferit: excutitur pronuſque magiſter

mons aquæ præruptus cumulo inſequitur. Hi pendent in ſummo fluctu, unda debiſcens aperit terram his inter fluctus: æſtus furit arenis. Notus torquet tres abreptas in ſaxa latentia; quæ ſaxa in mediis fluctibus Itali vocant aras, immane dorſum in ſummo mari. Eurus urget tres ab alto in brevia & Syrtes, miſerabile viſu; illiditque eas vadis, atque cingit aggere arenæ. Ingens pontus ante ipſius oculos ferit à vertice in puppim unam quæ vehebat Lycios fidumque Orontem: magiſter excutitur pronuſque

TRANSLATION.

the Prow inclines, and expoſes the Side *of the Ship* to the Waves, which now ſwell up, one after another, into broken, *hanging* Mountains. Theſe hang *trembling* on the towering Surge; to thoſe the wide yawning Deep diſcloſes the Earth between two Waves: The whirling Tide rages with *mingled* Sand. Three other *Ships*, the South-wind hurrying away, throws on latent Rocks: Rocks in the Midſt of the Ocean, which the Italians call *the Altars*, *whoſe* huge Back juſt riſes to the Surface of the Sea. Three from the Deep the Eaſt-wind drives on Shoals and Flats, a piteous Spectacle! and, daſhing on the Shelves, incloſes *them* with Mounds of Sand. A mighty Billow, falling from the Heighth *of the Ship* before the Hero's Eyes, daſhes againſt the Stern of one which bore the Lycian Crew, and their faithful Leader Orontes: The Pilot is toſſed from his Seat, and precipitantly tumbled

NOTES.

Hence it comes that *jacto* ſignifies to boaſt or bluſter, which is but throwing away Words.

105. *Inſequitur cumulo*, &c. The ſame Image is repreſented, Geor. III. 237.

Fluctus ut, in medio cœpit cum albeſcere ponto,
Longius ex altoque ſinum trahit; utque volutus
Ad terras, immane ſonat per ſaxa, nec ipſo
Monte minor procumbit.

Inſequitur may ſignify, *The next Scene is, cumulo præruptus aquæ mons*; i. e. Wave on Wave, *cumulo*, tumbling along, and ſtill gathering Bulk, till it grows to *præruptus aquæ mons*; i. e. a broken, overhanging Mountain of Water. The Structure and Sound of the Verſe ſhews the Image, *cumulo* expreſſes the Tumbling of the Waves, *præruptus* their Ruggedneſs and threatening Aſpect, and *mons* the Weight and Noiſe with which they break.

107. *Terram inter*, &c. It will appear that there is nothing exaggerated in this Circumſtance of the Deſcription, if we conſider that the Fleet was near Shoals and Sandbanks, v. 115. where there was no great Depth of Water.

109. *Aras*. Theſe Rocks are thought to be the Iſlands *Ægates*, between *Africa*, *Italy*, and *Sicily*, where the *Romans* and *Carthaginians* ſtruck up a Treaty of Peace, which put an End to the firſt *Punic* War. Hence they got the Name of the *Altars*, becauſe of the mutual Oaths which the two Nations had there taken after the Defeat of the *Carthaginian* Army by *Lutatius Catulus*, A. U. C. 512.

114. *Pontus*. As if a whole Sea had been breaking upon the Ship at once.

114. *A vertice*. According to *Servius* is from the North, taking *vertex* for the North Pole. *Ruæus* and others explain it the Prow, Head, or Fore-part of the Ship. But the moſt natural Senſe ſeems to be that of *La Cerda*, who underſtands by it *from above*, or *from the Top* of the Ship. And in like Manner he interprets the ſame Expreſſion in the ſecond Georgic, 310.

Præſertim ſi tempeſtas a vertice ſylvis
Incubuit.

119. *Gaza*,

volvitur in caput: aſt fluctus ter circum agens illam ibidem torquet, & rapidus vortex vorat æquore. Apparent rari nantes in vaſto gurgite: arma virûm apparent, *tabulæque & Troïa gaza per undas. Jam hiems vicit validam navem Ilionei, jam* navem *fortis Achatæ; & navem quâ Abas* eſt *vectus, & quâ grandævus Alethes: omnes* naves *accipiunt imbrem inimicum, compagibus laterum laxis, fatiſcuntque rimis.*

Interea Neptunus ſenſit pontum miſceri magno murmure, hyememque eſſe *emiſſam, & ſtagna* eſſe *refuſa* ab *imis vadis: graviter commotus, & proſpiciens alto, extulit placidum caput ſummâ undâ. Videt claſſem Æneæ diſjectam toto æquore, Troas oppreſſos fluctibus, ruinâque cœli. Nec doli & iræ Junonis latuere fratrem: vocat ad ſe Eurum Zephyrumque: dehinc fatur talia:*

Volvitur in caput: aſt illam ter fluctus ibidem
Torquet agens circum, et rapidus vorat æquore vortex.
Apparent rari nantes in gurgite vaſto;
Arma virûm tabulæque, et Troïa gaza per undas.
Jam validam Ilionei navem, jam fortis Achatæ,
Et quâ vectus Abas, et quâ grandævus Alethes,
Vicit hiems: laxis laterum compagibus omnes
Accipiunt inimicum imbrem, rimiſque fatiſcunt.
Interea magno miſceri murmure pontum,
Emiſſamque hiemem ſenſit Neptunus, et imis
Stagna refuſa vadis: graviter commotus, et alto
Proſpiciens, ſummâ placidum caput extulit undâ.
Diſjectam Eneæ toto videt æquore claſſem;
Fluctibus oppreſſos Troas, cœlique ruinâ.
Nec latuere doli fratrem Junonis, et iræ:
Eurum ad ſe Zephyrumque vocat: dehinc talia fatur:

TRANSLATION.

headlong *into the Flood*; there fixed, the Galley thrice, by the working Waves, is whirled around; and, by the rapid Eddy, ſwallowed up the Deep. Then, floating here and there on *the Face of* the vaſt Abyſs, are ſeen Men, their Arms and Planks, and the Trojan Wealth among the Waves. Now the Storm overpowered the ſtout Veſſel of Ilioneus, now that of brave Achates, and that which Abas, and that which old Alethes bore. All, at their looſened and disjointed Sides, receive the hoſtile Stream, and gape into Chinks.

Mean while Neptune felt the Sea in vaſt Uproar and Confuſion, a Storm ſent forth *into his Domain*, and the Depths overturned from their loweſt Channels. He, in violent Commotion, and concerned for his watery Empire, reared his ſerene Aſpect above the Waves; ſees Æneas's Fleet ſcattered over the Ocean, the Trojans oppreſſed with the *conflicting* Waves *below*, and the *convulſive* Ruins of Heaven *above*. Nor were Juno's Wiles and Hate unknown to her Brother. He calls to him the Eaſt and Weſt Winds, then thus *in Wrath* beſpeaks them: And do you

NOTES.

119. *Gaza.* Originally a *Perſian* Word, which ſignifies any Kind of rich Furniture, as well as Treaſures of Silver and Gold.

123. *Imbrem.* Signifies ſometimes Water in general, as in *Lucretius*, Lib. I. 715.

Ex igni atque anima procreſcere, & imbri.

127. *Placidum caput.* How is this conſiſtent with his being *graviter commotus*, put in violent Commotion? In Anſwer to this, *placidus* is an Epithet that denotes *Neptune*'s natural Character, the other only an occaſional Commotion and Diſturbance: Or, he was peaceful and mild with reſpect to the *Trojans*, however offended he was at the Winds: Or, laſtly, *placidum* may denote the Effect which his Aſpect had to ſtill the Sea and produce a Calm.

132. *Genet*

Tantane vos generis tenuit fiducia veſtri ?
Jam cœlum terramque, meo ſine numine, venti,
Miſcere, et tantas audetis tollere moles ?
Quos ego : ſed motos præſtat componere fluctus.
Poſt mihi non ſimili pœnâ commiſſa luetis.
Maturate fugam, Regique hæc dicite veſtro :
Non illi imperium pelagi, ſævumque tridentem,
Sed mihi ſorte datum, tenet ille immania ſaxa,
Veſtras, Eure, domos : illâ ſe jactet in aulâ
Æolus, et clauſo ventorum carcere regnet.
Sic ait, & dicto citius tumida æquora placat :
Collectaſque fugat nubes, Solemque reducit.
Cymothoe ſimul et Triton adnixus, acuto
Detrudunt naves ſcopulo : levat ipſe tridenti,
Et vaſtas aperit Syrtes, et temperat æquor :
Atque rotis ſummas levibus perlabitur undas.

tantane fiducia veſtri generis tenuit vos ? jam audetis, ô venti, miſcere cœlum terramque, ſine meo numine, & tollere tantas moles ? Quos ego puniam : *ſed præſtat componere motos fluctus. Poſt luetis mihi commiſſa pœna non ſimili. Maturate fugam, diciteque hæc veſtro regi : imperium pelagi, ſævumque tridentem, non datum illi ſorte ſed mihi : ille tenet ſaxa immania, veſtras domos, ô Eure : Æolus jactet ſe in illâ aulâ, & regnet in clauſo carcere ventorum. Sic ait, & placat tumida æquora citius dicto, fugatque nubes collectas, reducitque ſolem. Simul Cymothoe & Triton adnixus detrudunt nubes acuto ſcopulo : ipſe levat* eas *tridenti ; & aperit vaſtas Syrtes, & temperat æquor, atque perlabitur ſummas undas levibus rotis.*

TRANSLATION.

thus preſume upon your Birth ? Dare you, *audacious* Winds ! without my ſovereign Leave, to embroil Heaven and Earth, and raiſe ſuch Mountains *on the Sea ?* whom I———But firſt it is fit to aſſuage the tumultuous Waves. A Chaſtiſement of another Nature from me awaits your next Offence. Fly apace, and bear this *Meſſage* to your King : That not to him the Empire of the Sea, and the awful Trident, but to me by Lot are given : His Dominions are *wild*, enormous Rocks, your proper Manſions, Eurus : In that Palace let King Æolus proudly boaſt, and reign in the cloſe Priſon of the Winds.

So ſpeaks *the God*, and ſwifter than Speech ſmooths the ſwelling Seas, diſperſes the collected Clouds, and brings back the Day. With him Cymothoe and Triton, with exerted Might, heave the Ships from the pointed Rock. He himſelf raiſes them with his Trident ; lays open the vaſt Sand-banks, and calms the Sea ; and in his light Chariot glides along the Surface of the Waves. And as when a

NOTES.

132. *Generis fiducia.* The Winds, according to *Heſiod*, were the Offspring of *Aurora* and *Aſtræus*, one of the *Titans*. *Neptune* therefore by this Reproof inſinuates, that, if they imitated the Rebellion of the Giants their Anceſtors, they might expect alſo to ſhare their Doom.

138. *Non illi imperium.* Dr. *Trapp* alledges here that *Virgil* makes *Neptune* ſay what is not good Senſe, ſince *Æolus* pretended not to govern the Sea, but to embroil it. But in this very Thing *Æolus* was to blame ; he ought to have had Permiſſion from *Neptune* before he ſent forth the Winds to embroil his Realms. For it is to be conſidered that *Neptune* was a God of the firſt Claſs, as abſolute as *Jove* himſelf in his own Dominions ; for the World had been ſhared by equal Lot between the three Brothers, and as *Jupiter* had the Earth to his Lot, ſo *Neptune* had the Sea, *Imperium pelagi mihi ſorte datum*. Whereas *Æolus* was only a ſubordinate Deity, who was to act under the Command and Direction of his Superior ; he was to looſe and reſtrain the Winds, only *certo fœdere*, according to a fixed Order and Contract, & *juſſus*, as he was commanded.

144. *Cymothoe.* One of the Sea-nymphs ; the

Ac veluti ſæpe cum ſeditio coorta eſt in magno populo, vulguſque ignobile ſævit animis; jamque faces & ſaxa volant, furor miniſtrat arma: tum, ſi quem virum forte conſpexere gravem pietate ac meritis, ſilent, adſtantque arrectis auribus: ille regit animos, & mulcet horum *pectora dictis. Sic cunctus fragor pelagi cecidit: poſtquam Genitor proſpiciens æquora, invectuſque cœlo aperto, flectit equos, volanſque ſecundo curru dat lora.*

Æneadæ defeſſi contendunt petere curſu littora quæ ſunt proxima, & vertuntur ad oras Libyæ. Eſt locus in longo ſeceſſu; inſula efficit eum *portum, objectu laterum; quibus omnis unda ab alto frangitur, ſcinditque ſeſe in ſinus reductos.*

Ac, veluti magno in populo cum ſæpe coorta eſt
Seditio, ſævitque animis ignobile vulgus;
Jamque faces et ſaxa volant; furor arma miniſtrat:
Tum, pietate gravem ac meritis ſi forte virum quem
Conſpexere, ſilent; arrectiſque auribus adſtant:
Ille regit dictis animos, et pectora mulcet.
Sic cunctus pelagi cecidit fragor; æquora poſtquam
Proſpiciens Genitor, cœloque invectus aperto,
Flectit equos, curruque volans dat lora ſecundo.
Defeſſi Æneadæ, quæ proxima, littora curſu
Contendunt petere, et Libyæ vertuntur ad oras.
Eſt in ſeceſſu longo locus; inſula portum
Efficit, objectu laterum, quibus omnis ab alto
Frangitur, inque ſinus ſcindit ſeſe unda reductos.

TRANSLATION.

Sedition has ariſen amongſt a mighty Multitude, as often *happens*, and the Minds of the ignoble Vulgar are *all* on Fire; now Stones, now Firebrands fly, their Fury ſupplies them with Arms: If then, by Chance, they ſpy a Man revered for Piety and Worth, *all* are huſhed, and ſtand with liſtening Ears: He, by *perſuaſive* Eloquence, rules their Paſſions, and calms their Breaſts. Thus all the raging Tumult of the Ocean ſubſided, ſo ſoon as the Parent *of the Floods*, ſurveying the Seas, and wafted through the open Sky, manages his Steeds, and throws up the Reins, flying in his eaſy Chariot.

In the mean Time, the weary Trojans direct their Courſe towards the neareſt Shores, and make the Coaſts of Libya. *Here*, in a long Receſs, a Station lies; an Iſland forms it into a Harbour by her jutting Sides. againſt which every Wave from the Ocean is broke, and divided runs into a remote, winding Bay. On

NOTES.

the Name is very proper to an Inhabitant of the Sea, who glides nimbly along the Waves, being compounded of κυμα, *a Wave*, and θεειν, *to run*.

148. *Ac veluti*. This Simile is exceeding natural, juſt, and particularly exact. What more proper to repreſent the Diſorder and Havock produced by a violent Hurricane, than the Fury and Deſolation of an incenſed Mob? As, on the other Hand, the Suddenneſs with which the noiſy Waves ſubſide, and ſink into a perfect Calm, ſo ſoon as *Neptune* appears, is finely marked by the Awe and Silence with which the ſeditious Multitude are immediately ſtruck, at the Sight of a Perſon of ſuperior Merit and Authority.

159. *Eſt in ſeceſſu*, &c. This Deſcription is very beautiful in itſelf, and ſeaſonably introduced to relieve the Reader, and compoſe his Mind into an agreeable Tranquillity, after having dwelt on the former Images of Horror and Diſtreſs. *Livy* gives Account of a Port in *Spain* belonging to *New Carthage*, very like to this which *Virgil* here deſcribes: *Sinus eſt maris media fere Hiſpaniæ ora, maxime Africo vento oppoſitus, & quingentos paſſus introrſus retractus, paululo plus paſſuum in latitudinem patens. Hujus in oſtio ſinus, parva inſula objecta ab alto,*

portum

Hinc atque hinc vaſtæ rupes, geminique minantur
In cœlum ſcopuli ; quorum ſub vertice latè
Æquora tuta ſilent, tum ſylvis ſcena coruſcis
Deſuper, horrentique atrum nemus imminet umbrâ.
Fronte ſub adverſâ ſcopulis pendentibus antrum :
Intus aquæ dulces, vivoque ſedilia ſaxo,
Nympharum domus : hic feſſas non vincula naves
Ulla tenent : unco non alligat anchora morſu.
Huc ſeptem Æneas collectis navibus omni
Ex numero ſubit : ac magno telluris amore
Egreſſi, optatâ potiuntur Troes arenâ,
Et ſale tabentes artus in littore ponunt.
Ac primùm ſilici ſcintillam excudit Achates,
Suſcepitque ignem foliis, atque arida circum
Nutrimenta dedit, rapuitque in fomite flammam.
Tum Cererem corruptam undis, Cerealiaque arma
Expediunt, feſſi rerum ; frugeſque receptas
Et torrere parant flammis et frangere ſaxo.
Æneas ſcopulum interea conſcendit, et omnem

Hinc atque hinc vaſtæ rupes, geminique ſcopuli minantur in cœlum ; ſub quorum vertice æquora ſilent latè tuta : tum ſcena ſylvis coruſcis, nemuſque atrum horrenti umbrâ deſuper imminet. Sub adverſâ fronte eſt *antrum* in *ſcopulis pendentibus, intus* ſunt *aquæ dulces, ſediliaque è vivo ſaxo, domus Nympharum : hîc non ulla vincula tenent feſſas naves, non ulla anchora alligat eas unco morſu. Æneas ſubit huc ſeptem navibus collectis ex omni numero : ac Troes egreſſi* cum *magno amore telluris, potiuntur arena optata, & ponunt in littore artus tabentes ſale. Ac primùm Achates excudit ſcintillam ſilici, ſuſcepitque ignem foliis, atque dedit arida nutrimenta circum, rapuitque flammam in fomite. Tum feſſi rerum expediunt Cererem corruptam undis, armaque Cerealia : parantque et torrere flammis, et frangere ſaxo fruges receptas. Interea Æneas conſcendit ſcopulum, et petit omnem*

TRANSLATION.

either Side vaſt Clifts *ariſe*, and two Twin-like Rocks, *towering above the reſt*, threaten Heaven: Under whoſe Summit the Waters all around are calm and ſtill. Above, a Sylvan Scene, with waving Woods, and a dark Grove, with awful Shade, hangs over *the Flood*. Under the oppoſite Front a Cave *is formed* of pendant Rocks, within *which are* freſh Springs, and Seats of living Stone, the *cool* Receſs of Nymphs. Here Tempeſt-beaten Nymphs *ride ſafe*, tho' neither Cables hold, nor biting Anchors moor them. To this Retreat Æneas brings ſeven Ships, collected from all his Fleet: And the Trojans, longing much for Land, *now* diſembark, enjoy the wiſhed for Shore, and ſtretch their *brine* drenched Limbs upon the Beach. Then firſt Achates ſtruck *the latent* Spark from a Flint, received the Fire in Leaves, round it applied dry combuſtible Matter, and inſtantly blew up the Fuel into Flame. Then, ſpent with Toil and Hunger, they produce their Grain damnified with the Brine, and the Inſtruments of Ceres ; and prepare *firſt* to dry over the Fire, and *then* to grind with Stones their Corn ſaved *from the Wreck*. Mean while, Æneas climbs a Rock, and takes a Proſpect of the wide

NOTES.

portum ab omnibus ventis, præter Africum, tuum facit.

178. *Feſſi rerum.* *Virgil* uſes the Word *rerum* to ſignify Diſtreſſes, as in the four hundred and ſixty-ſecond Verſe. *Sunt lacrymæ rerum, et mentem mortalia tangunt.*

proſpectum latè in pelago, ſi quâ videat Anthea jactatum vento, Phrygiaſque biremes, aut Capyn, aut arma Caïci in celſis puppibus. Proſpicit nullam navem in conſpectu, tres vero *cervos errantes* in *littore: tota armenta ſequuntur hos à tergo; et longum agmen paſcitur per valles. Conſtitit hic, corripuitque manu arcum celereſque ſagittas, quæ tela fidus Achates gerebat primumque ſternit ipſos ductores ferentes capita alta arboreis cornibus, tum vulgus, et agens telis inter frondea nemora miſcet omnem turbam. Non abſiſtit priu quam victor fundat humi ſeptem ingentia corpora, et æquet numerum cum navibus. Hinc petit portum, et partitur eos in omnes ſocios. Deinde heros dividit vina quæ bonus Aceſtes onerârat cadis in Trinacrio littore,*

Proſpectum latè pelago petit; Anthea ſi quà
Jactatum vento videat Phrygiaſque biremes;
Aut Capyn, aut celſis in puppibus arma Caïci.
Navem in conſpectu nullam; tres littore cervos
Proſpicit errantes: hos tota armenta ſequuntur
A tergo; et longum per valles paſcitur agmen.
Conſtitit hic, arcumque manu, celereſque ſagittas
Corripuit; fidus quæ tela gerebat Achates:
Ductoreſque ipſos primùm, capita alta ferentes
Cornibus arboreis, ſternit, tum vulgus; et omnem
Miſcet agens telis nemora inter frondea turbam.
Nec prius abſiſtit, quàm ſeptem ingentia victor
Corpora fundat humi, et numerum cum navibus æquet.
Hinc portum petit, et ſocios partitur in omnes.
Vina, bonus quæ deinde cadis onerârat Aceſtes

TRANSLATION.

Ocean all around, if by any Means, he can deſcry Antheus toſſed by the Wind, and the Phrygian Gallies, or Capys, or the Arms of Caicus on the lofty Deck. He ſees no Ship in View, but three Stags ſtraying on the Shore: Theſe the whole Herd follows, and is feeding through the Valley in a long extended Train. Here he ſtopped ſhort, and ſnatching his Bow and winged Arrows, Weapons which the faithful Achates bore; firſt overthrows the Leaders, bearing their Heads high with branching Horns; next the vulgar Throng, and diſperſes the whole Herd, perſecuting them with Darts through the leafy Woods. Nor deſiſts he *from the Chace*, till his conquering Arm ſtretches ſeven huge Deer on the Ground, and equals their Number with his Ships. Hence he returns to the Port, and ſhares *the Spoil* amongſt all his Crew. Then the Hero divides the Wine which the good Aceſtes

NOTES.

185. *Sequuntur à tergo.* Tho' *à tergo* here may ſeem ſuperfluous, and mere Tautology, it is agreeable to the Genius of the pureſt *Latin*, and is uſed the ſame Way by *Cicero*, 1. Tuſcul. *Adoleſcentes in curſu à tergo inſequens, nec opinantes aſſecuta eſt ſenectus.* Beſides, *à tergo* ſignifies their following cloſe behind, as is the Manner of thoſe timorous Animals to adhere cloſe to their Leaders.

186. *Agmen.* This Word ſignifies a moving Body, as an Army marching; a Circumſtance that makes the Proſpect more delightful and picturesque, to ſee a Herd of Deer extended through a long Valley, and in Motion.

190. *Cornibus arboreis.* This finely marks the *Ductores* or *Leaders* from the reſt, on whoſe lofty Heads tall branching Horns ſhoot up like Trees.

190. *Et omnem miſcet.* *Miſcere* here ſignifies to make them fly before him in the utmoſt Fear and Diſorder, as Æn. X. 721.

Hunc ubi miſcentem longe media agmina vidit.

It anſwers to *Homer's* αλαπαζοντα ϛιχας ανδρων.

Littore Trinacrio, dederatque abeuntibus, heros
Dividit, et dictis mœrentia pectora mulcet:
O socii (neque enim ignari sumus ante malorum)
O passi graviora! dabit Deus his quoque finem.
Vos, et Scyllæam rabiem, penitusque sonantes
Accestis scopulos; vos et Cyclopea saxa
Experti: revocate animos, mœstumque timorem
Mittite; forsan et hæc olim meminisse juvabit.
Per varios casus, per tot discrimina rerum
Tendimus in Latium; sedes ubi fata quietas
Ostendunt: illic fas regna resurgere Trojæ.
Durate, et vosmet rebus servate secundis.
Talia voce refert, curisque ingentibus æger,
Spem vultu simulat: premit altum corde dolorem.

dederatque abeuntibus, & mulcet his dictis eorum mœrentia pectora: O socii (neque enim ignari sumus ante malorum) O vos passi graviora! Deus dabit finem his quoque. Vos accestis & ad Scyllæam rabiem, scopulosque penitus sonantes; vos experti estis & Cyclopea saxa: revocate animos, mittiteque mœstum timorem; forsan olim juvabit meminisse & hæc. Tendimus in Latium per casus varios, per tot discrimina rerum; ubi fata ostendunt nobis quietas sedes: illic fas est regna Trojæ resurgere. Durate et servate vosmet secundis rebus. Refert talia voce, ægerque ingentibus curis, simulat spem vultu, premit altum dolorem corde.

TRANSLATION.

had stowed in Casks on the Sicilian Shore, and given them at Parting, and with these Words cheers their disconsolate Hearts: O Friends and Fellow-sufferers, who have sustained severer Ills than these (for we are not Strangers to former Days of Adversity) to these too God will grant a *happy* Period; you have seen both Scylla's furious Coast, and those hideous roaring Rocks; you are acquainted even with the Dens of the Cyclops: Resume then your Courage, and dismiss your desponding Fears; perhaps the Day may come, when even these *Misfortunes* shall be remembered with Joy. Through various *Scenes of* Woe, through many perilous Adventures, we steer *our Course* to Latium, where the Fates give us the Prospect of peaceful Settlements. There Troy's Kingdom is allowed once more to rise. *With Patience* persevere, and reserve yourselves for prosperous Days. So spoke *the Chief*; and *tho'* oppressed with a *thousand* heavy Cares, *yet* wears the Looks of well dissembled Hope, *while he* buries deep Anguish in his Breast.

NOTES.

196. *Littore Trinacrio.* Sicily was denominated *Trinacria* from its triangular Form; the three Promontories in which its Angles terminated were called *Pachynus, Pelorus,* and *Lilybæum.*

198. *Ante malorum.* i. e. *Malorum* quæ *ante* fuerunt, former or past Ills.

199. *O socii.—O passi graviora.*

O fortes pejoraque passi. *Hor.* Ode I. 7. And both of them are from *Homer,* Odyss. XII.

200. *Scyllæam rabiem.* Scylla was a Rock in the western Part of *Italy,* adjoining to the Promontory of *Cænys,* now *Capo di Passolo.* The Violence of the Waves, and the whirling Eddies in that narrow Sea, having often proved fatal to Ships, gave the Poets a Handle to transform it into a hideous Monster, the upper Parts of whose Body resembled a beautiful Virgin; the middle that of a Wolf, and which terminated in a Fish's Tail. As in that Description *Virgil* gives of it in the third Book, v. 424.

Ad Scyllam cæci cohibet spelunca latebris,
Ora exsertantem, & naves in saxa trahentem.
Prima hominis facies, & pulchro pectore virgo,
Pube tenus; postrema immani corpore Pristis,
Delphinum caudas utero commissa luporum.

201. *Cyclopea saxa.* The *Cyclops* were the primitive Inhabitants of *Sicily,* and had their chief Residence near Mount *Ætna.* They were reputed to be savage and inhospitable. Hence the Poets fabled that they were a Race of monstrous Giants, who had but one Eye, which

Illi accingunt ſe prædæ dapibuſque futuris; diripiant tergora coſtis, & nudant viſcera. Pars ſecant in fruſta, figuntque ea trementia verubus: Alii locant abena in littore, miniſtrantque flammas. Tum revocant vires ſuas victu, fuſique per herbam implentur veteris Bacchi, ferinæque pinguis. Poſtquam fames eorum eſt exempta epulis, menſæque ſunt remotæ, requirunt longo ſermone ſocios amiſſos, dubii inter ſpemque metumque; ſeu credant eos vivere, ſive pati extrema, nec vocatos exaudire.

Illi ſe prædæ accingunt, dapibuſque futuris;
Tergora diripiunt coſtis, et viſcera nudant.
Pars in fruſta ſecant, verubuſque trementia figunt:
Littore ahena locant alii, flammaſque miniſtrant.
Tum victu revocant vires, fuſique per herbam,
Implentur veteris Bacchi, pinguiſque ferinæ.
Poſtquam exempta fames epulis, menſæque remotæ,
Amiſſos longo ſocios ſermone requirunt;
Spemque metumque inter dubii; ſeu vivere credant,
Sive extrema pati, nec jam exaudire vocatos.

TRANSLATION.

Now they addreſs themſelves to the Spoil and future Feaſt; tear the Skin from off the Ribs, and lay the Entrails bare. Some divide the *Fleſh* into Parts, and fix on Spits the quivering Limbs: Others place the brazen Caldrons on the Shore, and prepare the Fires. Then they repair their Strength with Food, and, ſtretched along the Graſs, regale themſelves with *generous* old Wine and choice Veniſon. After the Rage of Hunger was appeaſed, and the Tables removed, in long Diſcourſe they explore the Fate of their Companions loſt, hovering in Suſpence between Hope and Fear, whether to believe them yet alive, or that they had finiſhed their Deſtiny, and were now deaf to the *laſt ſolemn* Invocation *of departed Ghoſts*. Above the reſt, the pious Hero, with himſelf, bemoans now the Loſs

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was in their Forehead, and that they fed upon human Fleſh; and, from their Vicinity to Mount *Ætna*, they were given out to be *Vulcan*'s Servants, who employed them in forging *Jupiter*'s Thunderbolts.

219. *Sive extrema pati.* The *Romans* had a Shyneſs and Averſion to hear, or pronounce in direct Words that a Perſon was dead; and therefore choſe to make Uſe of ſome Word that implied as much, as *fuit*, *vixit*; or to expreſs it by a Circumlocution, as in the Inſtance before us. *Pati* here hath the Signification of the Preterite, as in this ſame Book *Dido* ſays, *Teucrum memini venire* for *veniſſe*, v. 619.

219. *Nec jam exaudire vocatos.* This is an Alluſion to the ancient Cuſtom of calling upon the Dead, which was the laſt Ceremony performed in Funeral Obſequies, as appears from ſeveral Paſſages in the Æneid, particularly in the Deſcription of *Polydorus*'s Sepulture, B. III. 67.

——— *animamque ſepulchro*
Condimus, & magna ſupremum voce ciemus.

After the Body was interred, the Friends three times called aloud upon the deceaſed by his Name, and after thrice repeating the Word *Vale*, as the laſt Farewell, they departed. The ſame Ceremony of invocating the Dead was alſo performed towards thoſe who periſhed in Shipwreck, and whoſe Bodies could not be recovered in order to their Interment. To them a Cenotaphy, or *tumulus inanis*, was raiſed, and their departed Ghoſts were three times ſolemnly called:

Tunc egomet tumulum Rhœteo in littore inanem
Conſtitui, & magna Manes ter voce vocavi.

Æn. VI. 505.

Pliny derives the Origin of this Cuſtom from a juſt Precaution againſt burying Perſons alive. For it having been obſerved that ſome were reputed dead who were only in a Swoon or Deliquium, it was thought proper to preſerve the Body for ſeven Days, during which Time, the Friends uſed to call upon the Deceaſed at certain Intervals, and after the laſt Invocation the Body was carried out to be buried, or laid on the Funeral Pile. Hence the Phraſe *conclamatum eſt* came to ſignify, *It is given up for loſt, it is paſt all Hope*; as in *Terence*, Eun. Ac. II. Sc. III. 56.

220. *Præ-*

Præcipuè pius Æneas, nunc acris Orontei,
Nunc Amyci caſum gemit, et crudelia ſecum
Fata Lyci, fortemque Gyan, forremque Cloanthum.
Et jam finis erat, cum Jupiter æthere ſummo
Deſpiciens mare velivolum, terraſque jacentes,
Littoraque, et latos populos; ſic vertice cœli
Conſtitit, et Libyæ defixit lumina regnis.
Atque illum tales jactantem pectore curas,
Triſtior, et lacrymis oculos ſuffuſa nitentes,

Pius Æneas præcipuè, gemit ſecum caſum nunc acris Orontei, nunc Amyci, & crudelia fata Lyci, fortemque Gyan, fortemque Cloanthum.

Et jam erat finis, cum Jupiter è ſummo æthere deſpiciens mare velivolum, terraſque jacentes, littoraque, & latos populos ſic conſtitit in *vertice cœli, & defixit lumina regnis Libyæ. Venus* autem *triſtior, & ſuffuſa nitentes oculos lacrymis, alloquitur illum jactantem tales curas* in *pectore:*

TRANSLATION.

of active Orontes, now of Amycus, and then the cruel Fate of Lycus, with valiant Gyas, and *no leſs* valiant Cloanthus.

And now *the Day and Diſcourſe* were ended; when Jove, from the lofty Sky, looking down upon the navigable Sea, and the Lands lying at Reſt, with the Shores and the Nations diſperſed abroad; thus, *ſurveying all*, ſtood on the Battlements of Heaven, and fixed his Eyes on Libya's Realms. To whom, revolving ſuch Cares in his Mind, Venus, in mournful Mood, her ſtarry Eyes bedimmed with Tears, *thus* addreſſes herſelf: O *thou* who, with eternal Sway, ruleſt the Af-

NOTES.

220. *Præcipuè pius Æneas.* The moſt exalted and heroic Minds are moſt ſuſceptible of Humanity and Compaſſion. Therefore *Virgil* ſays, *Præcipuè pius Æneas*; he was moved with generous Concern; eſpecially for the Fate of thoſe of diſtinguiſhed Valour;

—— *fortemque Gyan, fortemque Cloanthum.*

But at the ſame Time he conducts his Grief with Prudence, carefully avoids what might diſpirit the reſt, and therefore *gemit ſecum*, he keeps his Anxiety to himſelf; ſhewing his Men an Example only of Fortitude and Reſolution, which riſes ſuperior to Dangers and Misfortunes. This is evident from the whole Strain of his Speech aforementioned, and particularly from what is ſaid, Verſe 209.

Spem vultu ſimilat: premit altum corde dolorem.

224. *Mare velivolum.* In this beautiful Epithet *Velivolum* the Poet conſiders the Sails of a Ship under the Notion of Wings, wherewith it flies upon the Sea. Sailing and Flying have indeed ſo great a Reſemblance to one another, that *Virgil*, the juſteſt Copier of Nature, uſes them interchangeably. Thus Æn. III. 520. *Velorum pandimus alas*; We expand the Wings of our Sails. And, ſpeaking of *Dedalus*'s Flight, he ſays, *Gelidas enavit ad arctos*; He ſailed through the Air to the frozen North. And the ballanced Motion of his Wings, whereby he had ſped his Flight, is called *Remigium Alarum*, the Steerage of his Wings.

224. *Terraſque jacentes.* The Earth or Lands are ſaid to be *jacentes*, lying ſtill, dead, and at Reſt, in Oppoſition to the Sea, which is reſtleſs, *velivolum*, always in Motion, agitated by ſailing Ships, Winds and Tides. Or *jacentes* may ſignify *low lying*; for the Ancients were not ignorant that the Sea riſes above the Level of the Land; thus the Word is uſed, Æn. III. 689.

—— *Tapſumque jacentem.*

228. *Triſtior*, &c. This is the firſt Time *Venus* is introduced, and a very charming Appearance ſhe makes. That Air of Melancholy with which her Looks are clouded, the Tears that dim the Luſtre of her Eyes, together with her tender Anxiety for her Son, ſhew her in a fine Situation, and cannot but heighten her Charms in the Reader's Eye. So *Helen* is drawn in Tears the firſt Time ſhe appears in the Iliad III. 242. where her Charms extort even from the venerable Fathers of *Troy* one of the higheſt Encomiums that ever was pronounced on Beauty. We have alſo another admirable Picture of Beauty in Diſtreſs drawn by *Milton*, towards the

O tu, *qui regis res hominumque Deûmque æternis imperiis, & terres fulmine*; *Quid tantum* potuit *meus Æneas, quid Troes potuere committere in te? quibus passis tot funera cunctus orbis terrarum clauditur ob Italiam? Certè pollicitus es Romanos olim, annis volventibus, ductores fore hinc, à revocato sanguine Teucri, qui* tenerent *mare, qui tenerent terras omni ditione: O Genitor quæ sententia vertit te? Equidem hoc solabar occasum tristesque ruinas Trojæ, rependens* his *satis contraria fata.*

Alloquitur Venus: O, qui res hominumque Deûmque
Æternis regis imperiis, et fulmine terres,
Quid meus Æneas in te committere tantum,
Quid Troes potuere? quibus tot funera passis,
Cunctus ob Italiam terrarum clauditur orbis?
Certè hinc Romanos olim, volventibus annis,
Hinc fore ductores, revocato à sanguine Teucri,
Qui mare, qui terras omni ditione tenerent,
Pollicitus: quæ te, Genitor, sententia vertit?
Hoc equidem occasum Trojæ, tristesque ruinas
Solabar, fatis contraria fata rependens.

TRANSLATION.

fairs of both Gods and Men, and with *thy* Thunder overawest *the World*, what so high Offence against thee could my Æneas or the Trojans be guilty of, that, after having suffered so many Deaths, they must be shut out from all the wide World upon Account of Italy? *Yet* sure you promised, that in some future Age, after *a Series of* circling Years, the Romans should *descend* from them, powerful Leaders spring *even* from the Blood of Teucer restored, who should be Masters of the Sea, who should rule the Nations with absolute Sway. *Almighty* Father! whence is thy Purpose changed? *I*, indeed, was solacing *myself* with *this Promise* under Troy's Fall and sad Catastrophe, with adverse Fates ballancing Fates *more prosperous*. *But*

NOTES.

Beginning of the fifth Book of his *Paradise Lost*, where he describes *Eve* sorrowful and dejected, for having dreamed of eating the forbidden Fruit. There are several parallel Circumstances in that Description, which makes it probable *Milton* had this Passage in his Eye. I shall only transcribe those Lines where *Eve* is seen in Tears:

So chear'd he his fair Spouse, and she was chear'd,
But silently a gentle Tear let fall
From either Eye, and wip'd them with her Hair;
Two other precious drops, that ready stood,
Each in their crystal Juice, *he, e're they fell,*
Kiss'd, &c.

That fine Circumstance, in the fourth and fifth Lines, is almost a literal Translation of *Virgil's Lacrymis oculos suffusa nitentes.*

235. *Revocato à sanguine Teucri.* The Commentators are puzzled in explaining this Passage, because *Teucer* was not originally from *Italy*. *La Cerda's* Solution, taken from *Corradus*, appears the easiest and most natural. By the *sanguine Teucri revocato*, he understands the *Trojans, Teucer's* Offspring, restored to their pristine Liberty, Power and Grandeur, in the same Sense with what *Venus* says in the End of her Speech, *Sic nos in sceptra reponis?*

239. *Fatis contraria, &c.* If *Venus* knew that *Æneas's* future Settlement in *Italy* was promised by *Jupiter*, and destined by Fate, why was she afraid of its not being accomplished? The Answer is, That the Opposition which that Event met with from *Juno*, made her waver, and doubtful of her having been mistaken. For *Jupiter* alone had a perfect Insight into Futurity, and the other Deities knew no more of it than he was pleased to reveal to them;

Quæ Phœbe pater omnipotens, mihi Phœbus Apollo
Prædixit. Æn. III. 251.

I shall here take Occasion to remark, that they do *Virgil* Injustice, who alledge he makes *Jupiter* dependent on Fate or Destiny. Whereas it appears plain, from a Variety of Passages, that his Notion of Fate is strictly just and philosophical: For he makes Fate to be nothing else but the Counsels or Decrees pronounced by the Mouth of *Jove*, as the very Etymology of the Word implies. *Fatum* à *fari*. Thus he is represented as the great Dispenser of Fate in the third Book of the Æneid.

——*sic*

Nunc eadem fortuna viros tot caſibus actos
Inſequitur, quem das finem, Rex magne, laborum?
Antenor potuit, mediis elapſus Achivis,
Illyricos penetrare ſinus, atque intima tutus
Regna Liburnorum, et fontem ſuperare Timavi;
Unde per ora novem vaſto cum murmure montis
It mare proruptum, et pelago premit arva ſonanti.

Nunc eadem fortuna inſequitur viros actos tot caſibus: O magne Rex, quem finem laborum das? Antenor, elapſus mediis Achivis, potuit tutus penetrare Illyricos ſinus, atque intima regna Liburnorum, et ſuperare fontem Timavi; unde per novem ora it mare proruptum cum vaſto murmure montis, & premit arva ſonanti pelago.

TRANSLATION.

now the ſame *hard* Fortune *ſtill* purſues them, after they have been toſſed *and afflicted* with ſuch Variety of Woes. Great Sovereign *of the World*, what End to their Labours wilt thou *vouchſafe* to give? Antenor, eſcaped from amidſt the Greeks, could pierce the Illyrian Gulph, and in Safety *reach* the inmoſt Realms of Liburnia, and overpaſs the Springs of Timavus: Whence, through nine Mouths, with loud Ecchoing from the Mountain, it burſts away *like* a Sea impetuous, and ſweeps the Fields with a roaring Deluge. Yet *even* there he built the City Padua,

NOTES.

———*ſic fata Deûm rex*
Sortitur, volvitque vices: is vertitur ordo.

Hence we ſee in this very Paſſage *Jupiter*'s Promiſe, and Fate, are mentioned as ſynonimous Phraſes: *Certe hinc*—*pollicitus.*—And therefore ſays *Venus*,

Me ſolabar fatis contraria fata rependens.

And *Jupiter* in his Anſwer opens to her more plainly the Fate of her Race, and aſſures her it was unalterably fixed and certain,

——*manent immota tuorum fata tibi.*

For his Purpoſe was not changed, *Neque me ſententia vertit.* And he concludes, *Sic placitum*, ſuch is my Will, theſe are my Decrees. To make this ſtill more evident, *Virgil* often calls Deſtiny *fata Divûm*, which ſignify nothing but the divine Counſels or Decrees; and if he gives Fate the Epithets of *inexpugnabile*, *inexorabile*, he muſt mean, that the Laws and Order of Nature, in a Word, all Events whatever, are fixed and immmutable, as being the Reſult of conſummate Wiſdom and Foreſight, and having their Foundation in the divine Mind, which is ſubject to none of thoſe Changes that affect impotent and judicious Mortals. As to that Paſſage in the tenth Book of the Æneid, where *Jove*, to comfort *Hercules* for the Death of *Pallas*, tells him,

———*Troja ſub mœnibus altis*
Tot nati cecidere Deûm; quin occidit una
Sarpedon mea progenies: etiam ſua Turnum
Fata vocant, metaſque dati pervenit ad ævi.

Whence Mr. *Dryden* infers, that the King of the Gods himſelf acknowledges he could not alter Fate, nor ſave his own Son, and prevent the Death which he foreſaw. Mr. *Pope* has given a ſatisfactory Anſwer, that this Paſſage amounts to no more than that *Jupiter* gave Way to Deſtiny.

246. *It mare proruptum.* Monſieur *Catrou* contends that this ſhould be underſtood literally; but in that Opinion he is, and, I think, always will be ſingular. Tho' the *Timavus* is now but a pitiful Rivulet, yet *Servius* aſſures us, from *Varro*, it was formerly ſo large a River, as actually to get the Name of a Sea from the neighbouring Inhabitants. The *French* Tranſlator's Criticiſm would deſtroy all the Beauty of two of the fineſt Lines in *Virgil*. They bring to my Mind the Deſcription of a River ſwelled over all its Banks by Torrents of Rain, in Mr. *Thomſon*'s Winter:

At laſt the rous'd up River pours along,
Reſiſtleſs, roaring; dreadful down it comes
From the chapt Mountain, and the moſſy Wild,
Tumbling thro' Rocks abrupt, and ſounding far;
Then o'er the ſanded Valley floating ſpreads,
Calm, ſluggiſh, ſilent; till again conſtrain'd,
Betwixt two meeting Hills it burſts away,
Where Rocks and Woods o'erbang the turbid Stream;
There gathering triple Force, rapid, and deep,
It boils, and wheels, and foams, and thunders thro'.

248. *Gemi*

Ille tamen locavit hic urbem Patavi ſedeſque Teucrorum, et dedit nomen genti, fixitque Troïa arma: nunc quieſcit compoſtus in placidâ pace. Nos, tua progenies, quibus annuis arcem cœli, navibus amiſſis, infandùm! prodimur ob iram unius, atque diſjungimur longè ab oris Italis. Hic ne eſt bonos pietatis? Sic ne reponis nos in ſceptra?

Hic tamen ille urbem Patavi, ſedeſque locavit
Teucrorum, et genti nomen dedit, armaque fixit
Troïa: nunc placidâ compoſtus pace quieſcit.
Nos, tua progenies, cœli quibus annuis arcem,
Navibus (infandùm) amiſſis, unius ob iram
Prodimur, atque Italis longè disjungimur oris.
Hic pietatis honos? ſic nos in ſceptra reponis?

Sator hominum atque Deorum ſubridens olli, vultu quo ſerenat cœlum tempeſtateſque, libavit oſcula natæ; dehinc fatur talia: O Cytherea, parce metu; fata tuorum manent tibi immota; cernes urbem et promiſſa mœnia Lavini, ferèſque magnanimum Æneam ſublimem ad ſidera cœli: neque ſententia vertit me. Hic geret ingens bellum in Italiâ (ego enim fabor tibi quando hæc cura remordet te, et movebo arcana fatorum, volvens ea longiùs)

Olli ſubridens hominum ſator atque Deorum,
Vultu quo cœlum tempeſtateſque ſerenat,
Oſcula libavit natæ: dehinc talia fatur:
Parce metu Cytherea; manent immota tuorum
Fata tibi; cernes urbem et promiſſa Lavini
Mœnia, ſublimemque feres ad ſidera cœli
Magnanimum Æneam: neque me ſententia vertit.
Hic (tibi fabor enim, quando hæc te cura remordet,
Longiùs et volvens fatorum arcana movebo)

TRANSLATION.

and eſtabliſhed a Trojan Settlement, gave the Nation a *new* Name, and ſet up the Arms of Troy. Now in calm Peace compoſed he reſts: *But* we, thy *own* Progeny, whom thou, by thy unalterable *Nod*, ordaineſt *to ſit* inthroned in Heaven, *even we*, (*Oh Woe* unutterable!) having loſt our Ships, are given up to *endleſs Dangers*, driven hither and thither far from the Italian Coaſt, *and* all to gratify the Spite of one. Are theſe the Honours wherewith thou crowneſt our Piety? Is it thus thou replaceſt us on the Throne?

The Sire of Gods and Men ſmiling upon her, with that *ſerene* Aſpect wherewith he clears the tempeſtuous Sky, gently kiſſed his Daughter's Lips, then thus replies: *My* Cytherea, ceaſe from Fear: Immoveable to thee remain thy People's Fates. Thou ſhalt ſee the City and promiſed Walls of Lavinium, and ſhalt raiſe magnanimous Æneas aloft to the Stars of Heaven; nor is my Purpoſe changed. In Italy he (for I will ſpeak to thee *without Reſerve*, ſince this Care lies gnawing at thy Heart, and, tracing farther back, I will reveal the Secrets of Fate) ſhall

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248. *Genti nomen dedit.* Livy tells us he called the Place *Troy* where they firſt landed.

250. *Nos.* Venus ſpeaks in the Name of *Æneas*, to ſhew how nearly ſhe had his Intereſt at Heart.

250. *Annuis.* Has a particular Propriety in this Place, as expreſſed in the Tranſlation.

251. *Infandùm.* This Word is thrown in like an interpoſing Sigh, when ſhe comes to the moſt moving Part of her Complaint; and the artful Pauſes in this and the two following Lines, together with the abrupt Manner in which the Speech breaks off, ſhew her quite overpowered by the Tide of her Grief.

255. *Cœlum tempeſtateſque.* For *tempeſtates cœli*, as above *molemque & montes* for *molem montium*.

263. *Movebo.* Reveal, or remove them from their Obſcurity. *Moveo* implies the Greatneſs of the Undertaking.

263. *Bellum*

Bellum ingens geret Italiâ, populoſque feroces
Contundet; moreſque viris et mœnia ponet,
Tertia dum Latio regnantem viderit æſtas,
Ternaque tranſierint Rutulis hiberna ſubactis.
At puer Aſcanius, cui nunc cognomen Iülo
Additur (Ilus erat, dum res ſtetit Ilia regno)
Triginta magnos, volvendis menſibus, orbes
Imperio explebit, regnumque ab ſede Lavini
Transferet, et longam multâ vi muniet Albam.
Hìc jam tercentum totos regnabitur annos
Gente ſub Hectoreâ; donec regina ſacerdos
Marte gravis geminam partu dabit Ilia prolem.
Inde lupæ fulvo nutricis tegmine lætus
Romulus excipiet gentem, et Mavortia condet
Mœnia, Romanoſque ſuo de nomine dicet.
His ego nec metas rerum, nec tempora pono;
Imperium ſine fine dedi. Quin aſpera Juno,
Quæ mare nunc terraſque metu cœlumque fatigat,

contundetque feroces populos, ponetque mores et mœnia viris, dum tertia æſtas viderit eum *regnantem* in *Latio, ternaque hiberna* tempora *tranſierint, Rutulis ſubactis. At puer Aſcanius, cui cognomen additur Iülo (Ilus erat, dum Ilia res ſtetit regno) explebit imperio triginta magnos orbes, menſibus volvendis, transferetque regnum ab ſede Lavini, et muniet Albam longam multâ vi. Hìc jam regnabitur tercentum totos annos ſub Hectoreâ gente, donec Illa, Regina ſacerdos, gravis* ex *Marte, dabit geminam prolem partu. Inde Romulus, lætus fulvo tegmine lupæ* ſuæ *nutricis, excipiet gentem, et condet Mavortia mœnia, dicitque Romanos de ſuo nomine. Ego pono his nec meta rerum nec tempora: dedi* illis *imperium ſine fine. Quin aſpera Juno, quæ nunc metu fatigat mare terraſque cœlumque,*

TRANSLATION.

wage a mighty War, cruſh a ſtubborn Nation, and eſtabliſh Laws and Cities to his People, till the third Summer ſhall ſee him reigning in Latium, and three Winters paſs after he has ſubdued the Rutulians. But the Boy Aſcanius, who has now the additional Sirname of Iulus (Ilus he was, while the Empire of Ilium flouriſhed) ſhall meaſure with his Reign full thirty great *ſolar* Circles of *twelve* revolving Months, tranſfer the Seat of his Empire from Lavinium, and ſtrongly fortify Alba Longa. Here again, for full three hundred Years, the Scepter ſhall be ſwayed by Hector's Line, until Ilia, a royal Prieſteſs, impregnated by Mars, ſhall bear two Infants at a Birth. Then Romulus, exulting in the tawny Hide of the Wolf his Nurſe, ſhall take upon him the Rule of the Nation, build a City ſacred to Mars, and from his own Name call *the People* Romans. To them I fix neither Limits nor Duration of Empire: Dominion have I given *them* without End. Nay more, *even* ſullen Juno, who now, through jealous Fear, creates endleſs Diſturbance to the Sea and Earth, and Heaven, *even ſhe* ſhall change her

NOTES.

263. *Bellum ingens geret.* The Poet, by putting theſe Predictions in the Mouth of *Jove* himſelf, gives his Readers a very exalted Idea of his Hero, and of the Dignity of the *Romans*; while at the ſame Time it furniſhes him with a fine Opportunity of celebrating the more remarkable Periods of their Hiſtory, particularly the Victories of *Ceſar*, and the Glories of *Auguſtus*'s peaceful Reign, which he conſiders as a ſecond golden Age, in thoſe noted Lines,

Aſpera tum poſitis miteſcent ſæcula bellis, &c.

266. *Hiberna.* Tempora is underſtood.

267. *Cui nunc cognomen Iulo.* This Circumſtance is thrown in to ſhew the Origin of the *Julian* Family, and the important Occaſion of changing its Founder's Name from Ilus to *Julus* or *Julius*.

278. *Metas rerum.* Virgil uſes the Word

res

referet consilia in melius, fovebitque mecum Romanos dominos rerum, gentemque togatam. Sic placitum est. Ætas veniet lustris labentibus, cum domus Assaraci servitio premet Phthiam Mycenasque claras, ac dominabitur victis Argis. Cæsar nascetur, Trojanus pulchrâ origine, qui terminet suum imperium Oceano, qui terminet *famam astris, Julius* dictus, *nomen demissum à magno Iülo. Tu secura olim accipies hunc cœlo onustum spoliis Orientis: Hic quoque vocabitur votis. Tum aspera sæcula mitescent, bellis positis. Cana fides, et Vesta, Remo cum fratre Quirinus cum fratre Remo, dabunt jura: diræ portæ belli claudentur ferro et arctis compagibus: impius furor sedens intus super sæva arma, et vinctus post tergum centum aheniis nodis, fremet horridus ore cruento.*

Consilia in melius referet, mecumque fovebit
Romanos rerum dominos, gentemque togatam.
Sic placitum. Veniet lustris labentibus ætas,
Cum domus Assaraci Phthiam claraque Mycenas
Servitio premet, ac victis dominabitur Argis.
Nascetur pulchrâ Trojanus origine Cæsar,
Imperium Oceano, famam qui terminet astris,
Julius, à magno demissum nomen Iülo.
Hunc tu olim cœlo, spoliis Orientis onustum,
Accipies secura: vocabitur hic quoque votis.
Aspera tum positis mitescent sæcula bellis:
Cana fides, et Vesta, Remo cum fratre Quirinus
Jura dabunt: diræ ferro et compagibus arctis
Claudentur belli portæ: Furor impius intus
Sæva sedens super arma, et centum vinctus ahenis
Post tergum nodis, fremet horridus ore cruento.

TRANSLATION.

Counsels for the better, and join with me in befriending the Romans, *those* Lords of the World, and the Nation of the Gown. Such is my Pleasure. An Age shall come, after a Course of Years, when the Race of Assaracus shall bring under Subjection Phthia and renowned Mycenæ, and reign over vanquished Argos. A Trojan shall be born of illustrious Race, Cæsar, whose Empire the Ocean, whose Fame the Stars shall bound, Julius his Name, from great Iulus derived. Him, loaded with the Spoils of the East, you shall receive to Heaven at length, having seen an End of all your Cares: He too shall be invoked by Vows and Prayers. Then, Wars having ceased, fiercer Nations shall soften into Peace. Faith, *with her* hoary *reverend Locks*, Vesta, and Quirinus, with his Brother Remus, shall *then* administer Justice. The dreadful Gates of War shall be shut with close Bolts and *Bars of* Iron. Within *the Temple* impious Fury, sitting on horrid Arms, and his Hands bound behind his Back with a hundred brazen Chains, in hideous Rage shall gnash his bloody Jaws.

NOTES.

res for Dominion or Empire, both here, and in many other Places. See above, Verse 268. and Æneid III. 1.

Postquam res Asiæ, &c.

282. *Gentemque togatam.* The *Toga*, or Gown, was the distinguishing Dress of the *Romans*, as the *Pallum* was of the *Greeks*.

284. *Domus Assaraci.* The *Romans* descended from *Assaracus* by *Æneas*, who was his Great-grandson. *Phthia* and *Mycenæ* were the royal Seats of *Achilles* and *Agamemnon*. This Prophecy *Servius* refers to *Mummius*, who conquered *Achaia*: Others to *Paulus Æmilius*, who subdued *Macedonia*, by which Means *Thessaly*, the Country of *Achilles*, became subject to the *Romans*.

292. *Cana fides.* Alluding to the Figure of Faith, which was represented with hoary Locks, to signify that this was the peculiar Virtue of ancient Times. Hence that Exclamation, *Heu pietas, heu prisca fides!*

294. *Claudentur.* The Gates of the Temple of *Janus* were opened in Time of War, and shut in Time of Peace.

294. *Furor impius.* Pliny tells us that the Image of warlike Rage was drawn in this Manner

Hæc ait, et Maiâ genitum demittit ab alto,
Ut terræ, atque novæ pateant Carthaginis arces
Hoſpitio Teucris; ne, fati neſcia, Dido
Finibus arceret. Volat ille per aëra magnum
Remigio alarum, ac Libyæ citus adſtitit oris.
Et jam juſſa facit: ponuntque ferocia Pœni
Corda, volente Deo: imprimis Regina quietum
Accipit in Teucros animum mentemque benignam.
At pius Æneas per noctem plurima volvens,
Ut primùm lux alma data eſt, exire, locoſque
Explorare novos, quas vento acceſſerit oras;
Qui teneant (nam inculta videt) homineſne, feræne,
Quærere conſtituit, ſociiſque exacta referre.
Claſſem in convexo nemorum, ſub rupe cavatâ,
Arboribus clauſam circum atque horrentibus umbris

Ait hæc, et ab alto cœlo demittit genitum Maia, ut terræ, atque arces novæ Carthaginis pateant hoſpitio Teucris; ne Dido neſcia fati arceret eos a ſuis finibus. Ille remigio alarum volat per magnum aëra ac citus adſtitit oris Libyæ. Et jam facit juſſa: Pœnique ponunt ſua ferocia corda, Deo volente: imprimis Regina Dido accipit in Teucros animum quietum mentemque benignam.

At pius Æneas volvens plurima per noctem, ut primùm alma lux eſt data, conſtituit exire, explorareque locos novos, quærere in quas oras acceſſerit vento, qui teneant eas, homineſque feræne, nam videt loca inculta, referreque ſociis exacta. Occulit claſſem in convexo nemorum, ſub cavatâ rupe, clauſam circum arboribus atque umbris horrentibus.

TRANSLATION.

He ſaid, and from on high ſent down Maia's Son, that the Coaſts of Libya and the new-built Towers of Carthage might be open hoſpitably to receive the Trojans; leſt Dido, ignorant of Heaven's Decree, ſhould ſhut them out from her Ports. He, on the Steerage of his Wings, ſhoots away through the expanded Sky, and ſpeedily lighted on the Coaſts of Libya. And now he puts his Orders in Execution; and, at the Will of the God, the Carthaginians lay aſide the Fierceneſs of their Hearts. The Queen, eſpecially, entertains Thoughts of Peace, and a benevolent Diſpoſition towards the Trojans.

But the pious Æneas, by Night revolving a thouſand *Cares*, reſolved, as ſoon as chearful Day aroſe, to ſet out, in order to view the unknown Country, *to examine* on what Coaſts he was driven by the Wind, who are the Inhabitants, whether Men or wild Beaſts (for he ſees nothing but *waſte*, uncultivated Grounds) and inform his Friends of what Diſcoveries he makes. Within *the Shelter of* a winding Grove, under a hollow Rock, he ſecretly diſpoſed his Fleet, fenced round

NOTES.

ner by *Apelles*, and dedicated by *Auguſtus* in his *Forum:* But, becauſe that *Forum* was not then dedicated, others refer it to the Statue of *Mars*, which the *Spartans* had in their City bound with Chains of Braſs, as *Virgil* here deſcribes, and as *Mars* is repreſented in *Homer*, Il. V. 386.

305. *At pius Æneas.* This is the Idea of a good Prince, Il. I. v. 25.

Ου χρη παννυχιον ευδειν βουληφορον ανδρα,
Ω λαοι τ' επιτετραφαται, και τοσσα μεμηλε.
Ill fits a Chief who mighty Nations guides,
Directs in Council, and in War preſides,
To whom its Safety a whole People owes,
To waſte long Nights in indolent Repoſe.
Pope's Il. II. 27.

In like Manner *Homer* repreſents *Agamemnon* awake, and ſolicitous for the common Intereſt, while

Ipſe graditur comitatus Achate uno, criſpans manu bina haſtilia lato ferro.

Cui mater obvia tulit ſeſe in mediâ ſylvâ, gerens os habitumque virginis, et arma virginis Spartanæ; vel talis *qualis Threïſſa Harpalyce fatigat equos, fugâque prævertitur volucrem Hebrum. Namque venatrix humeris ſuſpenderat habilem arcum de more, dederatque ſuam comam ventis diffundere, nuda genu, collectaque fluentes ſinus nodo. Ac prior inquit: heus juvenes, monſtrate ſi quam mearum ſororum forte vidiſtis hìc errantem, ſuccinctam pharetrâ et tegmine maculoſæ lyncis, aut clamore prementem curſum apri ſpumantis. Sic Venus* locuta *eſt: at filius Veneris contra orſus* eſt loqui *ſic: nulla tuarum ſororum audita* eſt *neque viſa mihi. O virgo, quam memorem te! namque haud eſt tibi mortalis viſus,*

Occulit, ipſe uno graditur comitatus Achate,
Bina manu lato criſpans haſtilia ferro.
Cui Mater mediâ ſeſe tulit obvia ſylvâ,
Virginis os habitumque gerens, et virginis arma
Spartanæ; vel qualis equos Threïſſa fatigat
Harpalyce, volucremque fugâ prævertitur Hebrum.
Namque humeris, de more, habilem ſuſpenderat arcum
Venatrix, dederatque comas diffundere ventis;
Nuda genu, nodoque ſinus collecta fluentes.
Ac prior, Heus, inquit, juvenes, monſtrate mearum
Vidiſtis ſi quam hìc errantem forte ſororum,
Succinctam pharetrâ et maculoſæ tegmine lyncis,
Aut ſpumantis apri curſum clamore prementem.
Sic Venus; at Veneris contra ſic filius orſus:
Nulla tuarum audita mihi neque viſa ſororum.
O, quam te memorem, virgo! namque haud tibi vultus

TRANSLATION.

with Trees and gloomy Shades: Himſelf marches forth, attended with Achates alone, brandiſhing in his Hand two Javelins of broad-pointed Steel.

To whom, in the Midſt of a Wood, his Mother preſents herſelf, wearing the Mien and Attire of a Virgin, and the Arms of a Spartan Maid: Or reſembling Thracian Harpalyce, when ſhe tires her Steeds, and in her Courſe outflies the ſwift Hebrus. For, Huntreſs like, ſhe had hung from her Shoulders a commodious Bow, and gave her Hair to wanton in the Wind; bare to the Knee, with her flowing Robes gathered in a Knot. Then firſt *addreſſing them,* pray, *gentle* Youths, ſhe ſays, inform me, if by Chance ye have ſeen any of my Siſters wandering this Way, equipped with a Quiver, and the Skin of a ſpotted Lynx, or with full Cry urging the Chace of a foaming Boar? Thus Venus *ſpoke,* and thus her Son replied: None of your Siſters has been heard of or ſeen by me. O Virgin *fair,* by what Name ſhall I addreſs thee! for thou weareſt not the Looks of a Mortal, nor

NOTES.

while the reſt of the *Græcian* Princes are enjoying ſoft Repoſe, Il. X.

Αλλοι μεν παρα νηυσιν αριστηες παναχαιων
Ευδον πανυγιοι, μαλακω δεδμημενοι υπνω.
Αλλ' ου Ατρειδην Αγαμεμνονα ποιμενα λαων
Υπνος ειχε γλυκερος, πολλα φρεσιν ορμαινοντα.

316. *Spartanæ.* The *Lacedemonian* Virgins, according to *Lycurgus*'s Inſtitution, were trained up to all Sorts of manly Exerciſes, ſuch as Running, Wreſtling, Throwing the Coit, or Javelin, but eſpecially to Riding and Hunting. See *Plutarch* in the Life of *Lycurgus.*

317. *Hebrum.* It is eaſy for a Rider to outſtrip the Courſe of the moſt rapid River; therefore ſome Commentators ingeniouſly conjecture that it ought to be read *Eurum,* the Eaſt-wind; which is alſo in *Virgil*'s Stile, who ſays of *Camilla,* ſhe was able to outrun the Winds;

——*curſuque pedum prævertere ventos.*

Beſides, *volucrem* is not a very proper Epithet for a River, but is very applicable to the Wind, which is uſually drawn by the Poets with Wings.

323. *Maculoſæ tegmine Lyncis.* It was the Cuſtom in ancient Times for Hunters to wear the Skins of the Animals they had killed in the Chace.

329. *An*

Mortalis, nec vox hominem ſonat. O Dea, certè!
An Phœbi ſoror, an Nympharum ſanguinis una?
Sis felix, noſtrumque leves quæcunque laborem,
Et quo ſub cœlo tandem, quibus orbis in oris
Jactemur, doceas: ignari hominumque locorumque
Erramus, vento huc vaſtis et fluctibus acti.
Multa tibi ante aras noſtrâ cadet hoſtia dextrâ.
Tunc Venus: Haud equidem tali me dignor honore.
Virginibus Tyriis mos eſt geſtare pharetram,
Purpureoque altè ſuras vincire cothurno.
Punica regna vides, Tyrios, et Agenoris urbem;
Sed fines Libyci, genus intractabile bello.
Imperium Dido Tyriâ regit urbe profecta,
Germanum fugiens. Longa eſt injuria, longæ
Ambages: ſed ſumma ſequar faſtigia rerum.
Huic conjux Sichæus erat, ditiſſimus agri
Phœnicum, et magno miſeræ dilectus amore;
Cui pater intactam dederat, primiſque jugârat
Ominibus: ſed regna Tyri germanus habebat

nec vox tua *ſonat hominem. O Dea certe! an ſoror* es *Phœbi, an una* es *ſanguinis Nympharum? quæcunque* es *ſis felix* nobis, *leveſque noſtrum laborem, et doceas ſub quo cœlo, in quibus oris orbis tandem jactemur: erramus ignari hominumque locorumque, acti huc vento et vaſtis fluctibus. Multa hoſtia cadet tibi ante aras noſtrâ dextrâ. Tunc Venus* reſpondit: *haud equidem dignor me tali honore. Mos eſt Tyriis virginibus geſtare pharetram, vincireque ſuras altè purpureo cothurno. Vides Punica regna, Tyrios, et urbem Agenoris; ſed fines ſunt Libyci, genus intractabile bello. Dido regit imperium,* quæ *profecta* eſt *Tyriâ urbe, fugiens* fratrem *germanum: injuria eſt longa, longæ* ſunt *ambages; ſed ſequar ſumma faſtigia rerum. Conjux erat huic Sichæus, ditiſſimus Phœnicum agri, et dilectus magno amore miſeræ Didonis; cui pater dederat eam intactam, jugaratque primis omnibus: ſed Pygmalion* frater *germanus habebat regna Tyri,*

TRANSLATION.

ſounds thy Voice mere human Accents. A Goddeſs ſure! Are you the Siſter of Phœbus, or one of the Race of the Nymphs? Oh! be propitious, and, whoever you are, eaſe our anxious Minds, and inform us under what Climate, on what Region of the Globe we at length are thrown. *For here* we wander Strangers both to the Country and the Inhabitants, driven upon this Coaſt by *furious* Winds and ſwelling Seas: *So* ſhall many a Victim fall a Sacrifice at thine Altars by our Right-hand. Then Venus *replies*; I, indeed, deem not myſelf worthy of ſuch Honour: It is the Cuſtom for *us*, Tyrian Virgins, to wear a Quiver, and bind the Leg *thus* high with a Purple Buſkin. Before you lies the Kingdom of Carthage, a Tyrian People, and Agenor's City. But the Country is that of Libya, *and the Natives* a Race invincibly fierce in War. The Kingdom is ruled by Dido, who fled *hither* from Tyre, to ſhun her Brother's Hate. Tedious is *the Relation* of her Wrongs, and intricate the Circumſtances *of her Story*. But I ſhall trace the principal Heads. Her Huſband was Sichæus, the richeſt of the Phœnicians in Land, and paſſionately beloved by his unhappy Spouſe. Her Father gave her to him in her Virgin Bloom, and joined her in Wedlock with the firſt connubial Rites. But her Brother Pygmalion then poſſeſſed the Throne of Tyre, monſtrouſ-

NOTES.

329. *An Phœbi ſoror.* Diana.

338. *Agenoris urbem.* Agenor was one of *Dido*'s Anceſtors, her Great-grandfather, ſay ſome.

345. *Primiſque jugarat ominibus.* As in moſt other Actions of Life, ſo particularly in Marriages, the *Romans* conſulted Omens and Preſages, to know whether they would prove happy or unfortunate.

348. *Quos*

immanior ſcelere ante alios omnes. Inter quos furor venit medius: ille impius atque cæcus amore auri, clam ſuperat ferro Sichæum incautum ante aras, ſecurus amorum ſororis ſuæ *germanæ: diuque celavit factum; et malus ſimulans multa luſit ægram amantem vanâ ſpe. Sed ipſa imago conjugis inhumati venit* ad eam *in ſomnis, attollens ora pallida miris modis: nudavit aras crudeles, pectoraque trajecta ferro, retexitque omne cæcum ſcelus domûs. Tum ſuadet* ei *celerare fugam, excedereque patriâ; recluditque* in *tellure veteres theſauros auxilium viæ, ignotum pondus argenti et auri. Dido commota his parabat fugam ſocioſque. Conveniunt* omnes *quibus erat aut crudele odium aut acer metus tyranni: corripiunt naves quæ forte* erant *paratæ, onerantque* eas *auro: opes avari*

Pygmalion, ſcelere ante alios immanior omnes.
Quos inter medius venit furor: ille Sichæum
Impius ante aras, atque auri cæcus amore,
Clam ferro incautum ſuperat, ſecurus amorum
Germanæ: factumque diu celavit; et ægram,
Multa malus ſimulans, vanâ ſpe luſit amantem.
Ipſa ſed in ſomnis inhumati venit imago
Conjugis, ora modis attollens pallida miris:
Crudeles aras, trajectaque pectora ferro
Nudavit, cæcumque domûs ſcelus omne retexit.
Tum celerare fugam, patriâque excedere ſuadet;
Auxiliumque viæ veteres tellure recludit
Theſauros, ignotum argenti pondus et auri.
His commota, fugam Dido ſocioſque parabat.
Conveniunt, quibus aut odium crudele tyranni,
Aut metus acer erat: naves, quæ forte paratæ,
Corripiunt: onerantque auro. Portantur avari

TRANSLATION.

ly wicked beyond all Mortals. Between them two an implacable Hatred aroſe. He, impiouſly inhuman, and blinded with the Love of Gold, having taken Sichæus at a Surprize, ſecretly aſſaſſinates him before the Altar, regardleſs of his Siſter's Love. Long he kept the *horrid* Deed concealed, and, forging many wicked Lies, amuſed the love-ſick *Queen* with vain Hope. But the Ghoſt of her unburied Huſband appeared *to her* in a Dream, lifting up his Viſage amazingly pale and ghaſtly: He opened to her View the bloody Altars, and his Breaſt transfixed with the Sword, and detected all the hidden Villainy of the Family. Then exhorts her to fly with Speed, and quit her native Country; and, to aid her Flight, reveals a Treaſure that had been long *hid* in the Earth, an unknown Maſs of Gold and Silver. Dido, rouzed by his awful Meſſage, provided Friends, and prepared to fly. *A ſelect Band* aſſembles, *conſiſting of thoſe* who either mortally hated, or violently dreaded the Tyrant: What Ships by Chance lay ready they ſeize in Haſte, and load with Gold. The Wealth of the covetous Pygmalion is

NOTES.

348. *Quos inter medius venit furor.* Virgil ſeems to aſcribe *Pygmalion*'s bloody Deed not to the Inſtigation of a furious Paſſion, but to the Covetouſneſs of his wicked Heart.

Impius—atque auri cæcus amore.

Servius therefore, and others, join the *quos inter medius venti furor* with the former Verſe; which makes the Senſe turn out, *that* Pygmalion had *deliberately* committed a more horrid and atrocious Crime, than any he had even been prompted to by the ſudden Impulſe of furious Enmity or outrageous Paſſion.

350. *Securus amorum.* Regardleſs of his Siſter's Love; ſo *Horace*, 2 Ep. II. 17.

Ille ferat pretium pœnæ ſecurus.

354. *Ora modis attollens pallida miris.* Not *attollens miris modis*, as *Ruæus* explains it, but *miris modis pallida*; as in *Lucretius*, from whom *Virgil* had borrowed the Expreſſion,

Sed quædam ſimulacra modis pallentia miris.
Lib. I. 124.

355. *Crudeles aras.* The Altar where the cruel Deed had been acted. *Sichæus*, whom *Juſtin* calls *Acerbas*, was Prieſt of *Hercules*, and was murdered when ſerving the Altar.

359. *Ignotum*, &c. This is illuſtrated by what we read in the ſame Author: *Huic (Acerbæ ſive Sichæo) magnæ, ſed diſſimulatæ opes erant;*

Pygmalionis opes pelago: dux femina facti.
Devenere locos, ubi nunc ingentia cernes
Mœnia, surgentemque novæ Carthaginis arcem;
Mercatique solum, facti de nomine Byrsam,
Taurino quantum possent circumdare tergo.
Sed vos qui tandem? quibus aut venistis ab oris?
Quôve tenetis iter? Quærenti talibus, ille
Suspirans, imoque trahens à pectore vocem:
O Dea, si primâ repetens ab origine pergam,
Et vacet annales nostrorum audire laborum;
Ante diem clauso componet vesper Olympo.
Nos Trojâ antiquâ (si vestras forte per aures
Trojæ nomen iit) diversa per æquora vectos,
Forte suâ Libycis tempestas appulit oris.
Sum pius Æneas, raptos qui ex hoste Penates
Classe veho mecum; famâ super æthera notus.
Italiam quæro patriam, et genus ab Jove summo.

Pygmalionis portantur pelago: femina erat *dux facti. Devenere* ad *locos, ubi nunc cernes ingentia mœnia, arcemque surgentem novæ Carthaginis; mercatique* sunt *solum Byrsam* dictam *de nomine facti,* tantum *quantum possent circumdare taurino tergo. Sed qui tandem* estis *vos? aut ab quibus oris venistis? quôve tenetis iter? Ille suspirans, trahensque vocem ab imo pectore,* respondit huic *quærenti talibus* verbis: *O Dea, si* ego *repetens ab primâ origine pergam, et* si *vacet* tibi *audire annales nostrorum laborum, vesper ante componet diem, Olympo clauso. Tempestas forte suâ appulit Libycis oris nos vectos per diversa æquora* ab *antiquâ Trojâ (si forte nomen Trojæ iit per vestras aures.)* Ego *sum pius Æneas, qui veho mecum* in *classe Penates, raptos ex hoste, notus famâ super æthera. Quæro Italiam patriam, et genus* est mihi *ab summo Jove.*

TRANSLATION.

conveyed over Sea. A Woman guides the whole Exploit. Thither they came, where now you will see the stately Walls and rising Towers of new-built Carthage, and bought as much Ground as they could inclose with a Bull's Hide, *thence called* Byrsa, in Commemoration of the Action. But, *say* now, who are you? Or from what Coasts ye came, or whither are ye bound? To these her Demands the Hero, with heavy Sighs, and slow raising his Words from the Bottom of his Breast, *thus replies:* If I, O Goddess! tracing from their early Source, shall pursue, and you have Leisure to hear the Annals of our Woes, the Evening-star will shut Heaven's Gates upon the expiring Day before *my Tale be finished.* Driven over a Length of Seas from ancient Troy (if the Name of Troy hath casually reached your Ears) a Tempest, by its usual *Chance*, threw us on this Libyan Coast, I am Æneas the Pious, renowned by Fame above the Skies, who carry with me in my Fleet the Gods I snatched away from the Enemy. For Italy my Course is bent, and my Descendants sprung from Jove supreme. With twice

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erant: aurumque metu regis non tectis, sed terræ crediderat; quam rem etsi homines ignorabant, fama tamen loquebatur, Lib. XVIII. Cap. 4. The other Particulars of the History are also related in the Place here referred to, and in the following Chapter.

374.—*diem clauso componet vesper Olympo.* The Night was supposed by the Ancients to have the Charge of shutting up the Gates of Heaven, and the Day of opening them; of which many Examples occur in the Poets. This then is the Meaning of *clauso Olympo. Componet diem* again, shall bury, or seal up the Day, alludes to the poetical Way of conceiving the Morning as the Birth of a new Day, and the Evening as its Death: *Dies quidem jam ad umbilicum dimidiatus est mortuus,* says *Plautus* in *Menæch. Componere diem* therefore is to *seal,* or *close up* the expired Day, *ut reliquias in urna,* as the Bones and Ashes of the Dead use to be shut up in an Urn.

378. *Sum pius Æneas,—famâ super æthera notus,*

Conſcendi Phrygium æquor bis denis navibus, matre Deâ monſtrante mihi *viam, ſecutus fata* mihi *data: ſeptem convulſæ undis Euroque vix ſuperſunt. Ego ipſe ignotus, egens, peragro deſerta Libyæ, pulſus ex Europâ atque Aſiâ. Nec Venus paſſa* eum *querentem plura* dicere, *ſic interfata eſt* in *medio dolore: quiſquis es, carpis vitales auras, haud, credo, inviſus cœleſtibus* Diis, *qui adveneris urbem Tyriam. Perge modò, atque perfer te hinc ad limina Reginæ: namque nuntio* tibi *ſocios* eſſe *reduces claſſemque relatam, et actam in tutum* locum *Aquilonibus verſis; ni vani parentes docuere* me *augurium fruſtra.*

Bis denis Phrygium conſcendi navibus æquor;
Matre Deâ monſtrante viam, data fata ſecutus:
Vix ſeptem convulſæ undis Euroque ſuperſunt.
Ipſe ignotus, egens, Libyæ deſerta peragro;
Europâ atque Aſiâ pulſus. Nec plura querentem
Paſſa Venus, medio ſic interfata dolore eſt: 386
Quiſquis es, haud (credo) inviſus cœleſtibus auras
Vitales carpis, Tyriam qui adveneris urbem.
Perge modò, atque hinc te Reginæ ad limina perfer: 389
Namque tibi reduces ſocios, claſſemque relatam
Nuntio, et in tutum verſis Aquilonibus actam;
Ni fruſtra augurium vani docuere parentes.

TRANSLATION.

ten Ships I embarked on the Phrygian Sea in queſt of a Settlement reſerved for me by Heaven's Decree, my Goddeſs Mother pointing out the Way. Seven, with much ado, are ſaved, *and thoſe too* torn and ſhattered by Waves and Wind. Myſelf, a Stranger, poor and deſtitute, wander through the Deſarts of Africa, baniſhed from Europe and from Aſia. Venus, unable to bear his further Complaints, thus interrupted *him* in the midſt of his Grief: Whoever you be, I truſt you live not unbefriended by the Powers of Heaven, who have arrived at a Tyrian City. *Fear nothing*, but forthwith bend your Courſe directly to the Palace of the Queen; For, that your Friends have eſcaped the Dangers of the Main, your Fleet ſaved, and, by a *favourable* Turn of the North-wind, wafted into a ſafe Harbour, I pronounce to thee with Aſſurance; unleſs my Parents, fond of a lying Art have taught me Divination to no Purpoſe. See *theſe*

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notus. Pius may be conſidered as a Title or Name commonly given to *Æneas*, as expreſſive of his Character, and that Name by which he was beſt known. Juſt as *Ariſtides* was ſtiled *Juſtus*, and *Antoninus*, *Pius*. In this Senſe there is no Vanity in his taking that Appellation to himſelf. Beſides, he was then in a ſtrange Country, and addreſſing himſelf to one whom he took for a *Tyrian* Lady of the firſt Diſtinction, which made it neceſſary for him to make her acquainted with his perſonal Merit and exalted Character, that ſhe might treat him and his Followers with the greater Regard. After all, it muſt be acknowledged, that the Manners of the Age wherein *Æneas* lived, were not near ſo delicate in this Reſpect, as thoſe of modern Times. *Homer*'s Heroes are every where forward to commend themſelves, and ſet their Virtues to Show. See particularly the ninth Book of the Odyſſey, Verſe 20, where *Ulyſſes* ſpeaks in the ſame Strain of Self-commendation.

382. *Matre Deâ monſtrante viam.* This perhaps is only a poetical Embelliſhment of an hiſtorical Circumſtance related by *Varro*, Lib. II. Rer. Div. *Ex quo de Troja eſt egreſſus Æneas, Veneris eum per diem quotidie ſtellam vidiſſe, donec ad agrum Laurentum veniret, in quo eam non vidit ulterius: qua re cognovit terras eſſe fatales.*

392. *Vani.* i. e. *Qui res inanes docent*, as we have rendered it; or it may ſignify *ignorant*, as Æn. X. 630.

——— *aut ego veri*
Vana feror.

Or *deluding*, as Æn. II. 80.

— *vanum etiam mendacemque improba finget.*

402. *Roſea*

Aſpice bis ſenos lætantes agmine cycnos,
Ætheriâ quos lapſa plagâ Jovis ales aperto
Turbabat cœlo ; nunc terras ordine longo
Aut capere, aut captas jam deſpectare videntur :
Ut reduces illi ludunt ſtridentibus alis,
Et cœtu cinxere polum, cantuſque dedere ;
Haud aliter puppeſque tuæ pubeſque tuorum,
Aut portum tenet, aut pleno ſubit oſtia velo.
Perge modò, et quà te ducit via, dirige greſſum.
Dixit, et avertens roſeâ cervice refulſit,
Ambroſiæque comæ divinum vertice odorem
Spiravere : pedes veſtis defluxit ad imos,
Et vera inceſſu patuit Dea. Ille, ubi matrem

Aſpice bis ſenes cycnos lætantes agmine, quos ales Jovis lapſa ab *ætheriâ plagâ turbabat* in *aperto cœlo ; nunc videntur aut capere terras longo ordine, aut deſpectare* eas *jam captas : Ut illi reduces ludunt ſtridentibus alis, et cinxere polum cœtu, dedereque cantus ; haud aliter puppeſque tuæ, pubeſque tuorum aut tenet portum, aut ſubit oſtia pleno velo. Perge modò, et dirige greſſum quà via ducit te.*

Dixit, et avertens refulſit roſeâ cervice, comæque illius ambroſiæ ſpiravere divinum odorem è vertice : veſtis ejus defluxit ad imos pedes, et ex inceſſu patuit vera Dea. Ille, ubi agnovit matrem,

TRANSLATION.

twelve Swans *now* triumphing in a Body ; whom the Bird of Jove, ſhooting from the etherial Region, had chaced through the open Air : Now, in a long Train, they ſeem either to chooſe their Ground, or to hover over the Place where they have already choſe to reſt. As they, now out of Danger, ſportive clap their ruſtling Wings, wheel about the Heavens in a *joyful* Troop, and raiſe their melodious Notes ; juſt ſo your Ships and youthful Crew, either are *already* poſſeſſed of the Harbour, or enter the Port with full Sail. Proceed then, without further Concern, and purſue your Way where this Path directs.

She ſaid, and turning about, gave a bright Diſplay of her roſy Neck, and from her Head the ambroſial Locks breathed divine Fragrance : Her Robe hung waving down to the Ground, and by her Gait the Goddeſs ſtood confeſſed. The Hero, ſoon as he knew his Mother, with theſe Accents purſued her as ſhe fled :

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402. *Roſeâ cervice.* Anſwers to *Homer*'s
— Θεας περικαλλεα δειρην.
The Goddeſs's beauteous Neck, Il. III. 396.
The Poets giving the Epithet of *roſy* to almoſt every beautiful Object or Feature. *Apuleius* deſcribes *Venus, totum revincta corpus roſis micantibus.* And *Anacreon*, in his Ode to the Roſe, has theſe Lines.
Ροδοδακτυλος μεν ηως
The roſy fingered Morn,
Ροδοπηχ ες δε νυμφαι,
The Nymphs with roſy Arms,
Ροδοχρως δ' Αφροδιτη,
The roſy-coloured Venus.
But I ſee no Reaſon why it may not be taken here literally, as expreſſive of that particular Ruddineſs and Bluſhing, which approaches near to the Colour of the Roſe.

403. *Ambroſiæque comæ.* Thus *Homer* gives *Jove* ambroſial Locks.
Αμβροσιαι δ' αρα χαιται επερρωσαντο Ανακτος.
He ſpoke, and awful bends his ſable Brows,
Shakes his ambroſial Curls, and gives the Nod.
Pope's Iliad, I. 684.
And, deſcribing *Juno*'s Dreſs, he repreſents her pouring Ambroſia and other Perfumes all over her Body :
——— Αλειψατο δε λιπ ελαιω,
Αμβροσιω.
——— *and round her Body pours*
Soft Oils of Fragrance, and ambroſial Show'rs.
Il. XII. 197.
Ambroſial Locks therefore may either ſignify *immortal and divine*, or *perfumed with Ambroſia.*

404. *Pedes veſtis*, &c. This, they tell us, is one of the poetical Characteriſtics of Divinity, *a long ſweeping Train* ; and therefore *Venus*, while ſhe choſe to appear in Diſguiſe, had concealed it, by tucking up the Skirts of her Robe, *Nuda genu, nudoque ſinus collecta fluentes.*

405. *Inceſſu patuit.* It was a current Opinion among the Heathens, that their Divinities

ſecutus eſt eam *fugientem tali voce: quid tu quoquè crudelis toties ludis cum falſis imaginibus? cur non datur* mihi *jungere dextram dextræ, ac audire et reddere veras voces? incuſat* eam *talibus verbis, tenditque greſſum ad mœnia. At Venus obſcuro aëre ſepſit* eos *gradientes, et Dea circumfudit* eos *multo amictu nebulæ; ne quis poſſet cernere eos, neu quis* poſſet *contingere, vel moliri moram, aut poſcere* eos *cauſas veniendi. Ipſa ſublimis abit Paphum, lætaque reviſit ſuas ſedes; ubi templum* eſt *illi, centumque aræ calent Sabæo thure, halantque recentibus ſertis.*

Interea illi *corripuere viam, quà ſemita monſtrat! jamque aſcendebant collem, qui plurimus imminet urbi, deſuperque aſpectat arces adverſas. Æneas miratur molem, quondam magalia: miratur portas, ſtrepitumque, et ſtrata viarum.*

Agnovit, tali fugientem eſt voce ſecutus:
Quid natum toties crudelis tu quoquè falſis
Ludis imaginibus? cur dextræ jungere dextram
Non datur, ac veras audire et reddere voces?
Talibus incuſat, greſſumque ad mœnia tendit.
At Venus obſcuro gradientes aëre ſepſit,
Et multo nebulæ circum Dea fudit amictu;
Cernere ne quis eos, neu quis contingere poſſet,
Molirive moram, aut veniendi poſcere cauſas.
Ipſa Paphum ſublimis abit, ſedeſque reviſit
Læta ſuas; ubi templum illi, centumque Sabæo
Thure calent aræ, ſertiſque recentibus halant.
Corripuere viam interea, quà ſemita monſtrat:
Jamque aſcendebant collem, qui plurimus urbi
Imminet, adverſaſque aſpectat deſuper arces.
Miratur molem Æneas, magalia quondam:
Miratur portas, ſtrepitumque, et ſtrata viarum.

TRANSLATION.

Ah, why ſo oft doſt thou too cruelly mock thy Son with borrowed Shapes? Why am I not indulged to join my Hand to thine, and to hear and anſwer thee by Turns in Words ſincere and undiſſembled?" Thus he expoſtulates with her, and directs his Courſe to the Town. But Venus ſkreened them in their Way with dark Clouds, and the Goddeſs ſpread around them a thick Veil of Miſt, that none might ſee, or touch, or give them Interruption, or enquire into the Reaſons of their Coming. She herſelf wings her Way ſublime to Paphos, and with Joy reviſits her *happy* Seats; where, ſacred to her Honour, a Temple riſes, and a hundred Altars ſmoke with Sabæan Incenſe, and with freſh Garlands perfume the Air.

Mean while they urged their Way where the Path directs. And now they aſcended the Hill, which hangs over a great Part of the Town, and from above ſurveys its oppoſite Towers. *Here* Æneas admires the ſtately Buildings, *where* Cottages once *ſtood*: He admires the *lofty* Gates, the Hurry and Buſtle *of the Town*, and *the Magnificence of* the Streets. The Tyrians warmly ply the Work: Some

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did not walk upon the Ground like Mortals, but ſkimmed along the Surface with a gentle gliding Motion like that in *Milton*:

So ſaying, by the Hand he took me rais'd,
And over Fields and Waters, as in Air
Smooth ſliding without Step—

Paradiſe Loſt, VIII. 300.

411. *At Venus obſcuro.* This is borrowed from *Homer*, Odyſſ. VII. near the Beginning, where *Pallas* ſpreads a Veil of Air around *Ulyſſes*, and renders him inviſible, as *Venus Æneas*. If the Reader would ſee the two compared, he may conſult *Scaliger* in the fifth Book of his Poetics.

417. *Thure calent aræ.* Incenſe, Flowers, and Perfumes were the only Offerings preſented to *Venus*, as we learn from *Tacitus*, 2 Hiſt. 2. *Hoſtiæ, ut quiſque voviſſet, mares deliguntur. Certiſſima fides hœdorum fibris. Sanguinem aræ affundere vetitum; precibus & igne puro altaria adolentur.* From which Paſſage it appears, that tho' Victims were ſlain by her Votaries, particularly in order to conſult the Entrails, yet they were neither allowed to burn any Part of the

Inſtant ardentes Tyrii: pars ducere muros,
Molirique arcem, et manibus ſubvolvere ſaxa:
Pars aptare locum tecto, et concludere ſulco.
Jura, magiſtratuſque legunt, ſanctumque ſenatum.
Hìc portus alii effodiunt: hìc alta theatris
Fundamenta locant alii; immaneſque columnas
Rupibus excidunt, ſcenis decora alta futuris.
Qualis apes æſtate novâ per florea rura
Exercet ſub Sole labor, cum gentis adultos
Educunt fœtus; aut cum liquentia mella
Stipant, et dulci diſtendunt nectare cellas;
Aut onera accipiunt venientum; aut, agmine facto,
Ignavum fucos pecus à præſepibus arcent:
Fervet opus, redolentque thymo fragrantia mella.

Tyrii ardentes inſtant; pars inſtat ducere muros, molirique arcem, et ſubvolvere ſaxa manibus; pars aptare locum tecto, et concludere eum *ſulco. Legunt jura magiſtratuſque, ſenatumque ſanctum. Hìc alii effodiunt portus: hìc alii locant alta fundamenta theatris, excidunt que rupibus immanes columnas, alta decora futuris ſcenis.* Talis eſt eorum *labor qualis exercet apes in novâ æſtate per florea rura; cum educunt adultos fœtus gentis, aut cum ſtipant liquentia mella, et diſtendunt cellas dulci nectare, aut accipiunt onera venientum, aut, agmine facto, arcent à præſepibus fucos pecus ignavum: Opus fervet, mellaque fragrantia thymo redolent.*

TRANSLATION.

are extending the Walls, and raiſing a Tower, or puſhing along unwieldy Stones. Some mark out the Ground for a private Building, and incloſe it with a Trench: Some chooſe *a Place* for the Courts of Juſtice, for the Magiſtrates Halls, and the venerable Senate. Here ſome are digging Ports: There are others laying the Foundations of lofty Theatres, and hewing huge Columns from the Rocks, the lofty Decorations of future Scenes. Such their Toil as in Summer's Prime employs the Bees amidſt the flowery Fields under the *warm* Sun, when they lead forth their full grown Swarms; or when they lay up the liquid Honey, and diſtend the Cells with ſweet Nectar; or when they diſburthen thoſe that come Home loaded, or, in formed Battalions, drive the inactive Drones from the Hives. The Work is hotly plied, and the fragrant Honey ſmells ſtrong of Thyme. O happy ye, Æneas ſays,

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the Sacrifice upon her Altars, nor ſprinkle them with the Blood. Hence *Catullus* calls *Venus* the Goddeſs whoſe Altars were never ſtained with Blood:

——— *Divam*
Sanguinis expertem. De com. Ber.

430. *Qualis apes.* The firſt Simile in *Homer*'s Iliad is taken from Bees; to which *Macrobius* compares this in *Virgil*, and allows it to have the Preference,

Ηυτε ἔθνεα, &c. Il. II. 87.

——— *The following Hoſt*
Pour'd forth by Thouſands, darkens all the Coaſt.
As from ſome rocky Cleft the Shepherd ſees
Cluſt'ring in Heaps on Heaps the driving Bees,
Rolling, and black'ning, Swarms, ſucceeding Swarms,
With deeper Murmurs and more hoarſe Alarms;
Duſky they ſpread, a cloſe embody'd Croud,
And o'er the Vale deſcends the living Cloud,
So, &c. Pope.

But it is evident theſe two Compariſons are applied to quite different Purpoſes, and agree in nothing, but that they are both taken from Bees. *Homer* deſigned to image the Numbers, the Tumult, and the perpetual Egreſſion of the *Grecian* Troops iſſuing from their Tents and Ships, by a Swarm of Bees pouring out of a Rock. *Virgil* again intended to repreſent the Labour, Skill, and Aſſiduity of the *Carthaginian* Builders, by the Induſtry and Art with which thoſe curious Animals carry on their Works. Thus both the Similies are equally juſt, but cannot properly be compared together, ſince their Deſigns are ſo different.

O vos fortunati, Æneas ait, quorum mœnia jam surgunt! et suspicit fastigia urbis. Infert se per medios, septus nebulâ, quod est *mirabile dictu, miscetque* se cum *viris, neque cernitur ulli. Lucus fuit in mediâ urbe, lætissimus umbrâ; quo* in *loco Pœni, jactati undis et turbine, primùm effodêre signum quod regia Juno monstrârat, caput* nempe *acris equi: nam sic* monstrârat *gentem fore egregiam bello, et facilem victu per sæcula. Hìc Sidonia Dido condebat Junoni ingens templum, opulentum donis et numine Divæ: cui ærea limina surgebant gradibus, trabesque* erant *nexæ ære, cardo stridebat ahenis foribus. In hoc luco nova res oblata primùm leniit timorem: hìc Æneas primùm ausus est sperare salutem, et meliùs confidere rebus suis afflictis. Namque, dum lustrat, singula sub ingenti templo, opperiens Reginam; dum miratur quæ fortuna sit urbi, manusque artificum laboremque operum inter se;*

O fortunati, quorum jam mœnia surgunt!
Æneas ait; et fastigia suspicit urbis.
Infert se septus nebulâ, mirabile dictu,
Per medios, miscetque viris, neque cernitur ulli.
Lucus in urbe fuit mediâ, lætissimus umbrâ;
Quo primùm jactati undis et turbine Pœni
Effodêre loco signum, quod regia Juno
Monstrârat, caput acris equi: sic nam fore bello
Egregiam, et facilem victu per secula gentem.
Hìc templum Junoni ingens Sidonia Dido
Condebat, donis opulentum et numine Divæ:
Ærea cui gradibus surgebant limina, nexæque
Ære trabes, foribus cardo stridebat ahenis.
Hoc primùm in luco nova res oblata timorem
Leniit: hìc primùm Æneas sperare salutem
Ausus, et afflictis meliùs confidere rebus.
Namque, sub ingenti lustrat dum singula templo,
Reginam opperiens; dum quæ fortuna sit urbi,
Artificumque manus inter se operumque laborem

TRANSLATION.

whose Walls now rise! and lifts his Eyes to the Turrets of the City. *Then,* shrowded in a Cloud, an amazing Story, he passes through the Crouds, and mingles with the Throng, nor is seen by any. In the Center of the City was a Grove, which yielded a most delightful Shade, where first the Carthaginians, driven by Wind and Wave, dug up the Head of a sprightly Courser, an Omen which royal Juno shewed. For by this *she signified,* that the Nation was to be renowned for War, brave and victorious through Ages. Here Sidonian Dido built to Juno a stately Temple, enriched with Gifts, and the Presence of the Goddess; whose brazen Threshold rose on Steps, the Beams were bound with Brass, and brazen Gates turn on the creaking Hinge. Within this Grove the View of an unexpected Scene first abated their Fear: Here Æneas first dared to promise himself Redress, and to conceive better Hopes of his afflicted State: For, while he surveys every Object in the spacious Temple, waiting the Queen's Arrival; while he is musing with Wonder on the *happy* Fortune of the City; while he compares the Hands of the Artists,

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445. *Facilem victu.* It would be tedious to repeat here what the Commentators have offered for explaining this Passage. The Translation takes *facilem victu* to signify the same as *facilem victum*; for there are not wanting Examples where the Supines in *u*, as they are called, have an active as well as a passive Sense. And this is what agrees best to the Design of the Text, and the Nature of the Presage.

447. *Numine Divæ.* Probably refers to some rich Statue of the Goddess *Juno* that was set up in the Temple, for so *numen* is used, Æn. II. 178. where that Word is applied to the Palladium,

Omnia

Miratur; videt Iliacas ex ordine pugnas,
Bellaque jam famâ totum vulgata per orbem;
Atridas, Priamumque, et sævum ambobus Achillem.
Constitit, et lacrymans, Quis jam locus, inquit, Achate,
Quæ regio in terris nostri non plena laboris?
En Priamus! sunt hìc etiam sua præmia laudi:
Sunt lacrymæ rerum, et mentem mortalia tangunt.
Solve metus: feret hæc aliquam tibi fama salutem.
Sic ait: atque animum picturâ pascit inani,
Multa gemens, largoque humectat flumine vultum.
Namque videbat, uti bellantes Pergama circum
Hâc fugerent Graii; premeret Trojana juventus:
Hâc Phryges; instaret curru cristatus Achilles.

videt Iliacas pugnas ex ordine, bellaque jam vulgata famâ per totum orbem; videt Atridas, Priamumque, et Achillem sævum ambobus. Constitit, et lacrymans inquit: O Achate, quis jam locus, quæve regio in terris non plena est nostri laboris? en Priamus est! etiam hic sua præmia sunt laudi: lacrymæ rerum sunt hìc, *et mortalia tangunt mentem. Solve metus; hæc fama feret tibi aliquam salutem. Sic ait: atque pascit animum* suum *inani picturâ, gemens multa, humectatque vultum largo flumine. Namque videbat, uti Graii bellantes circum Pergama fugerent hac* parte, dum *Trojana juventus premeret eos: hac* parte *Phryges fugerent,* dum *Achilles cristatus instaret iis* è *curru.*

TRANSLATION.

and their elaborate Works, he sees the Trojan Battles *delineated* in Order, and the War *of Troy* now blazed by Fame over all the World; *he sees* the Sons of Atreus, Priam, and Achilles implacable to both. *Amazed* he stood! and, with Tears in his Eyes, says, What Place, Achates, what Country on the Globe is not full of our Disaster? See *where* Priam *stands!* Even here praise-worthy Deeds are crowned with due Reward: Here Tears of Compassion flow, and *their* Breasts are touched with human Misery. Dismiss your Fears: This Fame of our *Misfortunes* will bring thee some Relief. This said, he feeds his Mind with the shadowy Representation, heaving many a Sigh, and bathes his *manly* Visage in Floods of Tears. For he beheld how, on the one Hand, the warrior Greeks were flying round the Walls of Troy, while the Trojan Youth closely pursued: On the other Hand, the Trojans *were flying,* while plumed Achilles, in his Chariot,

NOTES.

Omnia ni repetant Argis, nomenque reducant.

449. *Trabes.* Seems to mean the Door-posts and Threshold, since the Poet is only describing the Entry and Gates of the Temple.

455. *Artificumque manus.* La Cerda understands by these Words, not literally the Hands of the Workmen all busily employed together in cutting, polishing, or laying the Stones of the Temple; but what we call the Stile and Art of the several Masters in Painting, with whose Works the Temple was adorned. Which Sense raises, and gives a Dignity to the Expression, that would otherwise appear but mean. Mr. *Strahan* is the only *English* Translator, as I know, who has taken it in this Sense:

——— *And now compares the Hands*
Of famous Artists, now admires their Works.

458. *Ambobus.* There is Mention here of three, *Agamemnon*, *Menelaus*, and *Priam*, but they may be considered only as two, the Cause, the Interest of the two Brothers, being one and the same; or *ambobus* may refer to both Armies. *La Cerda* however reads *Atridem.*

462. *Sunt lacrymæ rerum.* Here *res* is to be taken in the same Sense as above, Verse 178. *Fessi rerum,* and 204. *Discrimina rerum.*

Nec procul hinc lacrymans agnoſcit ex niveis velis tentoria Rheſi: quæ prodita in primo ſomno cruentus Tydides vaſtabat multâ cæde, avertitque ardentes equos in caſtra, priuſquam guſtâſſent pabula Trojæ, bibiſſentque Xanthum. Aliâ parte Troilus fugiens, armis amiſſis, infelix puer, atque congreſſus Achilli impar! fertur equis, reſupinuſque hærct in inani curru, tenens lora tamen: cervixque comæque trahuntur per terram, et pulvis inſcribitur verſâ haſtâ. Interea Iliades, paſſis crinibus, ibant ad templum Palladis non æquæ iis, *ferebantque peplum ſuppliciter triſtes, et tunſæ pectora palmis.*

Nec procul hinc Rheſi niveis tentoria velis
Agnoſcit lacrymans; primo quæ prodita ſomno
Tydides multâ vaſtabat cæde cruentus,
Ardenteſque avertit equos in caſtra, priùs quàm
Pabula guſtâſſent Trojæ, Xanthumque bibiſſent.
Parte aliâ, fugiens amiſſis Troilus armis,
Infelix puer, atque impar congreſſus Achilli!
Fertur equis, curruque hæret reſupinus inani,
Lora tenens tamen: huic cervixque comæque trahuntur
Per terram, et verſâ pulvis inſcribitur haſtâ.
Interea ad templum non æquæ Palladis ibant
Crinibus Iliades paſſis, peplumque ferebant
Suppliciter triſtes, et tunſæ pectora palmis.

TRANSLATION.

thundered on their Rear. Not far from thence, weeping, he ſpies the Tents of Rheſus, diſtinguiſhed by their Snow-white Veils; which, betrayed in that firſt fatal Night, cruel *Diomed* plundered, and drenched in Blood, and led away his fiery Steeds to the *Grecian* Camp, before they had taſted the Paſture of Troy, or drank of *the River* Xanthus. In another Part *of the Temple* Troilus, flying after the Loſs of his Arms, ill-fated Youth, and unequally matched with Achilles! is dragged by his Horſes, and from the Chariot hangs ſupine, yet graſping the Reins *in Death*. His Neck and Hair trail along the Ground, and the duſty Plain is inſcribed by the inverted Spear. Mean while the Trojan Matrons were marching *in ſolemn Proceſſion* to the Temple of adverſe Pallas, with their Hair diſhevelled, and were bearing the *conſecrated* Robe, like Suppliants ſad, and beating their Bo-

NOTES.

470. *Primo ſomno.* Dr. *Trapp* tranſlates this, — *In the firſt Repoſe by Night betray'd*, and Mr. *Strahan*, — *Betray'd in their firſt Sleep.* But this gives one an Idea of the Beginning of the Night; whereas *Homer* ſays it was towards the Approach of the Morning, —ηγερθεν δ' ηως, Il. X. 251. And that *Virgil* was not forgetful of this Circumſtance, appears from the Epiſode of *Niſus* and *Euryalus*, which is plainly an Imitation of that of *Diomed* and *Ulyſſes* in *Homer*, where he particularly marks the Time of their Adventure to have been about the Dawn of the Morning, — *lux inimica propinquat.* Æn. IX. 355. Therefore I take *primo ſomno*, with *Ruæus*, to mean *the firſt Night*, namely, *the firſt Night that* Rheſus *ſlept in the* Trojan *Camp*, *ſomnus* being put for Night, Geor. I. 208.

Libra die ſomnique pares ubi fecerit horas.

473. *Pabula guſtâſſent*, &c. Among other Fatalities of *Troy* this was one. It was foretold that *Troy* ſhould never be taken, if once *Rheſus*'s Horſes drank of the River *Xanthus*, or taſted the Graſs of *Troy*.

478. *Verſâ — haſtâ.* The inverted Spear, not of *Troilus*, for he had dropped his Arms, Verſe 474, but of *Achilles*, which was ſticking in the Body of *Troilus*, and conſequently, as he lay *reſupinus* upon his Back, it was inverted, or had its Point downwards.

479. *Interea*, &c. This Story is related in the ſixth Book of the Iliad, Verſe 286, where *Hecuba*, with the other *Trojan* Matrons, carry the *Peplum* in ſolemn Proceſſion to the Temple of *Minerva*, to intreat the Goddeſs to remove *Diomed* from the Fight. All that *Homer* ſays of this *Peplum* is, that it was the richeſt Veſtment in *Hecuba*'s Wardrobe, embroidered by the *Sidonian* Women, and brought by *Paris* from *Sidon*.

Diva ſolo fixos oculos averſa tenebat.
Ter circum Iliacos raptaverat Hectora muros,
Exanimumque auro corpus vendebat Achilles.
Tum verò ingentem gemitum dat pectore ab imo,
Ut ſpolia, ut currus, utque ipſum corpus amici,
Tendentemque manus Priamum conſpexit inermes.
Se quoque principibus permiſtum agnovit Achivis,
Eoaſque acies, et nigri Memnonis arma.
Ducit Amazonidum lunatis agmina peltis
Penthesilea furens, mediiſque in millibus ardet;
Aurea ſubnectens exſertæ cingula mammæ
Bellatrix, audetque viris concurrere virgo.
Hæc dum Dardanio Æneæ miranda videntur,
Dum ſtupet, obtutuque hæret defixus in uno;
Regina ad templum formâ pulcherrima Dido
Inceſſit, magnâ juvenum ſtipante catervâ.
Qualis in Eurotæ ripis, aut per juga Cynthi

Diva averſa tenebat oculos fixos ſolo. Achilles ter raptaverat Hectora circum Iliacos muros, vendebatque ejus *exanimum corpus auro. Tum verò dat ingentem gemitum ab imo pectore, ut* primum *conſpexit ſpolia, ut* conſpexit *currus ipſumque corpus amici, Priamumque tendentem inermes manus. Agnovit ſe quoque permiſtum principibus Achivis, acieſque Eoas, et arma nigri Memnonis. Penthesilea furens ducit agmina Amazonidum lunatis peltis, ardetque in mediis millibus, ſubnectens aurea cingula exſertæ mammæ, bellatrix, virgoque audet concurrere viris.*

Dum hæc miranda videntur Dardanio Æneæ, dum ſtupet, hæretque defixus in uno obtutu, Regina Dido pulcherrima formâ inceſſit ad templum, magnâ catervâ juvenum ſtipante eam. *Qualis Diana exercet choros in ripis Eurotæ, aut per juga Cynthi,*

TRANSLATION.

ſoms with their Hands. The Goddeſs in Wrath kept her Eyes fixed on the Ground. Thrice had Achilles dragged Hector round the Walls of Troy, and was ſelling his breathleſs Corpſe for Gold. Then indeed *Æneas* fetches a deep Groan from the Bottom of his Breaſt, when he ſaw the Spoils, the Chariot, and the very Body of his Friend, and Priam ſtretching forth his feeble Hands. Himſelf too he knew mingled with the Grecian Leaders, and the Eaſtern Bands, and the Arms of ſwarthy Memnon. Furious Penthesilea leads on her Troops of Amazons, *armed* with Shields of croſcent Forms, and burns *with martial Rage* amidſt the thickeſt Ranks. Below her naked Breaſt the Heroine girt a golden Belt, and the Virgin Warrior dares even Heroes to the Encounter.

Theſe wondrous Scenes while the Trojan Prince ſurveys, while he is loſt in Thought, and in one gazing Poſture dwells unmoved; Queen Dido, of ſurpaſſing Beauty, advanced to the Temple, attended by a numerous Retinue of Youths. As on Eurota's Banks, or Mount Cynthus's Top, Diana leads the circular Dances,

NOTES.

486. *Ut ſpolia, ut currus, utque ipſum corpus amici.* The languiſhing Turn of this Verſe, the artificial Pauſes, and, above all, the *ut* repeated at every Pauſe, ſhews us Æneas tracing theſe ſeveral affecting Objects, and every now and then fetching a Sigh; it is of the ſame Kind with that tender Line in the eighth Eclogue, 41.

Ut vidi, ut perii, ut me malus abſtulit error!

496. *Pulcherrima Dido.* This is agreeable to the Truth of Hiſtory, as we read in *Juſtin*; *Interim rex Tyro deceſſit, filio Pygmalione, et Eliſſa filia,* inſignis formæ virginis, *hæredibus inſtitutis,* Juſt. XVIII. Cap. 4.

498. *Qualis in Eurotæ.* This Simile is borrowed from the ſixth Book of the Odyſſey, Verſe 102, where *Homer* applies it to *Nauſicaa* with her Maids ſporting on the Green. *Gellius* writes, that *Valerius Probus* was of Opinion, that no Paſſage had been more unhappily copied by *Virgil* than this Compariſon. The Reader

quam mille Oreades ſecutæ glomerantur hinc atque hinc; illa fert pharetram humero, gradienſque ſupereminet omnes Deas; gaudia pertentant tacitum pectus Latonæ: Dido erat talis; læta ferebat ſe talem per medios, inſtans operi regniſque futuris. Tum reſedit in foribus Divæ, ſub mediâ teſtudine templi, ſepta armis alteque ſubnixa ſolio. Dabat viris jura legeſque, æquabatque laborem operum juſtis partibus, aut trahebat eum ſorte, cum Æneas ſubito videt Anthea, Sergeſtumque, fortemque Cloanthum, alioſque Teucrorum accedere cum magno concurſu, quos ater turbo diſpulerat æquore,

Exercet Diana choros, quam mille ſecutæ
Hinc atque hinc glomerantur Oreades; illa pharetram
Fert humero, gradienſque Deas ſupereminet omnes;
Latonæ tacitum pertentant gaudia pectus:
Talis erat Dido; talem ſe læta ferebat
Per medios, inſtans operi, regniſque futuris.
Tum foribus Divæ, mediâ teſtudine templi,
Septa armis, ſolioque alte ſubnixa, reſedit.
Jura dabat legeſque viris, operumque laborem
Partibus æquabat juſtis, aut ſorte trahebat.
Cum ſubito Æneas concurſu accedere magno
Anthea, Sergeſtumque videt, fortemque Cloanthum,
Teucrorumque alios, ater quos æquore turbo

TRANSLATION.

round whom a numerous Train of Mountain Nymphs play in Rings, her Quiver hangs graceful from her Shoulder, and moving majeſtic, ſhe towers above the other Goddeſſes, *while* with ſilent Raptures Latona's Boſom thrills. Such Dido was, and ſuch, with chearful Grace, ſhe paſſed amidſt her Train, urging forward the Labour, and her future Kingdom. Then, at the Gate of the Sanctuary, in the Middle of the Temple's Dome, ſhe took her Seat, ſurrounded with her Guards and raiſed on a Throne above the reſt. *Here* ſhe adminiſtred Juſtice, and diſpenſed Laws to her Subjects, and, in equal Portions, diſtributed their Taſks; or diſpenſed them by Lot; when ſtrait Æneas ſees, advancing with a vaſt Concourſe, Antheus, Sergeſtus, brave Cloanthus, and other Trojans; whom the black Storm

NOTES.

der may ſee his Objections, and *Scaliger*'s Anſwer, in Mr. *Pope*'s Note upon that Place in *Homer*, where both are very fairly ſtated. I ſhall only copy thoſe Words of *Scaliger* that point to the Particulars wherein the Compariſon holds between *Diana* and *Dido*: *Quemadmodum agitur Diana in montibus; ita Dido in urbe. Illa inter Nymphas, hæc inter Matronas. Illa inſtans venatibus, hæc urbi.* And this is all the Uſe to which *Virgil* intended the Compariſon, as appears from his Application of it, *Talis erat Dido*, &c.

498. *Cynthi.* Cynthus was a Mountain in *Delos*, *Diana*'s native Iſland; but it is not ſo eaſy to aſſign the Reaſon why the Banks of *Eurota* are mentioned as one of the Haunts of *Diana* and her Nymphs, unleſs it is that *Sparta*, near which the *Eurota* runs, was a famous Country for Hunting.

502. *Pertentant.* Signifies the briſk vibrating Motion of the Strings of a muſical Inſtrument, hence applied by eaſy Analogy to the briſk Motion excited in the animal Spirits by an Object of Joy, and the pleaſant Senſation with which it is accompanied.

Nonne vides ut tota tremor pertentet equorum
Corpora— Geor. III. 250.

505. *Foribus Divæ.* In the inner Part of the Heathen Temples was an Apartment, ſeparated from the reſt by a Wall or Veil, which anſwered to the *Sanctum Sanctorum* in the Temple of *Jeruſalem*, and was called *Adytum* or *Penetrale*. Here *Virgil* ſuppoſes *Juno* to have had a Statue, or ſome ſacred Symbol of her Preſence, and therefore calls the Gate that led to her Sanctuary *Fores Divæ*, the Gate of the Goddeſs.

Diſpulerat, penituſque alias advexerat oras.
Obſtupuit ſimul ipſe, ſimul perculſus Achates,
Lætitiâque metuque, avidi conjungere dextras
Ardebant; ſed res animos incognita turbat.
Diſſimulant, et nube cavâ ſpeculantur amicti,
Quæ fortuna viris; claſſem quo littore linquant;
Quid veniant: cunctis nam lecti navibus ibant
Orantes veniam, et templum clamore petebant.
Poſtquam introgreſſi, et coram data copia fandi,
Maximus Ilioneus placido ſic pectore cœpit:
O Regina, novam cui condere Jupiter urbem,
Juſtitiâque dedit gentes frænare ſuperbas,
Troes te miſeri, ventis maria omnia vecti,
Oramus, prohibe infandos à navibus ignes,
Parce pio generi, et propiùs res aſpice noſtras.
Non nos aut ferro Libycos populare Penates

advexeratque ad oras penitus alias. Ipſe ſimul obſtupuit, ſimul Achates perculſus, lætitiâque metuque, avidi ardebant conjungere dextras; ſed res incognita turbat eorum *animos. Diſſimulant, et amicti cavâ nube ſpeculantur quæ fortuna* ſit *viris, quo* in *littore linquant claſſem,* ob *quid veniant: nam lecti* ex *cunctis navibus ibant orantes veniam, et petebant templum clamore.*

Poſtquam ſunt *introgreſſi, et copia* eſt *data fandi coram, Ilioneus maximus ſic cœpit* loqui *è placido pectore: O Regina, cui Jupiter dedit condere novam urbem, frænareque gentes ſuperbas juſtitiâ,* nos *miſeri Troes, vecti, ventis* per *omnia maria, oramus te, prohibe infandos ignes à navibus, parce pio generi, et propiùs aſpice noſtras res. Nos non venimus aut populare Libycos Penates ferro,*

TRANSLATION.

had toſſed up and down the Sea, and driven to other far diſtant Shores. At once Amazement ſeized the Hero, at once Achates was ſtruck, and between Joy and Fear, both ardently longed to join Hands; but the Strangeneſs of the Event perplexes their Minds. *Thus* they carry on their Diſguiſe, and, ſhrouded under the bending Cloud, watch to learn the Fortune of their Friends; on what Coaſt they left the Fleet, and on what Errand they came: For a ſelect Number was deputed from all the Ships to ſue for Grace, and, with mingled Voices, made towards the Temple.

Having gained Admiſſion and Liberty to ſpeak before *the Queen*, Ilioneus, their Chief, with Mind compoſed, thus began: O Queen, to whom it is given by Jove to build this riſing City, and to curb proud Nations with juſt Laws, we, Trojans forlorn, toſſed by Winds over every Sea, implore *thy Grace, oh!* ſave our Ships from the mercileſs Flames; ſpare a pious Race, and propitiouſly regard our Diſtreſſes. We are not come either to ravage with the Sword your Libyan Gods

NOTES.

521. *Placido pectore.* This Expreſſion is both more elegant and more comprehenſive, than if they had ſaid, *placido ore* or *vultu*: For the calm compoſed Mind regulates the Voice, the Speech, and forms the whole Deportment.

523. *Gentes frænare ſuperbas.* The *Numidians*, and other fierce Nations in her Neighbourhood, who are thus deſcribed, Æn. IV. 40.

Hinc Getulæ urbes, genus inſuperabile bello,
Et Numidæ infræni *cingunt, et inhoſpita Syrtis;*
Hinc deſerta ſiti regio, lateque furentes
Barcæi.

527. *Libycos populare Penates.* The *Penates* were either the Tutelar Gods of a whole Province or Kingdom, of whom this Paſſage is to be underſtood; or they were the Protectors of particular Cities, as Æn. II. 293

Sacra, ſuoſque tibi commendat Troja Penates.

Or, laſtly, they were the domeſtic Gods, the guardian Deities of private Families.

Cura penum ſtruere, et flammis adolere Penates.
Æn. I. 704.

——*Et*

aut vertere raptas prædas ad littora. Ea vis non eſt *animo, nec tanta ſuperbia* eſt *victis. Eſt locus, Graii dicunt* eum *Heſperiam cognomine; antiqua terra, potens armis atque ubere glebæ; Oenotrii viri* eam *coluere; nunc fama* eſt *minores dixiſſe gentem Italiam, de nomine ducis. Huc curſus fuit* nobis. *Cum ſubito nimboſus Orion aſſurgens, è fluctu tulit* nos *in cæca vada, Auſtriſque penitus procacibus diſpulit* nos *per undas perque invia ſaxa, ſalo ſuperante: pauci adnavimus huc veſtris oris. Quod genus* eſt *hoc hominum? quæve patria permittit hunc tam barbarum morem? prohibemur hoſpitio arenæ; cient bella, vetantque nos conſiſtere* in *prima terra. Si temnitis humanum genus et mortalia arma;*

Venimus, aut raptas ad littora vertere prædas.
Non ea vis animo, nec tanta ſuperbia victis.
Eſt locus, Heſperiam Graii cognomine dicunt; 530
Terra antiqua, potens armis, atque ubere glebæ;
Œnotrii coluere viri: nunc fama, minores
Italiam dixiſſe, ducis de nomine gentem.
Huc curſus fuit.
Cum ſubito aſſurgens fluctu nimboſus Orion 535
In vada cæca tulit, penituſque procacibus Auſtris,
Perque undas, ſuperante ſalo, perque invia ſaxa
Diſpulit: huc pauci veſtris adnavimus oris.
Quod genus hoc hominum? quæve hunc tam barbara morem
Permittit patria? hoſpitio prohibemur arenæ: 530
Bella cient, primâque vetant conſiſtere terrâ,
Si genus humanum et mortalia temnitis arma;

TRANSLATION.

(ſettlements) nor with rapacious Hands to bear away the Plunder to our Ships. We have no ſuch hoſtile Intention, nor does ſuch Pride of Heart become the Vanquiſhed. There is a Place, called by the Greeks Heſperia, an ancient Land, renowned for martial Deeds and fruitful Soil; the Œnotrians poſſeſſed it once: Now Fame reports that their Deſcendants call the Nation Italy from their Leaders Name; hither our Courſe was bent, when ſuddenly tempeſtuous Orion riſing from the Main drove us on hidden Shelves, and by violent, outrageous South-Winds, toſſed us hither and thither over Waves, and over inacceſſible Rocks, overwhelmed by the briny Deep: Hither we Few have eſcaped from Shipwreck to your Coaſts. What a *ſavage* Race of Men is this, what Country ſo barbarous to allow of ſuch Manners? We are denied the Hoſpitality *even* of the *barren* Shore. In Arms they riſe, and forbid our ſetting Foot on the firſt Verge of Land. If you ſet at nought the Human Kind, and the Arms of Mortals, yet know the Gods will *always* have

NOTES.

——*Et ſparſos paternâ cæde Penates.*
Æn. IV. 23.

Theſe laſt were called *Parvi penates,*

——*heſternumque Larem, parvoſque Penates*
Lætus adit. Æn. VIII. 543.

As the others were ſtiled *Magni,*

——*Per* Magnos, *Niſe Penates.*
Æn. IX. 258.

As the Gods and religious Ceremonies of a Country have always been reckoned the moſt ſacred Branches of its Property, to offer Violation to them comprehends every Act of Hoſtility.

535. *Aſſurgens—Orion.* Segrais infers from this Paſſage, that *Æneas* arrived at *Carthage* in the Month of *July*, when this Conſtellation riſes *heliacally*, i. e. about the ſame Time that the Sun riſes; that he ſtaid at *Carthage* till the End of Winter, when he ſet Sail for *Italy*,

Quin etiam hiberno moliris ſidere claſſem,

where he arrived ſome Time in the Spring, as appears from thoſe Lines in the ſeventh Book, which beautifully paint that Seaſon;

Aurora in roſeis fulgebat lutea bigis:
Cum venti poſuere, omniſque repentè reſedit
Flatus, et in lento luctantur marmore tonſæ.
——*variæ circumque ſupraque*
Aſſuetæ ripis volucres, et fluminis alveo,
Æthera mulcebant cantu, lucoque volabant.
Æn. VII. 26.

536. *Procacibus Auſtris.* To the ſame Purpoſe *Lucretius*, Lib. VI. 110.

Interdum

At ſperate Deos memores fandi atque nefandi.
Rex erat Æneas nobis, quo juſtior alter

at ſperate Deos fore *memores fandi atque nefandi. Æneas erat rex nobis, quo nec fuit alter juſtior*

TRANSLATION,

an unalterable Regard to Right and Wrong. We had for our King Æneas, than whom none was more juſt in performing all the Duties of Piety, none more ſig-

NOTES.

Interdum perſciſſa furit petulantibus Euris.
And *Horace*, Ode I. 26.
Tradam protervis—portare ventis.

543. *Sperate.* Spero ſignifies to look for, or expect, either Good or Evil, as
Hæc adeo ex illo mihi jam ſperanda fuerunt.
Æn. XI. 275.
Hunc ego ſi potui tantum ſperare dolorem.
Æn. IV. 419.

544. *Quo juſtior alter, nec pietate fuit, nec bello major et armis.* This is the Sum of *Æneas*'s Character, Piety and Valour,
——*pietate inſignis et armis.*
Æn. VI. 403.
And anſwers to *Homer*'s
Αμφοτερον βασιλευς τ' αγαθος, κρατερος τ' αιχμητης. Il. III. 179.
And it is obvious to remark, that the firſt of theſe, *inſignis pietate*, agreeable to the Genius of the *Latin* Tongue, comprehends not only Devotion to the Gods, but all the Branches of Benevolence and Humanity. As *Æneas* was perfectly reſigned to the Will of Heaven,—*Ille Jovis monitis immota tenebat lumina*;—ſo he was a zealous Patriot, and firmly attached to the Intereſts of his Country, which was always firſt in his Thoughts, and neareſt his Heart:
Me ſi fata meis paterentur ducere vitam
Auſpiciis, et ſponte mea componere curas;
Urbem Trojanam primum dulceſque meorum
Reliquias colerem, Priami tecta alta manerent,
Et recidiva manu poſuiſſem Pergama victis.
Æn. IV. 340.
This Piety exerts itſelf towards all his Relations, and ſhews him a tender Son, Father, Huſband. He bears his aged Sire upon his Shoulders through the Flames of *Troy*, and leads his little Son, his Wife following. What a beautiful Image has *Virgil* given of his Hero's tender Affection, in theſe Words he puts in his Mouth.
Et me, quem dudum non ulla injecta movebant
Tela, neque adverſo glomerati ex agmine Graii;
Nunc omnes terrent auræ, ſonus excitat omnis
Suſpenſum, et pariter comitique onerique timentem.
Æn. II. 726.
He ſhews the ſame Tenderneſs towards his Wife, when, having loſt her in the general Hurry and Confuſion, he ventures back into the Midſt of the Enemies to find her, and leaves not his Purſuit till her Ghoſt appears to forbid his farther Search. And as for his Son, he is the Darling of his Soul, and ingroſſes all his Affections:
Omnis in Aſcanio cari ſtat cura parentis.
Many Inſtances of the ſame Kind will occur to the Obſervation of every Reader in the Courſe of the Poem, and to inſiſt on all of them would be tedious. Thoſe who would ſee this beautiful Character more fully illuſtrated and vindicated from Objections, may conſult Mr. *Segrais*'s Preface to his Tranſlation of the Æneid, Mr. *Dryden*'s Preface to his, and Mr. *Pope*'s Note on Iliad V. Verſe 212. From the laſt I ſhall tranſcribe two or three Sentences: "If we take a View of the whole Epiſode of this Hero (*Æneas*) in *Homer*, where he makes but an under-part, it will appear that *Virgil* has kept him perfectly in the ſame Character in his Poem, where he ſhines as the firſt Hero. His Piety and his Valour, though not drawn at ſo full a Length, are marked no leſs in the Original than in the Copy.—As to his Valour, he is ſecond only to *Hector*, and in perſonal Bravery as great in the *Greek* Author as in the *Roman*.—He is the firſt that dares reſiſt *Achilles* himſelf at his Return to the Fight in all his Rage for the Loſs of *Patroclus*. He indeed avoids encountering two at once,—and ſhews upon the whole a ſedate and deliberate Courage, which, if not ſo glaring as that of ſome others, is yet more juſt. It is worth conſidering how thoroughly *Virgil* penetrated into all this, and ſaw into the very Idea of *Homer*; ſo to extend and call forth the whole Figure in its full Dimenſions and Colours, from the ſlighteſt Hints and Sketches, which were but caſually touched by *Homer*, and even in ſome Points too, where they were rather left to be underſtood than expreſſed. And this, by the way, ought to be conſidered by thoſe Critics who object to *Virgil*'s Hero the Want of that Sort of Courage which ſtrikes us ſo much in *Homer*'s *Achilles*. *Æneas* was not the Creature of *Virgil*'s Imagination, but one whom the World was already acquainted with, *&c.*" I ſhall only make theſe two Remarks. One is, that as *Virgil*, with the

pietate, nec major bello et armis: quem virum ſi fata ſervant, ſi veſcitur ætheria aurâ, neque adhuc occubat crudelibus umbris, non ſit metus nobis, *nec pœniteat te priorem certaſſe officio. Sunt et urbes* nobis in *Siculis regionibus, armaque, claruſque Aceſtes* eſt *à Trojano ſanguine. Liceat* nobis *ſubducere claſſem quaſſatam ventis, et aptare trabes è ſylvis, et ſtringere remos, ſi datur* nobis *tendere* in *Italiam, ſociis et rege recepto, ut læti petamus Italiam Latiumque: ſin ſalus* ſit *abſumta, et pontus Libyæ habet te, O optime pater Teucrûm! nec jam reſtat ſpes Iüli;*

Nec pietate fuit, nec bello major et armis:
Quem ſi fata virum ſervant, ſi veſcitur aurâ
Ætheriâ, neque adhuc crudelibus occubat umbris;
Non metus, officio nec te certâſſe priorem
Pœniteat. Sunt et Siculis regionibus urbes,
Armaque, Trojanoque à ſanguine clarus Aceſtes.
Quaſſatam ventis liceat ſubducere claſſem,
Et ſilvis aptare trabes, et ſtringere remos,
Si datur Italiam, ſociis et Rege recepto,
Tendere, ut Italiam læti Latiumque petamus:
Sin abſumpta ſalus, et te, pater optime Teucrûm!
Pontus habet Libyæ, nec ſpes jam reſtat Iüli;

TRANSLATION.

nalized in the Art of War, and in Martial Atchievements; whom, if the Fates preſerve, if *ſtill* he breathe the vital Air, and is not yet numbered with the ruthleſs Shades, neither we ſhall deſpair, nor you repent your having been the firſt in challenging *him* to Acts of Kindneſs and Humanity. We have likewiſe Cities and Arms in Sicily, and the illuſtrious King Aceſtes is of Trojan Extraction. Permit us *then* to bring to Shore our Wind-beaten Fleet, and from your Woods to chuſe *Trees for* Planks, and to refit our Oars; that, if it be given us to bend our Courſe *once more* to Italy, upon the Recovery of our Prince and Friends, we may joyfully ſet out thither, and make the Latian Shore. But if our Safety is periſhed, and thou, O Father of the Trojans, the beſt of Men! now lieſt buried in the Libyan Sea, and no further Hope of Iulus remains, we may at leaſt repair to the Streights

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the greateſt Juſtneſs of Thought, unites Piety towards the Gods, with all the proper Acts of Humanity, in the Perſon of *Æneas*; ſo in the Character of *Mezentius*, which is the Reverſe of the other, he ſhews that Impiety and Inhumanity are inſeparable. As that Prince is *contemptor Divûm*, ſo he is an implacable Tyrant, and a Monſter of Cruelty:

Mortua quin etiam jungebat corpora vivis,
Componens manibuſque manus, atque oribus ora,
Tormenti genus; et ſanie taboque fluentes
Complexu in miſero, longa ſic morte necabat.
Æn. VIII. 485.

Another Remark is, that *Virgil* ſeems to have failed in the Propriety of his Hero's Character, by ſtudying in ſome Things too cloſely to imitate *Homer*. Particular Inſtances of this occur in the ninth Book, where he makes *Æneas* ſacrifice eight *Rutulians* to the Manes of *Pallas*, as *Achilles* had done twelve *Trojans* to the Ghoſt of *Patroclus*. This Practice, however it may ſuit with the furious Temper of *Achilles*, is quite incongruous to the mild, humane Diſpoſition of *Æneas*. The ſame may be ſaid of his inſulting his Enemies even in their Death, and accompanying the Wounds he gives them with bitter Reproaches and Taunts. See Æneid X. Verſes 556, 952, 600. But theſe, and the like, may be conſidered among the Blemiſhes which *Virgil*'s accurate Judgment would probably have corrected, had he lived to finiſh this Poem to that Perfection he deſigned.

545. *Belle—et armis*, &c. This is not a Tautology, as it may ſeem; the firſt refers to the whole Art or Conduct of War, the other to the Proweſs and Bravery in the Field of Battle. *Servius.*

546. *Quem ſi fata*, &c. Virgil makes *Ilioneus* dwell on this Circumſtance, in order to make the ſtronger Impreſſion. Beſides, ſuch Repetitions of the ſame Idea in different Expreſſions, are common to all Poets:

Ει που ετι ζωει, και ορα φαος ηελιοιο.
If he ſtill lives, and ſees the Light of the Sun. Homer.

Vivit,

At freta Sicaniæ ſaltem, ſedeſque paratas,
Unde huc advecti, regemque petamus Aceſten.
Talibus Ilioneus: cuncti ſimul ore fremebant
Dardanidæ.
Tum breviter Dido, vultum demiſſa, profatur:
Solvite corde metum, Teucri, ſecludite curas.
Res dura, et regni novitas me talia cogunt
Moliri, et latè fines cuſtode tueri.
Quis genus Æneadum, quis Trojæ neſciat urbem?
Virtuteſque, viroſque, et tanti incendia belli?
Non obtuſa adeò geſtamus pectora Pœni;
Nec tam averſus equos Tyriâ Sol jungit ab urbe.
Seu vos Heſperiam magnam, Saturniaque arva,

at ſaltem ut *petamus freta Sicaniæ, ſedeſque paratas, unde advecti* ſumus *huc, et regem Aceſten. Ilioneus* orabat *talibus* verbis: *cuncti Dardanidæ ſimul fremebant ore.*

Tum Dido, demiſſa vultum, breviter profatur: O Teucri, ſolvite metum à corde, ſecludite curas. Mea *dura res, et novitas regni, cogunt me moliri talia, et latè tueri fines* meos *cuſtode. Quis neſciat genus Æneadum, quis* neſciat *urbem Trojæ? virtuteſque viroſque, et incendia tanti belli*; nos *Pœni non geſtamus pectora adeò obtuſa; nec Sol jungit equos tam averſus à Tyriâ urbe. Seu vos optatis Magnam Heſperiam, arvaque Saturnia,*

TRANSLATION.

of Sicily, and the Settlement there prepared for us, whence we were driven hither, and *once more* viſit King Aceſtes. So ſpake Ilioneus. At the ſame Time the other Trojans murmured their Conſent.

Then Dido, with modeſt, downcaſt Looks, thus in brief replies: Trojans, baniſh Fear from your Breaſts, lay your Cares aſide. My hard Fate, and the Infancy of my Kingdom, force me to take ſuch Meaſures, and to ſecure my Frontiers, by *planting* Guards around. Who is a Stranger to the Æneian Race, the City Troy, her Heroes, and their valorous Deeds, and to the Devaſtations of ſo renowned a War? Carthaginian Hearts are not ſo obdurate and inſenſible; nor yokes the Sun his Steeds at ſuch a Diſtance from our Tyrian City. Whether *therefore you be deſigned for* Heſperia the Greater, and the Country where Saturn

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Vivit, et ætherias vitales ſuſcipit auras.
He lives, and draws the vital Air.
Lucretius.

565. *Quis genus.* There are three principal Reaſons may be aſſigned why People are unacquainted with what happens in the World, either, in the firſt Place, becauſe the Events are not of Importance enough to be blazed abroad; or the People are ſtupidly unconcerned about the Affairs of others, and have no Curioſity to enquire after them; or, laſtly, they live in ſo remote a Corner of the Globe, that News cannot reach them. In this Light we may conſider *Dido* in this and the three following Lines, obviating any unfavourable Opinion *Ilioneus* might have conceived of the *Carthaginians*, as ignorant and inſenſible. Think us not ſuch a Set of *Barbarians*, ſays *Dido*, as to be ignorant of the *Trojan* War, and the Exploits of its famous Heroes; theſe are Events too important not to be univerſally celebrated. *Quis genus Æneadum*, &c. Nor are we *Carthaginians* ſo ſtupid as not to concern ourſelves about other States and Kingdoms, *Non obtuſa adeò*, &c. Nor are we in ſo remote a Climate as to be cut off from Commerce and Correſpondence with the reſt of Mankind. *Nec tam averſus*, &c. Others however conſider the two laſt Lines in another Light, as if *Dido* was proving that her People could not be imagined barbarous, ſince they were not far removed from the Sun. You ought not to think us, *ſays ſhe*, obdurate, inhuman, or inſenſible; this is the Diſpoſition of thoſe Nations on whom the Sun ſeldom ſhines, or but with faint and diſtant Rays; but our Breaſts are ſoftened by his warmer Influences. Alluding to the Notion of ſome Philoſophers, that the Inhabitants of the colder Climates are leſs ſuſceptible of Humanity and Compaſſion than thoſe in warmer Countries.

570. *Ery-*

ſive fines Erycis, regemque Aceſten; dimittam vos tutos auxilio juvaboque vos *opibus. Vultiſne et pariter conſidere mecum in his regnis? Urbs, quam urbem ſtatuo, eſt veſtra; ſubducite naves: Tros Tyriuſque agetur mihi nullo diſcrimine. Atque utinam ipſe rex* veſter *Æneas compulſus huc eodem Noto afforet! equidem dimittam certos* homines *per littora, et jubebo* eos *luſtrare extrema Libyæ; ſi quibus ſylvis aut urbibus ejectus errat.*

Et fortis Achates, et pater Æneas, arrecti animum his dictis, jamdudum ardebant erumpere nubem: Achates prior compellat Æneam: O nate Deâ, quæ ſententia nunc ſurgit animo? Vides omnia tuta, vides claſſem, ſocioſque receptos. Unus abeſt, quem ipſi vidimus ſubmerſum in medio fluctu: cætera reſpondent dictis tuæ *matris. Vix fatus erat ea, cum nubes circumfuſa repente ſcindit ſe, et purgat* ſe *in apertum æthera.*

Sive Erycis fines, regemque optatis Aceſten;
Auxilio tutos dimittam, opibuſque juvabo.
Vultis et his mecum pariter conſidere regnis?
Urbem quam ſtatuo, veſtra eſt; ſubducite naves:
Tros Tyriuſque mihi nullo diſcrimine agetur.
Atque utinam rex ipſe, Noto compulſus eodem,
Afforet Æneas! equidem per littora certos
Dimittam, et Libyæ luſtrare extrema jubebo;
Si quibus ejectus ſilvis, aut urbibus errat.
His animum arrecti dictis, et fortis Achates,
Et pater Æneas, jamdudum erumpere nubem
Ardebant. Prior Ænean compellat Achates:
Nate Deâ, quæ nunc animo ſententia ſurgit?
Omnia tuta vides; claſſem, ſocioſque receptos.
Unus abeſt, medio in fluctu quem vidimus ipſi
Submerſum: dictis reſpondent cætera matris.
Vix ea fatus erat, cum circumfuſa repente
Scindit ſe nubes, et in æthera purgat apertum.

TRANSLATION.

reigned, or if you chuſe *to viſit* Eryx's Coaſt and King Aceſtes; I will diſmiſs you ſafe with *proper* Aſſiſtance, and ſupport you with my Wealth. Or will you ſettle with me in this Realm *of mine?* The City I *now* build ſhall be yours: Draw your Ships aſhore; Trojan and Tyrian ſhall be treated by me as if they were both the ſame. And would to Heaven the ſame Wind had driven your Prince Æneas too *upon our Coaſt*, and that he were here preſent! However, I will ſend truſty *Meſſengers* along the Coaſts, with Orders to ſearch Libya's utmoſt Bounds, if he is thrown out to wander in ſome Wood or City.

Animated by theſe *friendly* Words, brave Achates and Father Æneas had long impatiently deſired to break from the Cloud. Achates firſt addreſſes Æneas: Goddeſs-born, what Purpoſe now ariſes in your Mind? You ſee all is ſafe; your Fleet and Friends reſtored. One alone is miſſing, who ſunk before our Eyes in the Midſt of the Waves: Every Thing elſe agrees with your Mother's Prediction. Scarce had he ſaid, when ſtrait the circumambient Cloud ſplits aſunder, and diſſolves into open Air. Æneas ſtood forth, and in bright Day ſhone conſpicuous,

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570. *Erycis.* Eryx was King of *Sicily*, Æn. V. 24.

573. *Urbem quam*, &c. The Conſtruction is, Urbs, *quam urbem ſtatuo, veſtra eſt.*

576. *Equidem.* Servius obſerves that *equidem* in *Virgil* always ſignifies *ego quidem.*

586. *Vix ea fatus erat, cum circumfuſa repente ſcindit ſe nubes*, &c. This Paſſage *Milton* ſeems to have had in his Eye, Book X. 447. where *Satan* paſſed inviſible through the Midſt of the helliſh Council, ſeated himſelf on his Throne, viewed all around him unſeen, then ſurprized them with his unexpected Appearance;

——————Down a while
He ſat, and round about him ſaw unſeen;
At laſt, as from a Cloud, his fulgent Head
And Shape Star-bright appear'd, or brighter clad,
With what permiſſive Glory ſince his Fall
Was left him, or falſe Glitter.

587. *Scindit ſe nubes.* Here again *Virgil* imitates *Homer*, who, in the ſame Manner, diſcovers

Reſtitit Æneas, clarâque in luce refulſit,
Os humeroſque Deo ſimilis: namque ipſa decoram
Cæſariem nato genitrix, lumenque juventæ
Purpureum, et lætos oculis afflârat honores.
Quale manus addunt ebori decus, aut ubi flavo
Argentum, Pariuſve lapis circumdatur auro.
Tum ſic Reginam alloquitur, cunctiſque repente
Improviſus, ait: Coram, quem quæritis, adſum,
Troïus Æneas, Libycis ereptus ab undis.
O ſola infandos Trojæ miſerata labores!
Quæ nos, relliquias Danaûm, terræque mariſque
Omnibus exhauſtos jam caſibus, omnium egenos,
Urbe, domo ſocias! grates perſolvere dignas
Non opis eſt noſtræ, Dido, nec quicquid ubique eſt
Gentis Dardaniæ, magnum quæ ſparſa per orbem,
Dî tibi (ſi qua pios reſpectant numina, ſi quid

Æneas reſtitit, refulſitque in clarâ luce, ſimilis Deo os humeroſque: namque genitrix ipſa afflarat nato decoram cæſariem, purpureumque lumen juventæ, et oculis lætos honores. Tale *decus quale manus addunt ebori, aut ubi argentum Pariuſve lapis circumdatur flavo auro.*

Tum ſic alloquitur Reginam, repenteque improviſus cunctis ait: ego adſum coram, Troïus Æneas, quem quæritis, ereptus ab Libycis undis. O tu ſola miſerata infandos labores Trojæ! quæ urbe domo ſocias nos relliquias Danaûm, jam exhauſtos omnibus caſibus terraque mariſque, et egenos omnium! O Dido, non eſt noſtræ opis perſolvere tibi *dignas grates; nec* eſt opis *Dardaniæ gentis, quicquid* hujus gentis *ubique eſt, quæ ſparſa* eſt *per magnum orbem: Dii (ſi qua numina reſpectant pios, ſi quid*

TRANSLATION.

in Countenance and Make reſembling a God: For *Venus* herſelf had adorned her Son with graceful Locks, *flushed him* with the radiant Bloom of Youth, and breathed a ſprightly Luſtre on his Eyes. Such Beauty as the *Artiſt*'s Hand ſuperadds to Ivory, or where Silver and Parian Marble is inchaſed in yellow Gold.

Then ſuddenly addreſſing the Queen, he, to the Surprize of all, thus begins: Behold the Man you ſeek now preſent, Trojan Æneas, ſnatched from the Lybian Waves. O thou, who alone had commiſerated Troy's unutterable Calamities! who *deigneſt to* aſſociate in thy Town and Palace as a Remnant ſaved from the Greeks, who have now been tried to the utmoſt by Woes in every Shape, both by Sea and Land, and are in Want of all Things! to repay thee due Thanks, great Queen, exceeds the Power of both us, and of all the Dardan Race, wherever diſperſed over the wide World. The Gods (if any Powers divine regard the

NOTES.

covers *Ulyſſes* to *Alcinous*, in the ſeventh Book of the Odyſſey; but it is acknowledged that *Virgil* has improved upon his Original, particularly in that fine Addition at the End of the Verſe, *et in æthera purgat apertum*, than which nothing can more ſtrongly paint the Image of a Cloud juſt vaniſhing and blending with the Air.

588. *Clarâque in luce refulſit.* Shone, or appeared conſpicuous, as *Lucr.* V. 12. ſpeaking of *Epicurus*,

———*quique per artem*
Fluctibus è tantis vitam, tantiſque tenebris.
In tam tranquillo, et tam clarâ luce locavit.

603. *Si qua*, &c. This Expreſſion implies nothing of Doubt, but only puts a certain Truth into the Form of a Suppoſition, the more to ſecure and ſtrengthen the Concluſion. It amounts to this Aſſertion, You ſhall be amply rewarded, as ſure as there are Gods above, as ſure as there is Juſtice, as there is any Senſe of Virtue in the World. Much like what Mr. *Addiſon* ſays:

——*If*

juſtitiæ eſt uſquam) et mens conſcia ſibi recti, ferant tibi digna præmia. Quæ tam læta ſecula tulerunt te? qui tanti parentes genuere te talem? Dum fluvii current in freta, dum umbræ luſtrabunt convexa montibus, dum polus paſcet ſidera; honos, nomenque tuum, laudeſque tuæ ſemper manebunt, quæcunque terræ vocant me. Sic fatus, petit amicum Ilionea dextrâ, Sereſtumque lævâ; poſt, petit alios, fortemque Gyan, fortemque Cloanthum.

Uſquam juſtitiæ eſt) et mens ſibi conſcia recti,
Præmia digna ferant. Quæ te tam læta tulerunt
Secula? qui tanti talem genuere parentes? 606
In freta dum fluvii current, dum montibus umbræ
Luſtrabunt convexa, polus dum ſidera paſcet;
Semper honos, nomenque tuum, laudeſque manebunt,
Quæ me cunque vocant terræ. Sic fatus, amicum
Ilionea petit dextrâ, lævâque Sereſtum; 611
Poſt, alios, fortemque Gyan, fortemque Cloanthum.

TRANSLATION.

Pious, if Juſtice any where ſubſiſts) and a Mind, conſcious of its own Virtue, ſhall yield thee a juſt Recompence. What Age was ſo happy to produce thee? Who the Parents of ſo illuſtrious an Offspring? While Rivers run into the Sea, while Shadows move round the convex Mountains, while Heaven feeds the Stars; your Honour, Name, and Praiſe, *with me* ſhall ever live, to whatever Climes I am called. This ſaid, he embraces his Friend Illioneus with his Right-hand, and Sereſtus with his Left; Then the reſt *in their Turns*, the heroic Gyas, and heroic Cloanthus.

NOTES.

——*If there's a Power above us,*——
——*he muſt delight in Virtue.*

See alſo Æneid II. 159.

——*atque omnia ferre ſub auras,*
Si qua tegunt.

Where it appears plain that *ſi qua* cannot imply any Doubt, but muſt ſignify *whatever*, or ſome Word of the like Import. Admitting therefore this to be the Signification of *ſi qua numina*, and *ſi quid juſtitia* in this Place, why may we not conſider it as a Prayer, which I am ſurprized to find none of the Commentators have done? *Dii*—*ferant*, may the Gods confer upon you; the Verb, which is in the Optative Mood, naturally leads to this Senſe, and it is in the ſame Form with that Imprecation, B. II. 536.

Dî (ſi quæ eſt cœlo pietas, quæ talia curet)
Perſolvant grates dignas, et præmia reddant
Debita.

603. *Pios.* This Word ſignifies virtuous Men in general; eſpecially the Kind, the Beneficent, the Generous. Hence *Niſus*'s generous, diſintereſted Love to *Euryalus* is called *pius amor*, Æn. V. 296. See the Note on Verſe 549.

604. *Mens ſibi conſcia recti.* Some would underſtand this not of *Dido*'s own conſcious Approbation of her Virtue, but of the divine Mind, which is conſcious to every good Action; as where *Virgil* ſays, *Mens agitat molem*, Æn. VI. 727. But, beſides that this Senſe appears forced, and a mere Repetition of the former Thought, I doubt if the Genius of the Language will admit of it. The Deity is *conſcius recti*, as he is the infallible Witneſs of Truth and Integrity; but he is *conſcius ſibi recti*, as he is conſcious of his own Uprightneſs and Sincerity. But this Expreſſion admits of another Senſe; for, inſtead of joining *et mens ſibi conſcia recti* with *Dii*, as one of the Nominatives to *ferant*, we may include it in the *Parentheſis* with *ſi qua*, &c. Thus, *if there be any Gods who regard the Pious, if Juſtice any where ſubſiſts, and a Mind conſcious of Virtue.*

605. *Quæ te tam læta tulerunt Secula.* It is the ſame Thought with that in the ſixth Æneid, 648.

Hîc genus antiquum Teucri, pulcherrima proles,
Magnanimi heroes, nati melioribus annis.

It repreſents *Dido* as one of the Heroines of the happy Golden Age, whoſe uncommon Worth could only be the Production of thoſe better Days.

608. *Montibus—convexa.* Either *in montibus*, or *montibus* poetically for *montium*. *Convexa* is ſeldom or never uſed by good Authors to ſignify *convex* in *Engliſh*, but rather imports the ſame as *curvus*, *bending*, *ſhelving* or *arched*, as Æn. IV. 451, and X. 251.

620. *Teu-*

Obſtupuit primo aſpectu Sidonia Dido,
Caſu deinde viri tanto; et ſic ore locuta eſt:
Quis te, nate Deâ, per tanta pericula caſus
Inſequitur? quæ vis immanibus applicat oris?
Tune ille Æneas, quem Dardanio Anchiſæ
Alma Venus Phrygii genuit Simoentis ad undam?
Atque equidem Teucrum memini Sidona venire,
Finibus expulſum patriis, nova regna petentem,
Auxilio Beli. Genitor tum Belus opimam
Vaſtabat Cyprum, et victor ditione tenebat.
Tempore jam ex illo caſus mihi cognitus urbis
Trojanæ, nomenque tuum, regeſque Pelaſgi.
Ipſe hoſtis Teucros inſigni laude ferebat,
Seque ortum antiquâ Teucrorum à ſtirpe volebat.
Quare agite, O tectis, juvenes, ſuccedite noſtris:
Me quoquè per multos ſimilis fortuna labores
Jactatam, hâc demum voluit conſiſtere terrâ.
Non ignara mali, miſeris ſuccurrere diſco.

Sidonia Dido obſtupuit primo aſpectu, deinde tanto caſu viri, et ſic locuta eſt ore: O nate Dea, quis caſus inſequitur te per tanta pericula? quæ vis applicat te *immanibus oris? Tune* es *ille Æneas, quem alma Venus genuit Dardanio Anchiſæ ad undam Phrygii Simoentis? Atque equidem memini Teucrum venire Sidona, expulſum patriis finibus, petentem nova regna auxilio Beli. Genitor* meus *Belus tum vaſtabat opimam Cyprum, et victor tenebat* eam *ditione. Caſus Trojanæ urbis cognitus* eſt *mihi jam ex illo tempore, nomenque tuum, regeſque Pelaſgi. Ipſe hoſtis ferebat Teucros inſigni laude, volebatque ſe* eſſe *ortum ab antiquâ ſtirpe Teucrorum. Quare, O juvenes, agite, ſuccedite noſtris tectis: ſimilis fortuna voluit me quoquè jactatam per multos labores, demum conſiſtere* in *hâc terrâ. Ego non ignara mali, diſco ſuccurrere miſeris.*

TRANSLATION.

Sidonian Dido ſtood aſtoniſhed firſt at the Preſence of the Hero, then at his ſignal Sufferings, and thus her Speech addreſſed: What *hard* Fate, O Goddeſs-born, purſues thee through ſuch mighty Dangers? What Power drives *thee* on *this* barbarous Coaſt? Are you the *great* Æneas, whom by Phrygian Simois's Stream, fair Venus bore to Trojan Anchiſes? And *now* indeed I call to Mind that Teucer expelled his native Country, came to Sidon in Queſt of a new Kingdom, *depending* on the Aid of Belus. My Father Belus then reaped the Spoil of wealthy Cyprus, and held it in Subjection to his victorious Arms. Ever ſince that Time I have been acquainted with the Fate of Troy, with your Name, and the Grecian Kings. The Enemy himſelf extolled the Trojans with diſtinguiſhed Praiſe, and with Pleaſure traced his Deſcent from the antient Trojan Race. Come then, *heroic* Youths, enter our Walls. Me too, through a Series of Labours toſſed, like Fate *with yours* at length hath doomed to ſettle in this Land. Myſelf no Stranger to Misfortune, have learned to ſuccour the Diſtreſſed.

NOTES.

620. *Teucrum—expulſum.* This is *Teucer*, the Son of *Telamon*, and Brother of *Ajax*, who upon his Return from *Troy*, was baniſhed by his Father, for not preventing his Brother's Death, as he thought he might have done.

625. *Ipſe hoſtis.* Teucer, though a Greek by the Father's Side, *volebat ſe ortum*, gave himſelf out, or would have himſelf reputed of *Trojan* Extraction, thus diſclaiming Relation to his Father, and reckoning his Lineage from his Mother, who was the Daughter of *Laomedon*, King of *Troy*, deſcended in a direct Line from the ancient *Teucer*, the Founder of the *Teucri* or *Trojan* Race. The true Reaſon why *Teucer* valued himſelf rather on Account of his Relation to the *Trojans* by his Mother, than to the *Grecians* by his Father, was in Reſentment of the ill Uſage he had met with from his Father; but the Poet,

Sic memorat, ſimul ducit Æneam in regia tecta, ſimul indicit honorem templis Divûm. Interea nec minus mittit munera ſociis ad littora viginti tauros, centum horrentia terga magnorum ſuum, centum pingues agnos cum matribus lætitiamque Dei Bacchi. *At interior domus ſplendida inſtruitur regali luxu, parantque convivia* in *mediis tectis.* Adſunt *veſtes laboratæ arte, oſtroque ſuperbo: ingens argentum* adeſt in *menſis, fortiaque facta patrum cælata in auro, longiſſima ſeries rerum*

Sic memorat: ſimul Æneam in regia ducit
Tecta; ſimul Divûm templis indicit honorem.
Nec minus interea ſociis ad littora mittit
Viginti tauros, magnorum horrentia centum
Terga ſuum, pingues centum cum matribus agnos 635
Munera, lætitiamque Dei.
At domus interior regali ſplendida luxu
Inſtruitur, mediiſque parant convivia tectis.
Arte laboratæ veſtes, oſtroque ſuperbo:
Ingens argentum menſis, cœlataque in auro 640
Fortia facta patrum, ſeries longiſſima rerum

TRANSLATION.

This ſaid, ſhe forthwith leads Æneas into her royal Apartments, and at the ſame Time ordains due Honours for the Temples of the Gods. Mean while, with no leſs Care, ſhe ſends Preſents to his Crew in the Ships, twenty Bulls, an hundred huge Boars with briſtly Backs, as many fat Lambs, with the Ewes, and the Joys of the God *Bacchus*. But the inner Rooms *of State* are ſplendidly furniſhed with regal Pomp, and Banquets are prepared in the Middle of the Hall. *Here are* Carpets wrought with Art, and of the richeſt Purple; the Tables *ſhine with* maſſy Silver-plate, and emboſſed in Gold *appear* the brave Exploits of her Forefathers, a lengthened Series of Hiſtory traced down through ſo many Heroes,

NOTES.

by concealing that Circumſtance, ſets this Action in ſuch a Light as to reflect no ſmall Honour on the *Trojans*.

632. *Templis indicit honorem.* It was the ancient Cuſtom to offer up Libations and other Acts of Thankſgiving to the Gods, upon the Arrival of Strangers, eſpecially to *Jupiter Zenius*, the God of Hoſpitality, or who preſides over Strangers. Thus in *Homer Alcinous*, when he receives *Ulyſſes* at his Court, orders Libations to *Jove, who guides the Wanderer on his Way*. Pope's Odyſſey, VII. 240. *Servius* takes *indicit honorem* to ſignify originally to raiſe, or order Contributions to be raiſed in Honour of the Gods, becauſe the Ancients, on Account of their Poverty, were obliged to collect for their Sacrifices, or elſe they applied to that Uſe the Goods and Effects of condemned Malefactors: Hence *ſupplicia*, Puniſhments, came to ſignify Prayers; *ſupplicationes*, Thankſgivings; and *ſacer*, both holy and accurſed.

636. *Munera, lætitiamque Dei.* The Commentators are greatly divided about the Meaning of theſe Words. *Corradus* explains them *an Offering and Joy*, i. e. a grateful Offering to the God *(Neptune)* who had ſaved them from Shipwreck, taking *munera* in the ſame Senſe, as Geor. IV. 534.

——*tu munera ſupplex*
Tende, petens pacem, et faciles venerare Napæas.

Aulus Gellius reads *munera lætitiamque die*, Preſents with which they might joyfully paſs the Day; taking *die* for *diei*, as Geor. I. 208. *Servius*, and the Generality of Interpreters, conſider it as a poetical Circumlocution for *Wine*, which is the *Gift and Joy*, or *the joyful Gift of the God* (Bacchus.) This Tranſlation is according to the pointing in *Heinſius*'s Edition, where there is no Stop after *agnos*, but a Comma after *munera*; ſo that the Conſtruction runs thus, *Mittit viginti tauros munera*; ſhe ſends them Preſents of twenty Bulls, *&c. lætitiamque Dei*, and the Joy of the God (Bacchus) *i. e. Wine*. See Verſe 651, where *munera* is conſtrued the ſame Way.

640. *Argentum—auro.* Gold and Silver-plate, which was ſimply called Gold and Silver. So *Seneca de Vita Beat.* Cap. XVII. *Nec temere, et ut libet, collocatur* argentum, *ſed perite ſervitur.*

Per tot ducta viros antiquæ ab origine gentis.
Æneas (neque enim patrius conſiſtere mentem
Paſſus amor) rapidum ad naves præmittit Achaten,
Aſcanio ferat hæc, ipſumque ad mœnia ducat.
Omnis in Aſcanio cari ſtat cura parentis.
Munera præterea, Iliacis erepta ruinis,
Ferre jubet, pallam ſignis auroque rigentem,
Et circumtextum croceo velamen acantho;
Ornatus Argivæ Helenæ: quos illa Mycenis,
Pergama cum peteret, inconceſſoſque Hymenæos,
Extulerat; matris Ledæ mirabile donum.
Præterea ſceptrum, Ilione quod geſſerat olim,
Maxima natarum Priami, colloque monile
Baccatum, et duplicem gemmis auroque coronam.
Hæc celerans, iter ad naves tendebat Achates.

ducta per tot viros ab origine antiquæ gentis. Æneas (neque enim amor patrius paſſus eſt illius mentem conſiſtere) præmittit Achaten rapidum ad naves; ut ferat hæc Aſcanio, ducatque ipſum ad mœnia: omnis cura cari parentis ſtat in Aſcanio. Præterea jubet Aſcanium *ferre ſecum munera erepta Iliacis ruinis, pallam* nempe *rigentem ſignis auroque, et velamen circumtextum croceo acantho: ornatus Argivæ Helenæ, quos illa extulerat Mycenis, cum peteret Pergama, Hymenæoſque inconceſſos;* qui ornatus erant *mirabile donum matris Ledæ. Præterea* jubet eum ferre *ſceptrum, quod Ilione maxima natarum Priami olim geſſerat, baccatumque monile collo, et coronam duplicem gemmis auroque. Achates celerans hæc tendebat iter ad naves.*

TRANSLATION.

from the firſt Founder of the ancient Race. Æneas (for paternal Affection ſuffered not his Mind to reſt) with Speed ſends Achates before to the Ships, to bear thoſe Tidings to Aſcanius, and bring *the Boy* himſelf to the City. All the fond Parent's Care centers in Aſcanius. Beſides, he bids him bring Preſents *for the Queen* ſaved from the Ruins of Troy, a Mantle ſtiff with Gold and Figures, and a Veil woven round with Saffron-coloured Flowers of Brank-urſine, the Ornaments of Grecian Helen, which ſhe had brought with her from Mycenæ, when bound for Troy and her lawleſs Marriage; her Mother Læda's curious Gift. A Scepter too, which once Ilione, Priam's eldeſt Daughter, bore, a Necklace ſtrung with Pearl, and a Crown ſet with double Rows of Gems and Gold. This Meſſage to diſpatch, Achates directs his Courſe to the Ships.

NOTES.

tur. Tully IV. in Verr. *Cœnabat apud Eupolemum*, argentum *ille appoſuerat.* And *Virgil* himſelf, in the third Æneid, 355. *and*

——*Impoſitis* auro *dapibus.*

642. *Per tot—viros.* The whole Hiſtory of the Family from *Belus*, or rather *Abibelus*, the firſt *Tyrian* Monarch.

644. *Rapidum—præmittit.* Servius thinks this is equivalent to *mittit prærapidum*, which appears forced. Rather, ſends him before the Entertainment, or before the Meſſengers ſent by *Dido*, Verſe 633.

647. *Iliacis erepta ruinis.* This ſhews them to have been Things of the greateſt Value

648. *Pallam.* This was a Kind of Stole, or long Garment, that reached down to the Feet:

Fuſa ſed ad teneros lutea palla pedes.
Tibul. I. Eleg. 7.

Hence *Horace* gives it the Epithet of *honeſtæ*:

Poſt hunc perſonæ, pallæque repertor honeſtæ
Æſchylus. De Arte Poet. 278.

648. *Signis auroque*, i. e. *Signis aureis*, as above *molemque et montes*; and Geor. II. 192. *Pateris libamus et auro*, i. e. *pateris aureis.*

656. *Hæc celerans.* After the Manner of the *Greeks*, who uſed σπευδειν and ταχυνειν the ſame Way.

At Cytherea verſat novas artes, et *nova conſilia* in *pectore*; *ut* nempe *Cupido mutatus faciem et ora veniat pro dulci Aſcanio, doniſque incendat furentem Reginam, atque implicet ignem* illius *oſſibus. Quippe timet domum ambiguam Tyrioſque bilingues: atrox Juno urit* eam, *et cura* ejus *recurſat ſub noctem. Ergo affatur aligerum Amorem his dictis*: O *nate, meæ vires, mea magna potentia*; *nate, qui ſolus temnis Typhoëa tela ſummi Patris* Jovis; *confugio ad te, et ſupplex poſco tua numina.* Hæc *nota* ſunt *tibi, ut* nempe *frater tuus Æneas pelago jactetur circum omnia littora, odiis iniquæ Junonis: et* tu *ſæpe doluiſti noſtro dolore. Phœniſſa Dido tenet hunc, moraturque* eum *blandis vocibus: et vereor quo Junonia hoſpitia vertant ſe*: illa *haud ceſſabit* in *tanto cardine rerum. Quocirca meditor ante capere Reginam dolis, et cingere* eam *flammâ*; *ne quo numine mutet ſe*; *ſed* potiùs ut *teneatur mecum magno amore Æneæ.*

At Cytherea novas artes, nova pectore verſat
Conſilia; ut faciem mutatus et ora Cupido
Pro dulci Aſcanio veniat, doniſque furentem
Incendat Reginam, atque oſſibus implicet ignem.
Quippe domum timet ambiguam Tyrioſque bilingues: 661
Urit atrox Juno, et ſub noctem cura recurſat.
Ergo his aligerum dictis affatur Amorem:
Nate, meæ vires, mea magna potentia; ſolus,
Nate, Patris ſummi qui tela Typhoëa temnis;
Ad te confugio, et ſupplex tua numina poſco. 666
Frater ut Æneas pelago tuus omnia circum
Littora jactetur, odiis Junonis iniquæ,
Nota tibi: et noſtro doluiſti ſæpe dolore.
Hunc Phœniſſa tenet Dido, blandiſque moratur 670
Vocibus; et vereor, quò ſe Junonia vertant
Hoſpitia: haud tanto ceſſabit cardine rerum.
Quocirca capere ante dolis, et cingere flammâ
Reginam meditor: ne quo ſe numine mutet:
Sed magno Æneæ mecum teneatur amore. 675

TRANSLATION.

But Venus revolves in her Breaſt new Plots *and* new Deſigns, that Cupid ſhould come in Place of ſweet Aſcanius, aſſuming his Mien and Features, and by the Gifts kindle in the Queen all the Rage of Love, and convey the ſubtle Flame into her *very* Bones. For ſhe dreads the *falſe* equivocating Race, and the double-tongued, *perfidious* Tyrians; Fell Juno's Rage torments her, and with the Night her Care returns. To winged Love therefore ſhe addreſſes theſe Words: *O* Son, my Strength, my mighty Power; *my* Son, who alone deſieſt the Typhœan Bolts of Jove ſupreme, to thee I fly and ſuppliant implore thy Deity. Thou knoweſt how round all Shores thy Brother Æneas is toſſed from Sea to Sea by the complicated Malice of partial Juno, and in my Grief haſt often grieved. Him Phœnician Dido entertains, and amuſes with ſmooth Speeches; and I fear what may be the Iſſue of Juno's Acts of Hoſpitality: She will not be idle in ſo critical a Conjuncture. Wherefore, I purpoſe to prevent the Queen by ſubtle Means, and ſo beſet her with the Flames *of Love*, that no Power may influence her to change, but that with me ſhe may cheriſh a great Fondneſs for Æneas. How this thou

NOTES.

665. *Tela Typhoëa.* The Bolts whereby *Typhœus* and the other Giants were overthrown; a very lively poetical Expreſſion to denote the Power of Love.

673. *Et cingere flammâ.* A Metaphor, borrowed from the Manner of blocking up a Town by planting Fires round the Walls, that there was no Way left to eſcape.

Interea vigilum excubiis obſidere portas
Cura datur Meſſapo, et mœnia cingere flammis.
Æn. IX. 159.

Interea Rutuli portis circum omnibus inſtant
Sternere cæde viros, et mœnia cingere flammis.
Æn. X. 118.

681. *Idalium.*

Quà facere id poſſis, noſtram nunc accipe mentem.
Regius, accitu cari genitoris, ad urbem
Sidoniam puer ire parat, mea maxima cura;
Dona ferens, pelago, et flammis reſtantia Trojæ.
Hunc ego ſopitum ſomno, ſuper alta Cythera,
Aut ſuper Idalium, ſacratâ in ſede recondam;
Ne quà ſcire dolos, mediuſve occurrere poſſit.
Tu faciem illius, noctem non ampliùs unam,
Falle dolo; et notos pueri puer indue vultus:
Ut, cum te gremio accipiet lætiſſima Dido,
Regales inter menſas, laticemque Lyæum,
Cum dabit amplexus, atque oſcula dulcia figet;
Occultum inſpires ignem, fallaſque veneno.
Paret Amor dictis caræ genitricis, et alas
Exuit, et greſſu gaudens incedit Iüli.
At Venus Aſcanio placidam per membra quietem
Irrigat, et fotum gremio Dea tollit in altos
Idaliæ lucos: ubi mollis amaracus illum
Floribus, et dulci aſpirans complectitur umbrâ.

Nunc accipe noſtram mentem quà poſſis facere id. Regius puer, mea maxima cura, parat ire ad Sidoniam urbem, accitu cari genitoris, ferens dona reſtantia pelago et flammis Trojæ. Ego recondam hunc ſopitum ſomno, ſuper alta Cythera, aut ſuper Idalium nemus *in ſacratâ ſede; ne quà poſſit ſcire dolos, mediuſve occurrere. Tu dolo falle faciem illius unam noctem non ampliùs; et* ipſe *puer indue notos vultus pueri: ut, cum Dido lætiſſima accipiet te gremio, inter regales menſas Lyæumque laticem, eum dabit* tibi *amplexus atque figet* tibi *dulcia oſcula; inſpires* ei *occultum ignem, fallaſque* eam *veneno. Amor paret dictis caræ genitricis, et exuit alas, et gaudens incedit greſſu Iüli. At Venus irrigat placidam quietem per membra Aſcanio, et Dea tollit* eum *fotum gremio in altos lucos Idaliæ: ubi mollis amaracus aſpirans, complectitur illum floribus et dulci umbrâ.*

TRANSLATION.

mayſt effect, now hear what I adviſe. The royal Boy, my chief Care, at his Father's Call prepares to viſit the Sidonian City Carthage, bearing Preſents *for Dido* ſaved from the Sea and Flames of Troy. Him having lulled to Reſt, I will lay down on Cythera's Tops, or in ſome ſacred Retreat above Idalium, leſt he ſhould diſcover the Plot, or, intervening, marr *its Succeſs*. Do you artfully counterfeit his Face but for one Night, and, yourſelf a Boy, aſſume a Boy's familiar Looks; that when Dido ſhall take thee to her Boſom in the Heighth of her Joy amidſt the royal Feaſts, and Bacchus's chearing Liquor; when ſhe ſhall give thee repeated Embraces, and preſs thee with ſweet Kiſſes, thou mayſt breathe into her the ſecret Flame, and by Stealth convey the Poiſon. The God of Love obeys the Dictates of his dear Mother, lays aſide his Wings, and joyful trips along in Iulus's Gait. Mean while Venus pours the Dews of balmy Sleep on Aſcanius's Limbs, and in her Boſom fondling, conveyed him to Idalia's loftv Groves, where ſoft Amaracus, perfuming the Air with Flowers and fragrant Shade, claſps him round.

NOTES.

681. *Idalium.* A Town and Grove of that Name in the Iſland of *Cyprus.*

686. *Laticemque Lyæum.* Lyæus is a Name given to *Bacchus*, απο τυ λυειν, becauſe Wine diſſipates Care,

Cura fugit multo diluiturque mero,
——— *diſſipat Evius*
Curas mordaces.

Hor. II. Ode II. 17.

693. *Mollis amaracus.* The Herb *Marjoram*, otherwiſe called *Sampſuchum*, whereof *Pliny* ells us a moſt excellent Kind grew in *Cyprus*, and that it was baneful to Serpents: *Sampſuchum, ſive amaracus, in Cypro laudatiſſimum et odoratiſſimum ſcorpionibus adverſatur.* So that it was a very proper Bed for *Aſcanius* to ſleep on with Safety.

Jamque Cupido ibat parens dicto matris, *et portabat Tyriis regia dona, lætus Achate duce. Cum venit, Regina jam composuit se* ſuper *aulæis ſuperbis, locavitque ſe mediam* in *aureâ ſponda. Jam pater Æneas, et jam Trojana juventus conveniunt, diſcumbiturque ſuper ſtrato oſtro. Famuli dant lymphas manibus, expediuntque Cererem caniſtris, ferunt que mantilia tonſis villis. Intus* erant *quinquaginta famulæ, quibus cura* fuit *ſtruere penum longo ordine, et adolere Penates flammis. Centum* erant *aliæ, totidemque miniſtri pares ætate, qui onerent menſas dapibus, et ponant pocula. Necnon et Tyrii frequentes convenere per læta limina, juſſi diſcumbere* ſuper *pictis toris. Mirantur dona Æneæ; mirantur Iülum,*

Jamque ibat dicto parens, et dona Cupido 695
Regia portabat Tyriis, duce lætus Achate.
Cum venit, aulæis jam ſe Regina ſuperbis
Aureâ compoſuit ſpondâ, mediamque locavit.
Jam pater Æneas, et jam Trojana juventus
Conveniunt, ſtratoque ſuper diſcumbitur oſtro.
Dant famuli manibus lymphas, Cereremque caniſtris 701
Expediunt, tonſiſque ferunt mantilia villis.
Quinquaginta intus famulæ, quibus ordine longo
Cura penum ſtruere, et flammis adolere Penates.
Centum aliæ, totidemque pares ætate miniſtri, 705
Qui dapibus menſas onerent, et pocula ponant.
Nec non et Tyrii per limina læta frequentes
Convenere, toris juſſi diſcumbere pictis.
Mirantur dona Æneæ; mirantur Iülum,

TRANSLATION.

Now in Obedience to his Inſtructions, Cupid went along, and bore the royal Preſents to the Tyrians, pleaſed with Achates for his Guide. By the Time he arrived, the Queen had placed herſelf on a golden Couch, under a rich Canopy, and took her Seat in the Middle. Now Father Æneas, and now the Trojan Youth grace the Aſſembly, and plant themſelves on the Purple Beds. The Attendants ſupply *the Gueſts* with Water for their Hands, diſpenſe the Gifts of Ceres from Baſkets, and furniſh them with the ſmooth Towels. Within are fifty Handmaids, whoſe Task it was to prepare and marſhal the Entertainments in due Order, and burn Incenſe to the Houſhold-gods. A hundred more, and as many Servants of equal Age, are employed to crown the Boards with Diſhes, and place the Cups. In like Manner the Tyrians, a numerous Train, aſſemble in the joyful Courts, invited to fill the embroidered Beds. They view with Wonder the Preſents of Æneas, nor with leſs Wonder view Iulus, the glowing Aſpect of the God, his

NOTES.

698. *Aureâ compoſuit ſpondâ.* Some take *aurea* in the Nominative, to agree with *regina*, but it does better in the Ablative, as Æn VII. 190. *Aurea percuſſum virga*; where the two laſt Syllables muſt be pronounced like a Diphthong. See more Examples of this, Ecl. III. 96. VIII. 81. Æn X 487.

698. *Mediamque locavit.* The Couches whereon they lay at Table were three in Number, each of which was made for three to lie upon; hence *Triclinium* ſignifies a Dining-room. The Middle, according to *Servius*, was reckoned the moſt honourable Place, in Proof of which he brings a Quotation from *Salluſt*, where *Perpenna*, entertaining *Sertorius*, ſets him in the Middle: *Igitur diſcubuere Sertorius—in medio*, &c.

701. *Dant famuli manibus lymphas, Cereremque expediunt.* It was the ancient Cuſtom to waſh before Meals. We may obſerve that *Virgil*, to maintain the Dignity of his Stile in this ſimple Narration, uſes the poetical Words, *Lymphas et Cererem*, for Water and Bread.

704. *Flammis adolere Penates. Adolere* ſignifies properly to burn fragrant Incenſe, as

Verbenaſque adole pingues, et maſcula thura.
Ecl. VIII. 65.

Or to perfume by Incenſe, as

Præterea caſtis adolet dum altaria tædis.
Æn. VII. 71.

Hence

Flagranteſque Dei vultus, ſimulataque verba,
Pallamque, et pictum croceo velamen acantho.
Præcipuè infelix, peſti devota futuræ,
Expleri mentem nequit, ardeſcitque tuendo
Phœniſſa; et puero pariter doniſque movetur.
Ille, ubi complexu Æneæ, colloque pependit,
Et magnum falſi implevit genitoris amorem,
Reginam petit. Hæc oculis, hæc pectore toto
Hæret; et interdum gremio fovet, inſcia Dido
Inſideat quantus miſeræ Deus. At memor ille
Matris Acidaliæ, paulatim abolere Sichæum
Incipit; et vivo tentat prævertere amore
Jampridem reſides animos, deſuetaque corda.
Poſtquam prima quies epulis, menſæque remotæ;

flagranteſque vultus Dei, verbaque ſimulata, pallamque, et velamen pictum croceo acantho. Præcipuè infelix Phœniſſa, devota futuræ peſti, nequit expleri mentem, ardeſcitque tuendo, et pariter movetur puero doniſque. Ille, ubi pependit complexu colloque Æneæ, et implevit magnum amorem falſi genitoris, petit Reginam: hæc hæret in eo *oculis, hæc* hæret in eo *toto pectore, et Dido interdum fovet* eum *gremio, inſcia quantus Deus inſideat* ei *miſeræ. At ille, memor matris Acidaliæ, paulatim incipit abolere Sichæum, et tentat vivo amore prævertere animos jampridem reſides cordaque deſueta.*

Poſtquam prima quies eſt *epulis, menſæque* ſunt *remotæ;*

TRANSLATION.

well diſſembled Words, the Mantle, and Veil figured with Leaves of the Acanthus in Saffron Colours. Chiefly the unhappy Queen, henceforth devoted to Love's peſtilential Fever, gazes with unwearied Delight, and is inflamed with every Glance, and is equally captivated with the Boy and with his Gifts. He on Æneas's Neck having hung with *fond* Embraces, and having fully gratified his fictitious Father's ardent Affection, advances to the Queen. She fixes her Eyes, her whole Soul *on the Boy*, and ſometimes fondles him in her Lap, not thinking what a powerful God *there* ſits plotting her Ruin. Mean while he, heedful of his Mother's *Inſtructions*, begins inſenſibly to deface *the Memory of* Sichæus, and with a living Flame tries to prepoſſeſs her languid Affections, and her Heart by long Diſguiſe grown cold *to Love*.

Soon as the firſt Banquet ended, and the Tables were withdrawn, they place

NOTES.

Hence it ſignifies to perform Acts of Worſhip in general,

Junoni Argivæ juſſos adolemus honores.
Æn. III. 547.

For the *Penates* ſee above, Verſe 527.

713. *Expleri mentem nequit, ardeſcitque tuendo.*

Ut vidi! ut perii! ut me malus abſtulit error!
Ecl. VIII. 41.

Nec prius ex illo flagrantia declinavit
Lumina, quam toto concepit pectore flammam,
Funditus, atque imis exarſit toto medullis.
Catull. in Nupt. Pelei.

719. *Inſideat.* This Word is very expreſſive, denoting not only *Cupid*'s Situation, but his inſidious Deſign upon *Dido*. *Heinſius* reads *inſidat*, a Word of much the ſame Import, and is applied to Bees greedily clinging to the Summer Flowers, and rioting on the Bloſſoms;

——————ubi apes æſtate ſerenâ
Floribus inſidunt variis——
Æn. VI. 707.

721. *Vivo amore.* May either mean with an ardent Paſſion, or rather a Paſſion for a living Object.

723. *Poſtquam prima quies epulis, menſæque remotæ.* The *Romans*, as *Servius* obſerves, brought in the ſeveral Courſes in Tables, and not by ſingle Diſhes; hence we read frequently in Authors of the *prima Menſa* and *ſecunda Menſa*, the firſt and ſecond Service. Particularly in *Cicero*'s Epiſtles to *Atticus*, Lib. XIV. 6. *Hæc ad te ſcripſi appoſita ſecunda menſa.* This I wrote to you between the firſt and ſecond Service. Whence it appears that there was a conſiderable Interval between the one and the other. See alſo his twenty-firſt Letter of the ſame Book, and

miniſtri: *ſtatuunt magnos crateras, et coronant vina. Strepitus ſit in tectis, volutantque vocem per ampla atria: incenſi lychni dependent ab aureis laquearibus; et funalia vincunt noctem flammis. Hìc Regina poposcit pateram gravem gemmis auroque, implevitque eam mero; quam Belus et omnes à Belo ſoliti ſunt impere. Tum ſilentia ſunt facta in tectis: O Jupiter (nam loquuntur te dare jura hoſpitibus) velis hunc diem eſſe lætum Tyriiſque, profectiſque Trojâ, velisque noſtros minores meminiſſe hujus diei. Adſit Bacchus dator lætitiæ, et bona Juno: et O vos Tyrii faventes celebrate hunc cœtum. Dixit, et libavit honorem laticum in menſa,*

Crateras magnos ſtatuunt, et vina coronant.
Fit ſtrepitus tectis, vocemque per ampla volutant
Atria: dependent lychni laquearibus aureis
Incenſi, et noctem flammis funalia vincunt.
Hìc Regina gravem gemmis auroque poposcit,
Implevitque mero, pateram; quam Belus, et omnes
A Belo ſoliti. Tum facta ſilentia tectis:
Jupiter (hoſpitibus nam te dare jura loquuntur)
Hunc lætum Tyriiſque diem, Trojâque profectis,
Eſſe velis, noſtroſque hujus meminiſſe minores.
Adſit lætitiæ Bacchus dator, et bona Juno:
Et vos O cœtum Tyrii celebrate faventes.
Dixit, et in mensâ laticum libavit honorem;

TRANSLATION.

large Goblets, and crown the *ſparkling* Wine. The Roofs reſound with buſtling Din, and *the Gueſts* roll through the ample Courts the bounding Voice. Down from the golden Cielings hang the flaming Lamps, and *blazing* Torches overpower the *Darkneſs of the* Night. Here the Queen called for a Bowl, ponderous with Gems and Gold, and with pure Wine filled it to the Brim, *a Bowl* which Belus, and all *her Anceſtors* from Belus, uſed; then, having enjoined Silence through the Palace, *ſhe thus began:* O Jove (for by thee, it is ſaid, the Laws of Hoſpitality were given) grant this may be an auſpicious Day both to the Tyrians and my Trojan Gueſts, and may this Day be commemorated by our Poſterity. Bacchus, the Giver of Joy, and propitious Juno, be preſent here; and you, my Tyrians, with benevolent Hearts, ſolemnize this Meeting. She ſaid, and on the Table poured an Offering *to the Gods*; and, after the Libation, firſt gently touched

NOTES.

and the thirteenth Letter of the fifteenth Book.

724. *Vina coronant.* In Imitation of *Homer*, Il. I. 470.

Κουροι μεν κρητηρας επεστεψαντο ποτοιο.

The Youths crowned the Goblets with Wine: Which *Athenæus* explains to mean no more than to fill them Brim full with Wine. But ſome underſtand it of adorning the Cups with Garlands. The Ancients upon certain Occaſions uſed Goblets of a monſtrous Size. The ſame Author deſcribes one of Silver ſo large as to contain ſix hundred *Amphoræ*, which amount at leaſt to twenty Tuns of our Meaſure. And *Arrian* deſcribes another ſo capacious as to contain the Libations *Alexander* and nine thouſand Gueſts performed to the Gods.

726. *Dependent lychni laquearibus aureis.* This Paſſage *Milton* has finely improved upon in his Deſcription of *Pandemonium*, or the Devil's Palace, in the firſt Book of his *Paradiſe Loſt*, Verſe 726.

——*From the arched Roof,*
Pendent by ſubtle Magic, many a Row
Of ſtarry Lamps, and blazing Creſcents, fed
With Naphtha and Aſphaltus, yielded Light
As from a Sky.

729. *Belus et omnes a Belo.* It is plain that the *Belus* here mentioned cannot refer to *Dido*'s Father (otherwiſe there would be no Propriety in ſaying *omnes a Belo*, all the Deſcendants or Succeſſors of *Belus*) but to one of her Anceſtors, perhaps the Founder of the Family.

736. *Libavit honorem.* This Ceremony of *Libation* conſiſted in pouring out ſome Drops of the Wine, either upon the Altar, or ſometimes upon

Primaque libato ſummo tenus attigit ore:
Tum Bitiæ dedit increpitans. Ille impiger hauſit
Spumantem pateram, et pleno ſe proluit auro.
Poſt, alii proceres. Citharâ crinitus Iopas
Perſonat auratâ, docuit quæ maximus Atlas.
Hic canit errantem Lunam, Soliſque labores;
Unde hominum genus, et pecudes: unde imber, et ignes:
Arcturum, pluviaſque Hyadas, geminoſque Triones;
Quid tantum Oceano properent ſe tingere Soles
Hiberni, vel quæ tardis mora noctibus obſtet.
Ingeminant plauſum Tyrii, Troeſque ſequuntur.
Nec non et vario noctem, ſermone trahebat
Infelix Dido, longumque bibebat amorem;
Multa ſuper Priamo rogitans, ſuper Hectore multa;
Nunc, quibus Auroræ veniſſet filius armis;
Nunc, quales Diomedis equi; nunc, quantus Achilles.

eoque libato prima attigit reliquum *tenus ſummo ore. Tum dedit Bitiæ increpitans* eum: *ille impiger hauſit ſpumantem pateram, et proluit ſe pleno auro: poſt* eum *alii proceres* hauſerunt eam. *Iopas crinitus perſonat auratâ citharâ,* ea *quæ maximus Atlas docuit. Hic canit Lunam errantem, laboreſque Solis; unde* ſit *genus hominum, et pecudes; unde* ſit *imber, et ignes;* canit *Arcturum, Hyadaſque pluvias geminoſque Triones;* canit *quid hyberni ſoles tantum properent tingere ſe Oceano, vel quæ mora obſtet tardis noctibus. Tyrii ingeminant plauſum, Troeſque* eos *ſequuntur.*

Nec non et infelix Dido trahebat noctem vario ſermone, bibebatque longum amorem; rogitans multa ſuper Priamo, multa ſuper Hectore; nunc rogitans *quibus armis filius Auroræ veniſſet; nunc quales eſſent equi Diomedis; nunc quantus* eſſet *Achilles.*

TRANSLATION.

the Cup with her Lips, then gave it to Bitias with kindly Challenge: He quickly drained the foaming Bowl, and laved himſelf with the brimming Gold; after *him* the other Lords, Long-haired Iopas *next* tunes his gilded Lyre to what the mighty Atlas taught. He ſings the wandering Moon, and the Eclipſes of the *labouring* Sun. Whence the Race of Men and Beaſts, whence Showers and fiery Meteors ariſe. *He ſings* Arcturus, the rainy Hyades, and the two *northern* Cars, why Winter Suns make ſo much Haſte to ſet in the Ocean, or what retarding Cauſe detains the ſlow *Summer* Nights. The Tyrians redouble their Applauſes *in Praiſe of the Song*, and the Trojans concur.

Mean while, unhappy Dido, with various Talk, ſpun out the Night, and drunk large Draughts of Love, queſtioning much about Priam, much about Hector. Now in what Arms Aurora's Son had come; now what were the Excellencies of Diomed's Steeds; now what Figure Achilles made. Nay come, my

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upon the Table, as an Offering to the Gods, in Acknowledgment of their Bounty. For the Phraſe *honorem Latium* ſee above, Verſe 632.

740. *Citharâ perſonat.* In like Manner *Homer* makes *Demodocus* ſing and play at the Feaſt with which *Alcinous* entertains *Ulyſſes*, in the eighth Book of the Odyſſey. But the Subject of the Song in *Homer*, *the Actions of* Ulyſſes, how proper ſoever to the Occaſion, ſinks far below the Dignity of this. The Song of *Iopas* is of the ſublimeſt Kind, and there is ſuch a Sweetneſs and Majeſty in the Numbers, as lift the Soul with the Poet to Heaven, like the rapturous Muſic which he deſcribes.

749. *Infelix Dido, longumque bibebat amorem.* Virgil is always very happy in ſetting Objects in Contraſt to one another, as here the anxious Situation of *Dido*'s Love-ſick Mind is ſeen in a fine Light in Oppoſition to the general Mirth and Gaiety of the banqueting Gueſts. While *Tyrians* and *Trojans* give a Looſe to Joy, and are making the Roofs reſound with their repeated Acclamations,

immò, O hoſpes, inquit, dic nobis à primâ origine inſidias Danaûm, caſuſque tuorum, tuoſque errores: nam ſeptima æſtas jam portat te errantem omnibus terris et fluctibus.

Immò age, et à primâ, dic, hoſpes, origine nobis
Inſidias, inquit, Danaûm, caſuſque tuorum,
Erroreſque tuos: nam te jam ſeptima portat
Omnibus errantem terris et fluctibus æſtas.

TRANSLATION.

Gueſt, ſhe ſays, and, from the firſt Original, relate to us the Stratagems of the Greeks, the Adventures of your Friends, and your own Wanderings; for now the ſeventh Summer brings thee *to our Coaſts*, thro' wandering Mazes toſſed on every Land and *every* Sea.

NOTES.

tions, *Æneas* alone engages *Dido*'s Thoughts and Attention: ſhe reliſhes neither the Pleaſures of the Feaſt, nor of the Song, and can liſten to no Muſic but the Charms of his Voice.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER SECUNDUS.

ORDO.

Omnes conticuere, intentique tenebant ora. Inde pater Æneas ſic orſus eſt ab alto toro: O Regina, jubes me renovare dolorem infandum,

Conticuere omnes, intentique ora tenebant:
Inde toro pater Æneas ſic orſus ab alto:
Infandum, Regina, jubes renovare dolorem;

TRANSLATION.

ALL with one Accord were ſilent, and fixed their Eyes upon him, eagerly attentive: Then Father Æneas thus from his lofty Couch began:
Unutterable Woes, O Queen, you urge me to renew; how the Greeks

NOTES.

This ſecond Book is one of thoſe which *Virgil* ſingled out to rehearſe before *Auguſtus*, as a Specimen of his Work; a ſure Indication of the Eſteem he himſelf had of it.

3. *Infandum, Regina, jubes renovare dolorem.* In this Introduction *Virgil* remarkably follows the Rule laid down by *Horace*. *De Art. Poet.* Verſe 105.

——*Triſtia mœſtum*
Vultum verba decent.

The Lines languiſh, and are ſo artfully compoſed, as to force the Reader to pronounce them with a ſlow, broken, and interrupted Voice, and ſhew *Æneas*, as it were, heaving out every Word with a Sigh.

4. *Trojanas*

Trojanas ut opes, et lamentabile regnum
Eruerint Danai; quæque ipse miserrima vidi,
Et quorum pars magna fui. Quis talia fando,
Myrmidonum, Dolopumve, aut duri miles Ulyssei
Temperet à lacrymis? et jam nox humida cœlo
Præcipitat, suadentque cadentia sidera somnos.
Sed, si tantus amor casus cognoscere nostros,
Et breviter Trojæ supremum audire laborem,
Quanquam animus meminisse horret, luctuque refugit,
Incipiam. Fracti bello, fatisque repulsi
Ductores Danaûm, tot jam labentibus annis,

narrando *ut Danai eruerint Trojanas opes et lamentabile regnum, quæque miserrima ego ipse vidi; et ea quorum fui magna pars. Quis Myrmidonum, Dolopumve, aut* quis *miles duri Ulyssei temperet à lacrymis fando talia? et jam humida nox præcipitat* se *cœlo, sideraque cadentia suadent somnos. Sed si tantus amor* est tibi *cognoscere nostros casus, et breviter audire supremum laborem Trojæ, quanquam animus horret meminisse, refugitque luctu, incipiam. Ductores Danaûm, fracti bello, repulsique fatis, tot annis jam labentibus,*

TRANSLATION.

overturned the Power *and Magnificence* of Troy, and its deplorable Realms; both what Scenes of Misery I myself beheld, and those wherein I was a principal Party. What *cruel* Myrmidon, or Dolopian, or who of hardened Ulysses's Band can, in the very Relation of such Woes, refrain from Tears? Besides, humid Night is hastening down the Sky, and the setting Stars invite to sleep. But since you are so fond to know our Misfortunes, and briefly to hear the Catastrophe of Troy, though my Soul shudders at the Remembrance, and hath shrunk back with Grief, *yet* will I begin. The Grecian Leaders now extremely weakened by the War, and baffled by the Fates, after a Revolution of so many Years, *being assisted by*

NOTES.

4. *Trojanas opes.* The Kingdom of *Phrygia*, whereof *Troy* was the Capital, was famous for its Riches and Magnificence even to a Proverb;

Nam tu, quæ tenuit dives Achæmenes,
Aut pinguis Phrygiæ Mygdonias opes
Permutare velis crine Licymniæ.
Hor. II. Carm. XII. 21.

5. *Eruerint Danai.* We may observe, once for all, that the *Greeks* were denominated *Danai* from *Danaus* the Brother of *Ægyptus*, who usurped the Throne of *Argos*.

7. *Myrmidonum.* The Myrmidons were the Troops of *Achilles*.

7. *Dolopumve.* The Dolopians again were the Troops which *Phœnix* led to *Troy* from *Seyros*, an Island in the *Ægean* Sea

9. *Cadentia sidera.* As the Stars rise at Night when they begin to shine out, so they set in the Morning when they disappear. This marks the Time to have been near the Morning.

12. *Luctuque refugit.* Catrou and others read *luctumque refugit*, declines the mournful Task, which amounts to the same Sense. The Reader here will observe that there is a Change in the Tense, *refugit* being of the Preter-tense, whereas *horret* is in the Present; a Freedom which Dr. *Trapp* thinks very harsh. But Dr. *Clarke*, in his Remarks on *Homer*, Iliad I. Verse 37, shews that this Preterite Tense, as the Grammarians call it, refers to the Time present, as well as what is called the Present Tense; only the former denotes that the Action is finished at this present Time, and the other, that it is a doing. As *cænat* in the Present signifies *he is at Supper*, *cœnavit* in the Preterite, *he has supped*; so here *animus refugit*, which is the very xample Dr. *Clarke* adduces to support his Opinion, signifies *my Mind has shrunk back*, which refers to the present Time no less than *refugit*, *it shrinks, or is shrinking back*. Whence it appears, that *Virgil*'s using this Tense is so far from being licentious and unwarrantable, that it is equally proper with the other, and the more emphatic of the two; for it denotes the Violence and Quickness of the Impression, that his Soul shrunk back, and recoiled at once, in a Moment, at his first calling up the mournful Subject into his Memory.

15. *Instar*

ædificant equum instar montis, divinâ arte Palladis; intexuntque costas sectâ abiete. Simulant equum esse *votum pro reditu: ea fama vagatur. Hi sortiti delecta corpora virûm, furtim includunt* ea *huc cæco lateri; penitusque complent ingentes cavernas, uterumque armato milite. Tenedos est in conspectu, insula notissima famâ,* et *dives opum, dum regna Priami manebant; nunc tantùm sinus, et statio malefida carinis. Ductores Danaûm provecti huc, condunt se in deserto littore. Nos rati* sumus eos *abiisse, et petiisse Mycenas vento: ergo omnis Teucria solvit se longo luctu; portæ panduntur; juvat* nos *ire, et videre Dorica castra,*

Instar montis equum, divinâ Palladis arte
Ædificant; sectâque intexunt abiete costas.
Votum pro reditu simulant: ea fama vagatur.
Huc delecta virûm sortiti corpora furtim
Includunt cæco lateri; penitusque cavernas
Ingentes, uterumque armato milite complent.
Est in conspectu Tenedos, notissima famâ
Insula, dives opum, Priami dum regna manebant:
Nunc tantùm sinus, et statio malefida carinis.
Huc se provecti deserto in littore condunt.
Nos abiisse rati, et vento petiisse Mycenas.
Ergo omnis longo solvit se Teucria luctu;
Panduntur portæ; juvat ire, et Dorica castra,

TRANSLATION.

the divine Skill of Pallas, build a *wooden* Horse to the Size of a Mountain, and line its Ribs with Planks of Fir. *This* they pretend an Offering in order to procure a safe Return. Which Report is *industriously* spread. Hither having secretly conveyed a select Band, chosen out by Lot, they shut them up into the dark Sides, and cram its capacious Cavern and Womb with armed Soldiers. In Sight *of Troy* lies Tenedos, an Island well known by Fame, and flourishing while Priam's Kingdom stood; now *it serves* only *for* a Bay, and a Station where Ships are hardly safe to ride: Having made this Island, they conceal themselves in that desolate Shore. We imagined they were gone, and that they had set Sail for Mycenæ. In consequence of which, all Troy is released from its long continued Distress; the Gates are thrown open; with Joy we issue forth, *with Joy* we view

NOTES.

15. *Instar montis equum.* It has been objected, that this Story of the Horse has not Probability enough to support it; since, besides the Hardiness of the Enterprize, it is not to be imagined that the *Trojans* would be gross enough to receive within their Walls so enormous and suspicious an Engine with so implicit a Credulity. But all these Objections *Segrais* has answered in his Remarks. As to the Hardiness of the Enterprize, he observes, that modern History furnishes Examples of equally hardy and daring Enterprizes being undertaken and executed with Success; and instances, particularly, that of the *Hollanders*, forty of whom ventured to stow themselves in a Boat seemingly loaden with Turfs, and underwent those Scrutinies which are generally made for the Detection of Contraband-goods, and, having found Means of landing, retook the Town of *Breda* from the *Spaniards*. As to the other Objection, which is indeed the principal one, that the *Trojans* should be so gross as to receive the Engine within their Walls, he observes how finely the Poet has contrived Matters to make this not only plausible, but in a Manner necessary and unavoidable. He has loosed the Knot, by the seasonable Interposition of a Divinity. The *Trojans* having heard *Sinon*'s artful Story, and seeing such a strong Confirmation of the Truth of it in the terrible Disaster that befel *Laocoon* and his Sons, had all the Reason in the World to believe the Machine was an Offering sacred to *Minerva*, and that all, who offered any Violation to it, should feel the severe Vengeance of Heaven, as *Laocoon* and his Sons had done: and therefore they could not act otherwise than the Poet supposes them to have done, consistently with their Religion and System of Belief.

16. *Costas.* The *Costæ* or *Ribs* of this wooden Engine are the inner Beams, or Props to which the outer Boards are fastened.

27. *Juvat ire.* The Verb *ire* is frequently used

Deſertoſque videre locos, littuſque relictum.
Hìc Dolopum manus, hìc ſævus tendebat Achilles;
Claſſibus hìc locus; hìc acies certare ſolebant.
Pars ſtupet innuptæ donum exitiale Minervæ,
Et molem mirantur equi: primuſque Thymœtes
Duci intra muros hortatur, et arce locari;
Sive dolo, ſeu jam Trojæ ſic fata ferebant.
At Capys, et quorum melior ſententia menti,
Aut pelago Danaûm inſidias, ſuſpectaque dona
Præcipitare jubent, ſubjectiſque urere flammis;
Aut terebrare cavas uteri et tentare latebras.

locoſque deſertos, littuſque relictum. Hìc manus Dolopum tendebat, *hìc tendebat ſævus Achilles; hìc* erat *locus claſſibus; hìc acies ſolebant certare. Pars ſtupet exitiale donum innuptæ Minervæ, et mirantur molem equi; Thymœteſque primus hortatur* eum *duci intra muros, et locari in arce; ſive* hortatur id *dolo, ſeu fata Trojæ jam ſic ferebant. At Capys, et* hi *quorum menti melior* erat *ſententia, jubent aut præcipitare pelago inſidias ſuſpectaque dona Danaûm, urereque* ea *flammis ſubjectis; aut terebrare et tentare cavas latebras uteri*

TRANSLATION.

the Grecian Camp, the *now* deſerted Plains, and the abandoned Shore. Here *lay encamped* the Dolopian Bands, there ſtern Achilles had pitched his Tent: Here were the Ships drawn up, there the Armies were wont to fight. Some view with Amazement that baleful Offering of the Virgin Goddeſs Minerva, and wonder at the ſtupendous Bulk of the Horſe; and the *venerable* Thymœtes firſt adviſes it may be dragged within the Walls, and lodged in the Tower, whether *it was* with treacherous Deſign, or that the Deſtiny of Troy now would have it ſo. But Capys, and *all* whoſe Sentiments are the Reſult of ſounder Judgment, ſtrenuouſly urge either to throw into the Sea this inſidious Engine of the Greeks, and their ſuſpected Oblation; or, by applying Flames, conſume it to Aſhes; or, *at leaſt*, to lay open, and ranſack the Receſſes of the hollow Womb. *Mean while*, the

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uſed by *Virgil* to expreſs a precipitant, impetuous, eager Motion, as *it naribus ſanguis*, Geor. III. 507. *it mare proruptum*, Æn. I. 246. *juventus it portis*, Æn. IV. 130. And the Senſe ſhews that it ought to be ſo tranſlated here; for to be ſure the *Trojans*, after their long Reſtraint, would be extremely keen and eager to pour forth at their Gates, and view the Grounds which the Enemy had covered. Dr. *Trapp* renders it,—*and pleaſant it was to walk abroad*, as if the *Trojans* had been only going forth in a calm and ſedate Manner, to enjoy the Pleaſures of the Fields and freſh Air.

29. *Hìc Dolopum manus.* Here the Poet makes *Æneas* ſpeak in the Perſon of one of the *Trojans*, viewing the Ground where the Enemy had been encamped.

32. *Primuſque Thymœtes.* This *Thymœtes*, we are told, had to Wife *Cilla*, the Siſter of *Hecuba*, *Priam*'s Conſort, by whom he had a Son born to him on the ſame Day with *Paris*. *Priam*, being warned by the Oracle that a Child was born that Day to the Ruin of his Country, choſe rather, as was natural, to interpret the Oracle of *Thymœtes*'s Son than his own, and put him to Death. On this Account *Thymœtes* ſtill entertained a Grudge againſt *Priam*, and for that Reaſon was ſuſpected of betraying his Country, which makes *Virgil* here ſay,—*ſive dolo hortatur.*

33. *Arce locari.* Arx does not always ſignify a Fort or Citadel, but the Place of greateſt Eminence in a City; as *Virgil*, ſpeaking of the ſeven Hills on which *Rome* was built, calls them *ſeptem arces*, Æn. VI. 713. The *arx* therefore here probably is to be underſtood of that Place which ſerved for a Veſtible to *Minerva*'s Temple.

34. *Sic fata ferebant.* Virgil all along gives us to underſtand that the Overthrow of *Troy* was ordained by Deſtiny, which adds the greater Air of Probability to this Epiſode of the Wooden Horſe.

37. *Subjectiſque.* Que is here uſed, as it is elſewhere, for *ve*. Vid. Æn. X. 709. And indeed ſome Copies read *ſubjectiſve.*

41. *Lae-*

Vulgus incertum ſcinditur in contraria ſtudia. Ibi Laocoon primus ante omnes, magnâ caterva eum *comitante, ardens decurrit ab ſummâ arce: et procul* exclamat: *O miſeri cives, quæ tanta* eſt vobis *inſania? creditis hoſtes eſſe avectos? aut putatis ulla dona Danaûm carere dolis? an Ulyſſes* eſt *ſic notus* vobis? *aut Achivi occultantur incluſi hoc ligno; aut hæc machina fabricata eſt in noſtros muros, inſpectura* noſtras *domos, venturaque urbi deſuper; aut aliquis error latet: O Teucri, ne credite equo. Quicquid id eſt, timeo Danaos, et ferentes dona. Sic fatus, validis viribus contorſit ingentem haſtam in latus, inque alvum feri curvam compagibus: illa ſtetit tremens, uteroque recuſſo*

Scinditur incertum ſtudia in contraria vulgus
Primus ibi ante omnes, magnâ comitante caterva,
Laocoon ardens ſummâ decurrit ab arce:
Et procul: O miſeri, quæ tanta inſania, cives?
Creditis avectos hoſtes? aut ulla putatis
Dona carere dolis Danaûm? ſic notus Ulyſſes?
Aut hoc incluſi ligno occultantur Achivi;
Aut hæc in noſtros fabricata eſt machina muros,
Inſpectura domos, venturaque deſuper urbi;
Aut aliquis latet error: equo ne credite, Teucri.
Quicquid id eſt, timeo Danaos, et dona ferentes.
Sic fatus, validis ingentem viribus haſtam
In latus, inque feri curvam compagibus alvum
Contorſit. Stetit illa tremens, uteroque recuſſo

TRANSLATION.

fickle Populace is ſplit into oppoſite Inclinations. Upon this Laocoon, accompanied with a numerous Gang, Ringleader to the reſt, with Ardour haſtens down from the Top of the Citadel; and while yet a great Way off *cries out*, O wretched Countrymen, what deſperate Infatuation *this?* Do you believe the Enemy gone? Or think you any Gifts of the Greeks can be free from Deceit? Is it thus you are acquainted with Ulyſſes? Either the Greeks lie concealed within this Wood, or it is an Engine framed againſt our Walls; to overlook our Houſes, and to come down upon our City; or ſome miſchievous Deſign lurks under it. Trojans, put no Faith in this Horſe. However it be, I dread the Greeks, even with all the Gifts they bring. This ſaid, with vigorous Efforts he hurled his maſſy Spear againſt the Sides and Belly of the Monſter, where it ſwelled out by the compacted Boards into an Arch; the Weapons ſtood quivering, and, by the Shock

NOTES.

41. *Laocoon.* According to ſome he was Brother to *Anchiſes*; according to others, *Priam*'s own Son, and Prieſt of *Apollo*, or rather of *Neptune*, as in *Petronius*,

——*Namque Neptuno ſacer*
Crinem ſolutus, omne Laocoon replet
Clamore vulgus.

48. *Aliquis error.* Error ſignifies whatever is oppoſite to Truth, and is taken in a very large Senſe by the *Roman* Authors: Here it ſignifies *Trick, Deceit, Artifice.*

49. *Timeo Danaos, et dona ferentes.* There lies a particular Emphaſis in the *et*, *I am jealous of the* Greeks *even when they bring us Preſents.* Or perhaps *et dona ferentes* is to be underſtood in general, *I dread the* Greeks, *and all who are thus forward to offer Gifts.* It is a very juſt Obſervation, that all raſh and ſudden Liberality is to be ſuſpected, but more eſpecially when it comes from a Foe:

Namque ita ſubita me jubet benignitas
Vigilare, facias me meâ culpâ lucrum.

As *Phædrus* elegantly expreſſes it in the Fable; agreeable to which is that Reflection *Sophocles* puts in the Mouth of *Ajax*,

Εχθρων αδωρα δωρα, εκ ουκ ωφελιμα.
The Gifts of an Enemy will never benefit a Man, or make him the richer.

51. *Feri.* Ferus does not always ſignify a Savage or Beaſt of Prey; as it is here applied to a Horſe, ſo *Virgil* uſes the ſame Word in ſpeaking of a tame Stag, in the ſeventh Æneid, Verſe 789.

——*Pectebatque ferum.*

And in like Manner *Horace* applies it to an Aſs, 1 Ep. XIII. 8.

Clitellas

Inſonuere cavæ gemitumque dedere cavernæ.
Et, ſi fata Deûm, ſi mens non læva fuiſſet,
Impulerat ferro Argolicas fœdare latebras;
Trojaque nunc ſtares, Priamique arx alta maneres!
Ecce, manus juvenem interea poſt terga revinctum
Paſtores magno ad Regem clamore trahebant
Dardanidæ, qui ſe ignotum venientibus ultro,
Hoc ipſum ut ſtrueret, Trojamque aperiret Achivis,
Obtulerat: fidens animi, atque in utrumque paratus;
Seu verſare dolos, ſeu certæ occumbere morti.
Undique viſendi ſtudio Trojana juventus

cavæ cavernæ inſonuere dedereque gemitum. Et, ſi fata Deûm fuiſſent, ſi mens noſtra non fuiſſet læva, impulerat nos fœdare Argolicas latebras ferro; tu que O Troja nunc ſtares, altaque arx Priami maneres! Ecce interea paſtores Dardanidæ magno cum clamore ad regem trahebat juvenem revinctum manus poſt terga, qui juvenis ultro obtulerat ſe ignotum venientibus, ut ſtrueret hoc ipſum, aperiretque Trojam Achivis, fidens animi, atque paratus in utrumque; ſeu verſare dolos, ſeu occumbere certæ morti. Trojana juventus circumfuſa ruit undique ſtudio viſendi eum.

TRANSLATION.

given to its Sides, the hollow Caverns rung, and ſent forth a Groan. And had the Decrees of Heaven permitted, or our Minds not been infatuated, he had prevailed on us to lay open with the Sword this dark Receſs of the Greeks: And thou Troy ſhould ſtill have ſtood, and thou lofty Tower of Priam now remained! In the mean Time, behold Trojan Shepherds, with loud Acclamations, came dragging to the King a Youth, whoſe Hands were bound behind his Back; who, to them, a mere Stranger, had voluntarily thrown himſelf in their Way, to promote this ſame treacherous Deſign, and open Troy to the Greeks; a reſolute Soul, and prepared for either Event, whether to execute his perfidious Purpoſe, or ſubmit to inevitable Death. The Trojan Youth in circling Crouds pour in from every Quarter, from

NOTES.

Clitellas ferus impingas, Aſinæque paternum
Cognomen vertas in riſum——

53. *Gemitumque dedere.* This Groan aroſe from ſome one of the *Greeks* within, who was perhaps wounded with *Laocoon*'s Spear, or at leaſt affrighted thereby, as *Petronius* ſeems to inſinuate in theſe Words,

——————— *Fremit*
Captiva pubes intus, et dum murmurat,
Roborea moles ſpirat alieno metu.

57. *Ecce, manus juvenem.* Shakeſpear has given us a fine Picture of *Sinon*, anſwering to the Character in which he is here drawn; it is in his Poem intitled *Tarquin* and *Lucrece*. The diſconſolate Lady, after the Injury of her Rape, is ſuppoſed to fix her Eyes on a Painting, in which the Deſtruction of *Troy* is repreſented; and, amongſt other Figures, ſhe ſees that of the diſſembling *Sinon*:

She throws her Eyes about the painted Round,
And whom ſhe finds forlorn, ſhe doth lament;
At laſt ſhe ſees a wretched Image bound,
That pitious Looks to Phrygian *Shepherds lent;*
His Face, tho' full of Care, yet ſhew'd Content,
Onward to Troy *with theſe blunt Swains he goes,*
So mild, that Patience ſeem'd to ſcorn his Woes.
In him the Painter labour'd with his Skill
To hide Deceit, and give the harmleſs Show:
An humble Gait, calm Looks, Eyes waiting ſtill,
A Brow unbent, that ſeem'd to welcome Woe;
Cheeks, neither red, nor pale; but mingled ſo,
That bluſhing red no guilty Inſtance gave,
Nor aſhy pale the Fears that falſe Hearts have.

61. *Sed certæ occumbere morti.* To fall a Sa-

 crifice

certantque illudere capto. Nunc accipe insidias Danaûm, et disce omnes ab uno crimine. Namque, ut ille *constitit in medio conspectu turbatus, inermis, atque oculis circumspexit Phrygia agmina, inquit: heu, quæ tellus, quæ æquora nunc possunt accipere me! aut quid jam denique restat mihi misero! cui neque usquam locus* est *apud Danaos; et super ipsi Dardanidæ infensi poscunt pœnas cum* meo *sanguine. Quo gemitu* nostri *animi* sunt *conversi, et omnis impetus compressus: hortamur* eum *fari, quo sanguine* sit *cretus; memoret quid ferat; quæve fiducia sit capto. Ille, formidine tandem depositâ, fatur hæc: O Rex,* ego *equidem, inquit, fatebor tibi cuncta vera quæcunque fuerint;*

Circumfusa ruit, certantque illudere capto.
Accipe nunc Danaûm insidias, et crimine ab uno
Disce omnes 66
Namque, ut conspectu in medio turbatus, inermis,
Constitit, atque oculis Phrygia agmina circumspexit:
Heu, quæ nunc tellus, inquit, quæ me æquora possunt
Accipere? aut quid jam misero mihi denique restat? 70
Cui neque apud Danaos usquam locus; et super ipsi
Dardanidæ infensi pœnas cum sanguine poscunt.
Quo gemitu conversi animi, compressus et omnis
Impetus: hortamur fari, quo sanguine cretus,
Quidve ferat, memoret; quæ sit fiducia capto. 75
Ille hæc, depositâ tandem formidine, fatur:
Cuncta equidem tibi, Rex, fuerint quæcunque, fatebor

TRANSLATION.

Eagerness to see him, and they vie with one another in insulting the Captive. Now mark the Treachery of the Greeks, and from one Crime take a Specimen of the whole Nation.

For as he stood among the gazing Crouds perplexed, defenceless, and threw his Eyes around the Trojan Bands; Ah! says he, what Land, what Seas can now receive me? Or to what further Extremity can I, a forlorn Wretch, be reduced? For whom there is neither Shelter any where among the Greeks, and, to compleat my Misery, the Trojans too, incensed against me, sue for Satisfaction with my Blood. By which mournful Accents, our Affections at once were moved towards him, and all the Keenness of our Resentment suppressed: We exhort him to say from what Race he is sprung, to declare what Message he brings, what Confidence we may repose in him now that he is our Prisoner. Then he, having at length laid aside Fear, thus proceeds: I, indeed, O King, will confess to you the whole

NOTES.

crifice to Death, the sure Reward of Miscarriage in the Attempt.

65. *Crimine ab uno.* Catrou observes that some Copies in *Servius*'s Time had read this Passage thus:

Accipe nunc Danaûm insidias, et crimen; ab uno
Disce omnes.

68. — *hrygia agmina circumspexit.* This is another Instance of *Virgil*'s Art in Versifying, and shews how much he studied to make *the Sound an Eccho to the Sense. Sinon*'s affected Confusion and Terror, which he discovers in the slow, languid Cast of his Eyes around the *Trojan* Bands, is represented to the Life in the tardy Progress of the Line, occasioned partly by the Clashing of the two Vowels in *Phrygia agmina*; but especially by uniting the two Spondees in *circumspexit* at the End.

71. *Et super.* Others read *insuper.*

81. *Fando*

Vera, inquit; neque me Argolicâ de gente negabo:
Hoc primum; nec, si miserum fortuna Sinonem
Finxit, vanum etiam mendacemque improbâ finget.
Fando aliquid, si forte tuas pervenit ad aures
Belidæ nomen Palamedis, et inclyta famâ
Gloria; quem falsâ sub proditione Pelasgi
Insontem, infando indicio, quia bella vetabat,
Demisere neci; nunc cassum lumine lugent:
Illi me comitem, et consanguinitate propinquum,
Pauper in arma pater primis huc misit ab annis.

neque negabo me esse *de Argolicâ gente: hoc* est *primum; nec, si improba fortuna finxit Sinonem miserum, finget* eum *vanum mendacemque. Si forte, fando aliquid, nomen Belidæ Palamedis, et gloria* ejus *inclyta famâ, pervenit ad tuas aures; quem* Palamedem *insontem Pelasgi, sub falsa proditione, demisere neci infando indicio, quia vetabat bella; nunc lugent* eum *cassum lumine: pater* meus *pauper misit me comitem illi* Palamedi, *et propinquum* ei *consanguinitate, huc in arma ab primis annis.*

TRANSLATION.

Truth, says he, be the Event what it will; nor will I disown that I am of Grecian Extraction, this I premise; nor shall it be in the Power of cruel Fortune, though she has made Sinon miserable, to make him also false and disingenuous. If accidentally, in the Course of common Report, the Name of Palamedes, the Descendant of Belus, and his illustrious Renown ever reached your Ears; who, though innocent, was delivered over to Death by the Greeks, under a false Accusation of Treason, upon a villainous Evidence, because he gave his Negative against the War; now they mourn him bereaved of Life: With him my Father, who was but poor, sent me in Company to the War, so soon as I was able to bear Arms, as I was his near Relation. While he remained safe in the Kingdom, and the

NOTES.

81. *Fando aliquid*, &c. The Artifice of this Speech, as *Segrais* justly remarks, consists in mingling Truth and Lies, whereby *Sinon* effectually imposes upon his Audience. What he here premises in Relation to *Palamedes* is mostly true; what he subjoins of himself is downright Falshood.

82. *Belidæ Palamedis.* Palamedes was the Son of *Nauplius*, King of *Eubœa*, descended from *Belus*, King of *Africa*, by his Grand-mother *Amymone*, the Daughter of *Danaus*. The Story here referred to is briefly thus: When *Ulysses*, to be exempt from going to the *Trojan* War, under Pretence of Madness, was ploughing up the Shore, and sowing it with Salt, *Palamedes* laid down his Son *Telemachus* in his Way, and observing him to turn the Plough aside, that he might not hurt the Boy, by this Stratagem discovered his Madness to be counterfeit. For this *Ulysses* never could forgive him, and at last wrought his Ruin, by accusing him of holding Intelligence with the Enemy; to support which Charge, he forged Letters from *Priam* to *Palamedes*, which he pretended to have intercepted, and conveyed Gold into his Tent, alledging it was the Bribe given him for his Treason. Upon this Presumption *Palamedes* was condemned by a Council of War, and stoned to Death. Vid. *Ovid. Met.* XIII. 56. That *Palamedes* was thus taken off through a Stratagem of *Ulysses*, was a Fact probably well known to the *Trojans*, though they might be ignorant of the Colour for his being taken off. *Sinon* therefore, to secure the Attention and Belief of his Hearers, very artfully pretends that *Palamedes* was murdered, because he had dissuaded the *Greeks* from continuing the War against *Troy*.

85. —*Nunc cassum lumine lugent.* This is agreeable to *Horace*'s Observation:

Virtutem incolumem odimus,
Sublatam ex oculis quærimus invidi.

86. *Consanguinitate propinquum.* In this he lies; for we read in the *Greek* Scholiasts, that *Sinon* was not related to *Palamedes*, but to *Ulysses*. *Anticlea*, the Mother of *Ulysses*, was Sister to *Æsimus*, *Sinon*'s Father.

87. —*Primis ab annis.* Virgil frequently alludes to *Roman* Customs, even when he is speaking of what passed in other Nations. By *primis annis* therefore, it is probable he understands the

Dum ille *ſtabat incolumis* in *regno, regnumque vigebat* ejus *conſiliis, et nos geſſimus aliquod nomenque decuſque: ſed poſtquam conceſſit ab ſuperis oris invidiâ pellacis Ulyſſei (haud loquor ignota) vitam in tenebris luctuque, et mecum indignabar caſum inſontis* mei *amici. Nec tacui demens; et promiſi me* fore *ultorem, ſiqua fors tuliſſet* occaſionem, *ſi unquam remeaſſem victor ad patrios Argos; et movi* illius *aſpera odia* meis *verbis. Hinc* erat *mihi prima mali labes; hinc Ulyſſes* cœpit *ſemper terrere* me *novis criminibus; hinc* cœpit *ſpargere voces ambiguas in vulgum, et conſcius quærere arma. Nec enim requievit, donec, Calchante miniſtro—Sed autem quid ego nequicquam revolvo hæc ingrata? quidve moror? ſi habetis omnes Achivos uno ordine,*

Dum ſtabat regno incolumis, regnumque vigebat
Conſiliis; et nos aliquod nomenque decuſque
Geſſimus: invidiâ poſtquam pellacis Ulyſſei
(Haud ignota loquor) ſuperis conceſſit ab oris;
Afflictus vitam in tenebris, luctuque trahebam,
Et caſum inſontis mecum indignabar amici.
Nec tacui demens; et me, fors ſiqua tuliſſet,
Si patrios unquam remeaſſem victor ad Argos,
Promiſi ultorem; et verbis odia aſpera movi.
Hinc mihi prima mali labes; hinc ſemper Ulyſſes
Criminibus terrere novis; hinc ſpargere voces
In vulgum ambiguas, et quærere conſcius arma.
Nec requievit enim, donec Calchante miniſtro—
Sed quid ego hæc autem nequicquam ingrata revolvo?
Quidve moror? ſi omnes uno ordine habetis Achivos,

TRANSLATION.

Community of the Grecian Princes was ſtrengthened by his Counſels, I too bore ſome Reputation and Honour: *But*, from the Time that he, by the Malice of the crafty Ulyſſes (they are well known Truths I ſpeak) quitted the Stage of this World I, ſorely diſtreſſed, lengthened out my Life in Grief and Obſcurity, ſecretly repining at the *hard* Fate of my innocent Friend. Nor could I hold my Peace, Fool that I was, but vowed Revenge, if Fortune ſhould give me the Opportunity, if ever I returned victorious to my native Argos, and, by my *unguarded* Words, provoked *his* bitter Enmity. Hence aroſe the firſt Symptom of my Misery; henceforth Ulyſſes was always terrifying me with new Accuſations; henceforth he began to ſpread ambiguous, *dark* Surmiſes among the Vulgar, and conſcious *of his own Guilt*, ſought the Means of my Ruin. Nor did he give over, till, by making Calchas his Tool—But why do I thus in vain unfold theſe diſagreeable *Truths!* Or why do I loſe Time? If you place all the Greeks on the ſame Foot, and your having heard *that one Circumſtance* be enough *to undo me*,

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military Age, which among the *Romans* was about ſeventeen Years.

88. *Regno incolumis.* Either the Kingdom of *Eubœa*, of which *Nauplius*, *Palamedes*'s Father, was poſſeſſed; or rather the confederate Council, made up of all the petty Kings of *Greece*.

90. *Invidiâ—Ulyſſei.* By *invidia* we may underſtand either a general Grudge and Ill-will, which often goes under the Name of *invidia*; or that particular Envy which *Ulyſſes* bore him for having outwitted him, and acquired ſo much Reputation for Prudence and Cunning.

97. *Prima mali labes. The firſt Source of my Miſery.* As *labes* properly ſignifies a *Stain* or *Blemiſh*, I conſider it here in Alluſion to the firſt Appearance of a Plague or contagious Diſtemper breaking out on the Body in foul Spots and Blotches.

100. *Donec Calchante miniſtro.* Calchas was the Prophet or Soothſayer of the *Grecian* Army, and no Affairs were tranſacted in the Management of the War without his Counſel and Divination. This Pauſe, which *Sinon* makes juſt when he comes to a Point where he knew the Curioſity

Idque audire ſat eſt; jamdudum ſumite pœnas:
Hoc Ithacus velit, et magno mercentur Atridæ.
Tum verò ardemus ſcitari, et quærere cauſas,
Ignari ſcelerum tantorum, artiſque Pelaſgæ.
Proſequitur pavitans, et fićto pectore fatur:
Sæpe fugam Danai Trojâ cupiere relićtâ
Moliri, et longo feſſi diſcedere bello.
Feciſſentque utinam! ſæpe illos aſperâ ponti
Intercluſit hyems, et terruit Auſter euntes.
Præcipuè, cum jam hic trabibus contextus acernis
Staret equus, toto ſonuerunt æthere nimbi.
Suſpenſi Eurypylum ſcitatum oracula Phœbi
Mittimus; iſque adytis hæc triſtia dićta reportat:

eſtque vobis ſat audire id, jamdudum, ſumite pœnas: Ithacus Rex *velit hoc, et Atridæ mercentur* hoc *magno* pretio.

Tum verò ardemus ſcitari, et quærere cauſas, ignari tantorum ſcelerum, artiſque Pelaſgæ Ille *proſequitur pavitans, et fatur* ex *fićto pectore: Danai ſæpe cupiere moliri fugam, Trojâ relićtâ, et diſcedere feſſi longo bello. Utinamque feciſſent! ſæpe aſperâ hyems ponti intercluſit, et auſter terruit illos euntes. Præcipuè, cum jam his equus ſtaret contextus acernis trabibus, nimbi ſonuerunt* in *toto æthere.* Nos *ſuſpenſi mittimus Eurypylum ſcitatum oracula Phœbi; iſque reportat adytis hæc triſtia dićta:*

TRANSLATION.

delay not a Moment, ſtrike the fatal Blow: This the Prince of Ithaca wants, and the two Sons of Atreus would give large Sums to purchaſe. Then, indeed, we grow impatiently inquiſitive, and long to find out the *ſecret* Cauſes, unacquainted with ſuch conſummate Villainy and Grecian Artifice. He proceeds with Palpitation, and ſpeaks in the Falſhood of his Heart. After quitting *the Siege of* Troy, the Greeks ſought often to ſurmount the Difficulties of their Return, and, tired out with the Length of the War, *longed* to be gone. And would Heaven they had! *But* as often did the rough Tempeſt on the Ocean bar their Flight, and the *adverſe* South-wind deterred them in their Setting-out. Eſpecially when now this Horſe, framed of Maple Planks, was reared, Storms roared through all the Regions of the Air. In deep Perplexity we ſend Eurypylus to conſult the Oracle of Apollo; and from the ſacred Shrine he brings back this diſmal Reſponſe: Ye ap-

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Curioſity of the *Trojans* would be the more inflamed, is very artful, and ſhews the great Judgment of the Poet in the Conduct of this Stratagem.

103. *Jamdudum ſumite pœnas.* I have followed the common Pointing, becauſe it ſeems more elegant than to join *jamdudum* with the former Part of the Sentence, as *Ruæus* hath done. But, to make the Senſe compleat, Dr. *Trapp* has well obſerved that ſomething muſt be underſtood — *ſumite pœnas jamdudum debitas*, or the like. Thoſe who like the other Reading better, I refer to the Note on the fourth Book, Verſe 1. *Jamdudum ſaucia.*

104. *Ithacus.* Ulyſſes, ſo called from *Ithaca*, where he was born, and where his Father *Laertes* reigned; it was a pitiful, little, craggy Iſland in the *Ionian* Sea; *Cicero* calls it *Ithacam illâm, in aſperrimis ſaxulis, tanquam nidulum, affixam.* *Sinon* therefore in this Speech gives *Ulyſſes* all along the Appellation of *Ithacus* by Way of Contempt.

104. *Magna mercentur Atridæ.* Their Religion required that a devoted Victim, who had eſcaped from the Altar, ſhould be put to Death wherever found; and, *Sinon* being deſtined a Sacrifice for the Return of his Countrymen, who could not therefore expect a ſafe Voyage, unleſs he was put to Death, nothing could be more grateful to the *Greeks* than to hear that the *Trojans* had taken his Life.

112. *Trabibus contextus acernis.* This is not inconſiſtent with what he ſays above, *intexunt abiete coſtas*, and below, *pinea—laxat clauſtra*; for ſome Parts of the Engine might be of Maple, others of Pine and Fir.

114. *Eurypylum.* Eurypylus, a noble Augur, was the Son of *Euæmon* and *Aſtyoche*, Priam's

O *Danai*, vos *placaſtis ventos ſanguine, et virgine cæsâ, cum primùm veniſtis ad Iliacas oras; reditus quærendi* ſunt vobis *ſanguine, litandumque* eſt *Argolicâ animâ. Quæ vox ut venit ad aures vulgi, animi* eorum *obſtupuere, geliduſque tremor cucurrit per ima oſſa; cui fata parent* mortem, *quem Apollo poſcat. Hìc Ithacus* rex *in medios protrabit, vatem Calchanta* cum *magno tumultu; flagitat quæ ea numina Divûm ſint: et multi jam canebant mihi crudele ſcelus artificis, et taciti videbant ventura. Ille ſilet bis quinos dies, tectuſque recuſat prodere quenquam ſuâ voce, aut opponere* quenquam *morti. Tandem, vix actus magnis clamoribus Ithaci,*

Sanguine placàſtis ventos, et virgine cæsâ,
Cum primùm Iliacas Danai veniſtis ad oras;
Sanguine quærendi reditus, animâque litandum
Argolicâ. Vulgi quæ vox ut venit ad aures,
Obſtupuere animi, geliduſque per ima cucurrit
Oſſa tremor; cui fata parent, quem poſcat Apollo.
Hìc Ithacus vatem magno Calchanta tumultu
Protrahit in medios; quæ ſint ea numina Divûm
Flagitat: et mihi jam multi crudele canebant
Artificis ſcelus, et taciti ventura videbant.
Bis quinos ſilet ille dies, tectuſque recuſat
Prodere voce ſuâ quenquam, aut opponere morti.
Vix tandem magnis Ithaci clamoribus actus,

TRANSLATION.

peaſed the Winds, ye Greeks, with the Blood of a Virgin ſlain, when firſt you arrived on the Trojan Coaſt; by Blood muſt your Return be purchaſed, and Attonement made by the Life of a Greek; which Intimation no ſooner reached the Ears of the Multitude, than their Minds were ſtunned, and freezing Horror thrilled through their very Bones; *anxious to know* whom Heaven deſtined *for the Sacrifice* which Apollo demanded. Upon this, Ulyſſes drags forth Calchas, the Seer, with great Buſtle and Stir, into the Midſt *of the Croud*; importunes him to ſay what thoſe Orders of the Gods are: And, by this Time, many preſaged to me the cruel Purpoſe of the Diſſembler, and quietly foreſaw the Event. He, for twice five Days, is mute, and cloſe ſhut up, *obſtinately* refuſes to give forth his Declaration againſt any Perſon, or doom him to Death. At length, with much ado, teized by the importunate Clamours of Ulyſſes, he breaks Silence by Con-

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Siſter; *Homer* ſays he brought with him forty Ships to aſſiſt in the *Trojan* War.

116. *Sanguine placaſtis ventos.* When the *Grecian* Army was arrived at *Aulis*, ready to ſail over the *Helleſpont* to the Siege of *Troy*; *Diana*, incenſed againſt *Agamemnon* for killing one of her favourite Deers, withheld the Wind. *Calchas*, having conſulted the Oracles, reported that *Iphigenia*, *Agamemnon*'s Daughter, muſt fall a Victim to appeaſe *Diana*'s Wrath. *Ulyſſes* went and fetched the innocent Fair from the tender Embraces of her Mother, under Colour of her being to be married to *Achilles*. She was brought to the Altar, and on the Point of being ſacrificed, when *Calchas* informed that *Diana* was ſatisfied with this Act of Submiſſion, and conſented to have a Deer ſubſtituted in Room of *Iphigenia*; but that ſhe muſt be tranſported to *Tauris*, there to ſerve the Goddeſs for Life in Quality of Prieſteſs.

116. *Virgine cæsâ.* She was intentionally ſlain, and only ſaved by the unforeſeen Favour of the Goddeſs in mitigating the Sentence.

118. *Litandum.* Signifies more than *ſacrificandum*, as *Ruæus* renders it, inconſiſtently with his own Note, for *litare* is to attone or make Expiation by Sacrifice, *Macrob. Sat.* Lib. III. 5.

121. *Cui fata parent.* Cui fata parent *mortem*, or *exitium*, rather than to make *fata*, with *Ruæus*, in the Accuſative.

123. *Numina Divûm.* Here *numina* is taken for the *Decrees*, *Orders*, or *Dictates* of the Gods, which Signification agrees better to the Etymology of the Word (from *nuo* to ſignify one's Will by a *Nod*) than that which it commonly bears.

125. *Taciti ventura videbant.* Taciti here ſignifies not *ſilent*, elſe it would contradict the former Part of the Sentence, but in *Quietneſs* and *Secrecy*, not daring openly to publiſh what they foreſaw.

133. *Salſæ*

Compositò rumpit vocem, et me destinat aræ.
Assensere omnes; et, quæ sibi quisque timebat,
Unius in miseri exitium conversa tulere.
Jamque dies infanda aderat; mihi sacra parari,
Et salsæ fruges, et circum tempora vittæ.
Eripui, fateor, leto me, et vincula rupi;
Limosoque lacu per noctem obscurus in ulvâ
Delitui, dum vela darent, si forte dedissent.
Nec mihi jam patriam antiquam spes ulla videndi,
Nec dulces natos, exoptatumque parentem;
Quos illi fors ad pœnas ob nostra reposcent
Effugia, et culpam hanc miserorum morte piabunt.

rumpit vocem compositò, et destinat me aræ. Omnes assensere, et tulere ea, quæ quisque timebat sibi, conversa esse in exitium unius miseri. Jamque infanda dies aderat; sacra cœperunt parari mihi, et salsæ fruges, et vittæ circum tempora. Eripui me leto, fateor, et rupi vincula; obscuruque delitui per noctem limoso lacu in ulvâ, dum vela darent, si forte dedissent. Nec jam ulla spes fuit mihi videndi antiquam patriam, nec dulces natos parentemque exoptatum; quos illi fors, reposcent ad pœnas ob nostra effugia, et piabunt hanc culpam morte miserorum.

TRANSLATION.

cert, and destines me to the Altar. All assented, and were content to have the *Blow*, which they dreaded each for himself, turned off *from them*, to the Ruin of one poor Wretch. And now the rueful Day approached; for me the sacred Rites were prepared, and the salted Cake and Fillets *to bind* about my Temples. From Death, I own, I made my Escape, and broke my Bonds; and, in a slimy Fen all Night I lurked obscure among the Weed, till they should set Sail, if I should be so happy to see that Hour. Nor have I now any Hope of being blessed with the Sight of my Country, *the* ancient *Seat of my Ancestors*, nor of my sweet Children, and my much beloved Sire; whom they, perhaps, will sue to Vengeance for my Escape, and expiate this Offence of mine by the Death of those un-

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133. *Salsæ fruges.* A Sort of Cake made of Bran or Meal mixed with Salt, with which they sprinkled the Head of the Victim, the Fire of the Altar, and the sacrificing Knife; it was called *Mola*, the Ceremony itself *Immolatio*, and the Verb signifying to perform that Ceremony was *Immolare*, which thence signifies to sacrifice in general.

133. *Circum tempora vittæ.* The *Vittæ* were Fillets of white Wool, with which not only the Temples of the Victim, but the Priests, and Statues of the Gods, were bound. Hence *Virgil* says below, Verse 168.

Virgineas ausi Divæ contingere vittas.

And, speaking of *Helenus*, in the third Book,

——————*vittasque resolvit*
Sacrati capitis.

134. *Et vincula rupi.* The Victims, as *Servius* tells us, were free, and always unbound when they were brought forward to the Altar; nor indeed is it probable that *Sinon* could have been able to make his Escape, though loose, from the Guards and Crouds of Spectators who would accompany him to the Altar. *Servius* therefore explains *vincula*, the Bonds of Religion. But he, at the same Time, observes, that the Victims were bound and confined until they were brought up to the Altar; and therefore we may very well understand by *vincula rupi*, that he secretly broke those Bonds, or that Prison wherein he had been confined against the Day of Sacrifice.

137. *Patriam antiquam.* Antiquam may either signify *ancient* in the Sense we have translated it, or it may have the same Signification with *pristinam*, former, as *Tyre* is called *Dido*'s ancient City, *i. e.* the City of her former Residence:

Namque suam patria antiqua cinis ater habebat.

139. *Quos illi*, &c. Here the Poet seems to have an Eye to the ancient Law among the *Romans*, which provided that the Children should expiate and suffer for some particular Crimes committed by the Parents against the State, *Liv.* Lib. XXIV. 37. *Præsidio decedere apud Romanos, capitale esse; et nece liberorum etiam suorum eam legem parentes sanasse.*

Quòd oro te per Superos et numina conſcia veri, per fidem, *ſi qua eſt intemerata fides quæ adhuc reſtat uſquam mortalibus; miſerere tantorum laborum, miſerere animi ferentis non digna.*

Damus vitam his lacrymis, et ultro miſereſcimus ejus. *Priamus ipſe primus jubet manicas atque arcta* illius *vincla levari, faturque ita amicis dictis: quiſquis es, hinc jam obliviſcere Graios amiſſos; eris noſter; ediſſereque hæc vera mihi roganti: quò ſtatuere hanc molem immanis equi? quis fuit auctor? quidve petunt? quæ relligiò* eſt? *aut quæ machina belli? dixerat* Priamus. *Ille inſtructus dolis et Pelaſgâ arte, ſuſtulit ad ſidera palmas exutas vinclis. Ait, teſtor, vos, O ignes æterni, et veſtrum numen non violabile! teſtor vos, O aræ, enſeſque nefandi,*

Quòd te, per Superos, et conſcia numina veri, 141
Per, ſi qua eſt quæ reſtat adhuc mortalibus uſquam
Intemerata fides, oro, miſerere laborum
Tantorum; miſerere animi non digna ferentis.
His lacrymis vitam damus, et miſereſcimus ultro, 145
Ipſe viro primus manicas atque arcta levari
Vincla jubet Priamus, dictiſque ita fatur amicis:
Quiſquis es, amiſſos hinc jam obliviſcere Graios;
Noſter eris; mihique hæc ediſſere vera roganti:
Quò molem hanc immanis equi ſtatuere? quis auctor? 150
Quidve petunt? quæ relligio? aut quæ machina belli?
Dixerat. Ille, dolis inſtructus et arte Pelaſgâ,
Suſtulit exutas vinclis ad ſidera palmas:
Vos, æterni ignes, et non violabile veſtrum
Teſtor numen, ait! vos aræ, enſeſque nefandi,

TRANSLATION.

happy *Innocents*. But, by the Powers above, by the Gods who are conſcious to Truth, by whatever Remains of inviolable Faith are any where *to be found* amongſt Mortals, I implore you, compaſſionate ſuch grievous Afflictions, compaſſionate a Soul ſuffering ſuch unworthy Treatment.

At theſe Tears we gave him his Life, and pity him from our Hearts. Priam himſelf firſt gave Orders that his Manacles and ſtrait Bonds be looſed, then thus addreſſes him in the Language of a Friend: Whoever you are, now henceforth forget the Greeks you have loſt, ours you ſhall be: And *now* give me an ingenuous Reply to theſe Queſtions: To what Purpoſe raiſed they this ſtupenduous Bulk of a Horſe? Who was the Contriver? Or what do they intend *by it?* What was the religious Motive? Or what warlike Engine is it? he ſaid. The other, practiſed in Fraud and Grecian Artifice, lifted up to Heaven his Hands, *now* looſed from the Bonds: To you, ye everlaſting Orbs of Fire, he ſays, and you inviolable Divinity; to you, ye Altars, and horrid Inſtruments of Death, which I

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145. *Miſereſcimus ultro.* Ultro here I take to ſignify from mere Sympathy and Compaſſion, without Regard to any Motive but the pure Influence the Sight of his Sufferings had upon their Humanity: Tho' *Sinon* had ſupplicated their Pity, yet he needed not to have pleaded ſo hard for it; we pity him *ultro, frankly, voluntarily, from pure Inclination.*

151. *Quæ religio? aut quæ machina belli?* Theſe are eliptic Sentences, as is uſual in ſhort Queſtions. To ſupply the whole Sentence, it would run thus: What do they intend by it? Is it to fulfil ſome Duty of Religion? If ſo, *quæ religio?* What Duty or Motive of Religion induced them to it? Or is it an Engine of War? If ſo, *quæ machina belli?* What warlike Engine is it?

144. *Vos æterni ignes, &c. Ye everlaſting Orbs of Fire.* Some by *æterni ignes* underſtand the Fires of the Altar; but the Epithet *æterni* agrees much better to the Stars and heavenly Luminaries, which were believed by the Ancients to be Globes of Fire, which ſhone for ever, and were inhabited by Divinities: And it is no new Thing

Quos fugi, vittæque Deûm, quas hoſtia geſſi! 156
Fas mihi Graiorum ſacrata reſolvere jura;
Fas odiſſe viros, atque omnia ferre ſub auras,
Si qua tegunt: teneor patriæ nec legibus ullis.
Tu modò promiſſis maneas, ſervataque ſerves 160
Troja fidem; ſi vera feram, ſi magna rependam.
Omnis ſpes Danaûm, et cœpti fiducia belli,
Palladis auxiliis ſemper ſtetit: impius ex quo
Tydides ſed enim, ſcelerumque inventor Ulyſſes,
Fatale aggreſſi ſacrato avellere templo 165
Palladium, cæſis ſummæ cuſtodibus arcis,

quos fugi, vittæque Deûm, quas ego hoſtia geſſi! fas eſt mihi reſolvere ſacrata jura Graiorum; fas eſt odiſſe viros, atque ferre ſub auras omnia, ſi qua tegunt: nec teneor ullis legibus patriæ. Tu, O Troja, maneas modò in promiſſis tuque ſervata ſerves tuam *fidem; ſi ego feram vera, ſi rependam magna. Omnis ſpes Danaûm et fiducia cœpti belli ſemper ſtetit auxiliis Palladis: ſed enim ex quo* tempore *impius Tydides, Ulyſſeſque inventor ſcelerum, aggreſſi avellere ſacrato templo fatale Palladium, cuſtodibus ſummæ arcis cæſis,*

TRANSLATION.

eſcaped; and ye Fillets of the Gods, which I a Victim wore; to you I appeal that I am free to violate all the ſacred Obligations I was under to the Greeks, I am free to hold them in Abhorrence, and to bring forth to Light all their dark Deſigns: Nor am I bound by any of the Laws of my Country; only do thou, O Troy, abide by thy Promiſes, and, *by my Means* preſerved, preſerve thy Faith *now given*; provided I diſcloſe the Truth, provided I make thee large Amends.

The whole Hope of the Greeks, and their Confidence *in the Proſecution* of the War begun, always depended on the Aid of Pallas: But from what Time the ſacrilegious Diomed, and Ulyſſes the Projector of wicked Deſigns, in their Attempt to carry off by Force from her holy Temple the fatal Palladium, having ſlain the

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Thing to hear them ſwearing by the Stars, as

—*Cælum hoc et conſcia ſidera teſtor.*
Æn. IX. 429.

Teſtatur moritura Deos et conſcia fati
Sidera. Æn. IV. 519.

Nor do I ſee how the Fire of the Altar could be called *eternal*, unleſs it referred to the Fire of *Veſta*.

156. *Quas hoſtia geſſi.* In order to excite their Compaſſion the more, and to ſhew the horrid Apprehenſions he had of the Thing, he ſpeaks as if he had actually been brought a Sacrifice to the Altar, and as if that had been put in Execution which was only intended againſt him.

157. *Fas mihi.* That is, *fas eſt mihi, I am free*, or *it is lawful for me. Ruæus*, with *Servius*, and others, underſtand this to be a Prayer, *fas ſit mihi*, or *liceat mihi*. But who can imagine he would pray the Gods to give him a Licence to commit the moſt horrid Wickedneſs, to violate the moſt ſacred Ties in the World? I rather take it to be an Appeal to the Gods, that the barbarous Treatment he had met with from the *Greeks* had cancelled all his former Ties of Love and Good-will to them; the *Aræ*, the Altars whereon he was to have been ſlain; the *enſes nefandi*, the cruel Sword by which he ſhould have bled; the *vittæ*, the Fillets with which he was to have been bound, were ſo many Witneſſes for him, that he was now under no Obligation to mind the Intereſts of *Greece*, that had withdrawn all Protection from him. That this is the Meaning appears from what follows,

——— *teneor patriæ nec legibus ullis.*

He does not ſay *nec tenear, nor let me be bound*, as he ought to have done, had it been a Prayer; but *nec teneor, nor am I longer bound.*

165. *Fatale — Palladium.* The *Palladium* was a Statue of *Pallas*, fabled by ſome to have been dropped from Heaven by *Jupiter* near *Ilus*'s Tent, when he was building the Citadel of *Ilium*; or by others to have been made of *Pelop*'s Bones. All are agreed that this *Palladium* was a Pledge, on the keeping whereof the Preſervation of *Troy* depended; for which Reaſon *Virgil* calls it *Fatale*

corripuere ſacram effigiem; auſique ſunt *contingere virgineas vittas Divæ cruentis manibus; ex illo* tempore *ſpes Danaûm ſublapſa* cœpit *fluere ac referri retro; vires* eorum ſunt *fractæ*, et *mens Deæ averſa: Nec Tritonia dedit ea ſigna monſtris dubiis: vix* fuit *ſimulacrum poſitum* in *caſtris*, cum *coruſcæ flammæ arſere* ab *arrectis luminibus, ſalſuſque ſudor iit per artus* ejus, *ipſaque ter emicuit ſolo (mirabile dictu!) ferenique parmam* ſuam *haſtamque trementem. Extemplo Calchas canit æquora* eſſe *tentanda fugâ, nec Pergama poſſe exſcindi Argolicis telis; ni repetant omina Argis, reducantque numen,*

Corripuere ſacram effigiem, manibuſque cruentis
Virgineas auſi Divæ contingere vittas;
Ex illo fluere, ac retro ſublapſa referri
Spes Danaûm; fractæ vires, averſa Deæ mens:
Nec dubiis ea ſigna dedit Tritonia monſtris: 171
Vix poſitum caſtris ſimulacrum, arſere coruſcæ
Luminibus flammæ arrectis, ſalſuſque per artus
Sudor iit; terque ipſa ſolo, mirabile dictu,
Emicuit, parmamque ferens, haſtamque trementem. 175
Extemplo tentanda fugâ canit æquora Calchas,
Nec poſſe Argolicis exſcindi Pergama telis,
Omina ni repetant Argis, numenque reducant,

TRANSLATION.

Guards of her high Tower; ſeized upon her ſacred Image, and with bloody Hands durſt *prophanely* touch the Virgin Fillets of the Goddeſs: From that Day the Hope of the Greeks began to ebb, † and gradually decline; their Powers were weakened, the Mind of the Goddeſs alienated *from them:* Nor did Tritonia ſhew theſe Indications of her Wrath by dubious Prodigies: For ſcarce was the Statue ſet up in the Camp, *when* bright Flames flaſhed from her ſtaring Eye balls, and a briny Sweat flowed over her Limbs; and, what you will be amazed to hear, ſhe herſelf ſprung thrice from the Ground, armed as ſhe was, with her Shield and quivering Spear Forthwith Calchas declares it to be the Will of Heaven, that we attempt the Seas in our Way homeward, and that Troy can never be razed by the Grecian Sword, unleſs they repeat the Omens at Argos, and carry back the

† *And decaying to be carried backward.*

NOTES.

tale Palladium. Diomed and *Ulyſſes*, entering the Citadel by Night, carried it off into the *Grecian* Camp.

168. *Virgineas—vittas.* The Fillets or Rib-bands wore by Virgins were different from thoſe uſed by Matrons, as appears from *Propertius*, Eleg. XII. Lib. 4.

Poſt ubi jam facibus ceſſit præcepta maritis,
Vinxit et acceptas altera vitta comas.

So *Val. Flaccus*, Lib. VIII.

Ultima virgineis tum flens dedit oſcula vittis.

171. *Tritonia.* This is a Name given to *Minerva* from a Lake in *Afric* called *Tritonis*, where *Minerva* is ſaid to have been born, or at leaſt to have appeared firſt amongſt Mortals.

175. *Parmamque—haſtamque.* Theſe were the Arms by which the *Palladium* was diſtinguiſhed.

176. *Canit.* This is a Word commonly applied to Oracles and Predictions; it ſignifies that *Calchas* ſpoke by Inſpiration, and declared this to be the Mind of his God.

178. *Omina ni repetant.* This, ſays *Servius*, alludes to the Cuſtom of the *Romans*, who, if they had bad Succeſs in a Siege or Expedition, were wont to return Home, and once more take the Omens. Or, if they were far from *Rome*, appropriated for that Purpoſe Part of the Lands they had taken in the Province which was the Seat of the War, and called it the *Roman* Territory.

178. *Numenque reducant.* It ſeems moſt natural and obvious to underſtand *Numen* here to be the *Palladium*, *the Divinity*, or *Symbol of Minerva*'s *Divinity*, which *Sinon* inſinuates to have been carried to *Argos* by the *Greeks*, and that they were obliged to fetch it back again from thence; and in the mean Time, as ſome

Attonement

Quod pelago et curvis ſecum advexere carinis.
Et nunc, quòd patrias vento petiere Mycenas,
Arma Deoſque parant comites; pelagoque remenſo,
Improviſi aderunt: ita digerit omina Calchas.
Hanc pro Palladio moniti, pro numine læſo,
Effigiem ſtatuere, nefas quæ triſte piaret:
Hanc tamen immenſam Calchas attollere molem
Roboribus textis, cœloque educere, juſſit;
Ne recipi portis, aut duci in mœnia poſſit:
Neu populum antiquâ ſub relligione tueri.
Nam ſi veſtra manus violâſſet dona Minervæ;
Tum magnum exitium (quod Dî prius omen in ipſum
Convertant) Priami imperio, Phrygibuſque futurum:
Sin manibus veſtris veſtram aſcendiſſet in urbem,
Ultro Aſiam magno Pelopeia ad mœnia bello
Venturam, et noſtros ea fata manere nepotes.

quod advexere ſecum pelago et curvis carinis. Et nunc, quòd petiere vento patrias Mycenas, parant arma Deoſque comites; aderuntque improviſi, pelago remenſo: ita Calchas digerit omina. Illi moniti ſtatuere hanc effigiem pro Palladio, pro numine læſo, quæ effigies *piaret triſte* illorum *nefas: Calchas tamen juſſit* eos *attollere hanc molem immenſam textis roboribus, educereque* eam *cœlo; ne poſſit recipi* in *portis aut duci in mœnia; neu tueri populum ſub antiquâ relligione. Nam,* dicebat, *ſi veſtra manus violaſſet dona Minervæ, tum magnum exitium futurum* eſſe *imperio Priami Phrygibuſque, quod omen utinam Dî prius convertant in ipſum: ſin aſcendiſſet veſtris manibus in veſtram urbem, Aſiam ultrò venturam magno bello ad Pelopeia mœnia, et ea fata manere noſtros nepotes.*

TRANSLATION.

Goddeſs, whom they had conveyed over Sea in their winding Ships. And now, that they have ſailed for their native Mycenæ with the Wind, they are providing themſelves in Arms, and the Gods to accompany *their Enterprize*; and, having meaſured back the Sea, they will be upon you in an unexpected Hour: So Calchas interprets the Omens. This Figure, warned by *Heaven*, they reared in Lieu of the Palladium, in Lieu *of the Symbol* of the offended Goddeſs, in order to attone for their direful Crime. But Calchas ordered to build the wooden Engine of this enormous Bulk, and raiſe it to the Skies, that it might not be admitted into the Gates, or dragged into the City, nor protect the People under *the Patronage of* their ancient Religion. For *he declared that*, if your Hands ſhould offer Violence to this Offering ſacred to Minerva, then ſignal Ruin (which Omen may the Gods rather turn on himſelf) awaited Priam's Empire and the Trojans. But, if by your Means it mounted into the City, that Aſia, without farther Provocation given, would advance with a formidable War to the very Gates of Pelop's City *Argos*, and our Poſterity be doomed to the ſame Fate. By ſuch Treachery and

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Attonement to the offended Goddeſs, had conſecrated to her the wooden Horſe.

182. *Ita digerit omina.* Others read *omnia.*

186. *Roboribus textis* i. e. Of jointed Boards; for *robora* not only ſignifies oaken Planks or Boards, but any hard Wood, as in the Georgics,

—*Cape ſaxa manu, cape robora, paſtor.*
Geor. III. 420.

188. *Antiquâ ſub religione.* i. e. Under the religious Patronage of their ancient Guardian Goddeſs *Minerva.*

190. *In ipſum.* i. e. On *Calchas*; but it will be more emphatic, if we read *in ipſos*, on the *Greeks* themſelves, as it is in ſome Copies.

193. *Ultro.* Here again *Servius* explains *ultro* to ſignify *mox, ſtatim*, without aſſigning any Authority but his own *ipſe dixit.* But to take it in the common Senſe of the Word is both eaſier and more elegant.

193. *Pelopeia mœnia.* The City *Argos*, where *Pelops* reigned, here for *Greece* in general.

196. *Lacry-*

Res credita eſt *talibus inſidiis, arteque perjuri Sinonis*; noſque, *quos neque Tydides, nec Lariſſæus Achilles*, quos *decem anni, mille carinæ, non domuere, capti* ſumus *dolis, coactiſque lacrymis.*

Hìc aliud majus monſtrum *multoque magis tremendum objicitur* nobis *miſeris, atque turbat* noſtra *improvida pectora. Laocoon, ſacerdos ſorte ductus Neptuno, mactabat ingentem taurum ad aras ſolennes. Ecce autem gemini angues à Tenedo* venientes *per alta tranquilla* maria *(horreſco referens) incumbunt pelago immenſis orbibus, pariterque tendunt ad littora: quorum pectora arrecta inter fluctus, jubæque ſanguineæ exſuperant undas*; *cætera pars legit pontum ponè, ſinuatque volumine immenſa terga.*

Talibus inſidiis, perjurique arte Sinonis,
Credita res: captique dolis, lacrymiſque coactis;
Quos neque Tydides, nec Lariſſæus Achilles,
Non anni domuere decem, non mille carinæ.
Hìc aliud majus miſeris multoque tremendum
Objicitur magis, atque improvida pectora turbat.
Laocoon, ductus Neptuno ſorte ſacerdos,
Solennes taurum ingentem mactabat ad aras.
Ecce autem gemini à Tenedo tranquilla per alta,
(Horreſco referens) immenſis orbibus angues
Incumbunt pelago, pariterque ad littora tendunt:
Pectora quorum inter fluctus arrecta, jubæque
Sanguineæ exſuperant undas: pars cætera pontum
Ponè legit, ſinuatque immenſa volumine terga.

TRANSLATION.

Artifice of perjured Sinon, the Story is believed, and we, whom neither Diomed, nor Lariſſean Achilles, nor *a* ten Years *Siege*, nor a thouſand Ships ſubdued, are inſnared by Guile and conſtrained Tears. Here another more affecting Scene, and far more terrible, is preſented to our wretched Sight, and fills our Breaſts with Surprize and Confuſion, Laocoon, ordained Neptune's Prieſt by Lot, was ſacrificing a ſtately Bullock at the Altars ſet apart for that Solemnity; when lo! from Tenedos (I ſhudder *even* at the Relation) two Serpents, with Orbs immenſe, ſtretch their Lengths along the ſmooth Surface of the Sea, and with equal Motion ſhoot forward to the Shore; whoſe Breaſts erect amidſt the Waves, and Cheſts bedropped with Blood, tower above the Flood; their other Parts ſweep the Sea behind, and wind their ſpacious Backs in rolling Spires. *Laſhed by their Strokes,*

NOTES.

196. *Lacrymiſque coactis. By his conſtrained Tears.* All the ancient Manuſcripts read *coacti*; but *Servius* earneſtly contends for *coactis*, which Reading *Heinſius* has embraced.

197. *Lariſſæus Achilles.* Achilles is ſtiled *Lariſſæus* from *Lariſſa*, a Town in *Theſſaly*, not far from *Phthia*, where he was born.

198. *Non mille carinæ.* Homer, in the Catalogue of the Ships, enumerates eleven hundred and eighty-ſix Sail in all.

201. *Laocoon, ductus Neptuno ſorte ſacerdos.* Euphorion writes that the Prieſt of *Neptune* had been ſtoned to Death by the *Trojans*, for not hindering, by his Prayers and Sacrifices, the Arrival of the *Grecian* Army before *Troy*; and that now, being to ſacrifice to that God for delivering them from their Enemies, they had choſen *Laocoon*, the Prieſt of *Apollo*, to officiate in that Action. *Hyginus*, who relates this Story, ſays, the Crime for which *Laocoon* was thus ſeverely puniſhed, was, that he had married a Wife, and got Children, contrary to the expreſs Orders of *Apollo*, whoſe Prieſt he was; and that the *Trojans* had conſtrued this Calamity which befel him as an Act of divine Vengeance for his having violated *Minerva*'s ſacred Offering. *Virgil* therefore judiciouſly introduces this Event, not only as it is a fine Embelliſhment of his Poem, but alſo as it gives the greateſt Probability to the Epiſode of the wooden Horſe, and accounts for the Credulity of the *Trojans*.

203. *Ecce autem.* When the Poet is going to introduce ſome ſurprizing Incident, he frequently uſhers it in with an *ecce*, or *ecce autem*. See Verſes 57, 270, 318.

203. *A Tenedo.* To ſignify, ſays *Servius*, that the Ships were to come from thence to demoliſh *Troy*.

203. *Tranquilla per alta. Along the ſmooth Surface of the Main.* This Circumſtance gives the

Fit ſonitus, ſpumante ſalo : jamque arva tenebant,
Ardenteſque ocolos ſuffecti ſanguine, et igni,
Sibila lambebant linguis vibrantibus ora.
Diffugimus viſu exſangues : illi agmine certo
Laocoonta petunt ; et primùm parva duorum
Corpora natorum ſerpens amplexus uterque
Implicat, et miſeros morſu depaſcitur artus.
Poſt ipſum auxilio ſubeuntem ac tela ferentem
Corripiunt, ſpiriſque ligant ingentibus : et jam
Bis medium amplexi, bis collo ſquamea circum
Terga dati, ſuperant capite et cervicibus altis.
Ille ſimul manibus tendit divellere nodos,
Perfuſus ſanie vittas atroque veneno :
Clamores ſimul horrendos ad ſidera tollit :
Quales mugitus, fugit cum ſaucius aram
Taurus, et incertam excuſſit cervice ſecurim.

Sonitus ſit, ſalo ſpumante : jamque tenebant arva, ſuffectique ardentes oculos ſanguine et igni, lambebant ſibila ora vibrantibus linguis. Nos *diffugimus exſangues viſu : illi petunt Laocoonta certo agmine ; et primùm uterque ſerpens amplexus implicat parva corpora duorum natorum, et depaſcitur* eorum *miſeros artus morſu. Poſt, corripiunt ipſum* Laocoonta *ſubeuntem auxilio natorum ac ferentem tela, ligantque* eum *ingentibus ſpiris : et jam bis amplexi* eum *medium, bis circumdati ſquamea terga illius colio, ſuperant* eum *capite et altis cervicibus. Ille ſimul tendit divellere* eorum *nodos manibus, perfuſus vittas ſame atroque veneno ; ſimul tollit horrendos clamores ad ſidera* ; tales, *quales mugitus* tollit *taurus, cum fugit aram ſaucius, et excuſſit cervice incertam ſecurim.*

TRANSLATION.

the Floods reſound, the briny Ocean foaming ; and now they were got to Land, and, darting Fire from their glaring Blood-red Eyes, with forky Tongues licked their hiſſing Mouths. Half dead with the *horrid* Sight we fly different Ways. They, with reſolute Motion, advance towards Laocoon, and firſt either Serpent, with cloſe Embraces, twines around the little Bodies of his two Sons, and with *cruel* Fangs mangles their wretched Limbs. Next they ſeize upon himſelf, as he is coming up with Weapons to their Relief, and bind him faſt in their prodigious Folds ; and now graſping him twice about the Waiſt, twice winding their ſcaly Backs around his Neck, they overtop him by the Head and lofty Neck. He ſtrains at once with *both* Hands to tear aſunder their knotted Spires, while his *holy* Fillets are diſtained with Gore and black Poiſon : At the ſame Time he raiſes hideous Shrieks to Heaven ; ſuch Bellowings, as when a Bull has fled wounded from the Altar, and has eluded with his Neck the erring Ax. Mean while, the two Serpents glide off to the high Temple, repair

NOTES.

the *Trojans* an Opportunity the better to view the whole Progreſs of the Serpents, to hear their dreadful Hiſſings, and every Laſh they give to the Waves; and conſequently adds conſiderably to the Terror of the hideous Spectacle.

210. *Ardenteſque oculos ſuffecti ſanguine, et igni.* Word for Word, *Having their glaring Eyes diſtained with Blood and Fire*, i. e. *with fiery, ſparkling red.*

211. *Vibrantibus linguis.* i. e. *Volubile vibrating* ; becauſe, as Naturaliſts obſerve, no Animal moves its Tongue with ſo much Velocity.

212. *Agmine certo. Agmen* ſignifies a moving Body, or the regular, orderly Motion of a collected Body, as of an Army of Men advancing up one after another ; therefore it admirably denotes the ſpiral Motion of a Serpent ſhooting forward Fold after Fold.

215. *Morſu depaſcitur artus.* There is no Neceſſity of tranſlating this *devour*, as it is by Dr. *Trapp*, as if the Serpents had ate the Carcaſes up. This is by no Means probable, nor is the Verb *depaſcitur* always taken in that ſtrict Senſe, but ſometimes ſignifies only *mangles, preys upon, waſtes and conſumes away*, as *Virgil* himſelf, ſpeaking of a conſuming Fever, ſays,

Cum furit, atque artus depaſcitur arida febris.
Geor. III. 458.

Agreeably

At gemini draconés lapſu effugiunt ad ſumma delubra, petuntque arcem ſævæ Tritonidis; teguntúrque ſub pedibus Deæ, ſubque orbe clypei. Tum verò novus pavor inſinuat ſe cunctis per pectora tremefacta; et ferunt Laocoonta merentem expendiſſe ſcelus; qui læſerit ſacrum robur cuſpide, et intorſerit ſceleratam haſtam tergo. Conclamant ſimulacrum eſſe ducendum ad ſedes, numinaque Divæ eſſe oranda. Dividimus muros, et pandimus mœnia urbis. Omnes accingunt ſe operi; ſubjiciuntque pedibus equi lapſus rotarum, et intendunt ſtupea vincula ejus collo. Fatalis machina, fœta armis, ſcandit muros;

At gemini lapſu delubra ad ſumma dracones
Effugiunt, ſævæque petunt Tritonidis arcem;
Sub pedibuſque Deæ, clypeique ſub orbe teguntur.
Tum verò tremefacta novus per pectora cunctis
Inſinuat pavor; et ſcelus expendiſſe merentem
Laocoonta ferunt; ſacrum qui cuſpide robur
Læſerit, et tergo ſceleratam intorſerit haſtam.
Ducendum ad ſedes ſimulacrum, orandaque Divæ
Numina conclamant.
Dividimus muros, et mœnia pandimus urbis.
Accingunt omnes operi; pedibuſque rotarum
Subjiciunt lapſus, et ſtupea vincula collo
Intendunt: ſcandit fatalis machina muros,

TRANSLATION.

to the Fane of ſtern Tritonis, and are ſheltered under the Feet of the Goddeſs, and the Orb of her Buckler. Then, indeed, uncommon Terror diffuſes itſelf through the quaking Hearts of all; and they pronounce Laocoon to have deſervedly ſuffered for his Crime, in having violated the ſacred Wood with his pointed Weapon, and lanced his curſed Spear againſt its Sides. They urge with general Voice to convey the Statue to its *proper* Seat, and implore the Favour of the Goddeſs. We make a Breach in the Walls, and lay open the Bulwarks of the City. All keenly ply the Work; *ſome* under the Feet apply ſmooth rolling Wheels; *others* faſten hempen Ropes to the Neck. The fatal Machine mounts our Walls, preg-

NOTES.

Agreeably to this Senſe of the Word, that fine Statue, repreſenting this Story, which *Pliny* ſaw in *Veſpaſian*'s Palace, and which is ſtill to be ſeen in the *Vatican Gardens*, ſhews *Laocoon* intwined by the Folds of the Serpents, and his two Sons lying dead on the Ground; it is not improbable that *Virgil* took this Deſcription from that Statue.

225. *Delubra.* *Delubrum* properly was a Place before the Chapel, or near the Altar, where they waſhed before they entered the Church, or performed Sacrifice. Therefore the moſt probable Etymology of the Word is from *deluo*, to waſh away. *Varro*, however, aſſigns another Derivation, and alledges that the *Delubrum* was the Shrine or Place where the Statue or Image of the God was dedicated; and that as the Place where the Candle was fixed was called *Candelabrum*, ſo the Place where the God was ſet up got the Name of *Delubrum*. See *Macrob.* Saturn. Lib. III. C. 4.

229. *Inſinuat pavor.* i. e. *Inſinuat ſe.* *Virgil* delights in uſing this and ſuch like reciprocal Verbs abſolutely, as *præcipitat jam nox cælo*, Æn. II. 9. *tum prora avertit*, I. 108. *accingunt omnes operi*, II. 235. *lateri agglomerant noſtro*, II. 341, to all which *ſe* is underſtood.

230. *Sacrum—robur.* It is worth while to obſerve how *Virgil* diverſifies his Stile. To this ſame Horſe he has found out no leſs than eleven different Names, all of them equally proper: *Lignum, machinam, monſtrum, dolum, pinea clauſtra, donum, molem, effigiem equi, equum, ſacrum robur, ſimulacrum.*

234. *Muros et mœnia.* Though theſe two Words are often uſed promiſcuouſly, yet they are properly of two diſtinct Significations; *muri* ſignifying the bare Walls that incloſe a Town, and *mœnia* (from *munio*) the Bulwarks or Fortifications; as in *Ceſar* 2 *Bel. Civ. Cum pene ædificata in muris ab exercitu noſtro mœnia viderentur.*

235. *Rotarum—lapſus*, i. e. *Rotas quibus delaberetur vel devolveretur equus.* Wheels on which the Machine might roll along.

237. *Scandit—muros*, i. e. Mounts over the Ruins of the Wall.

241. *Divúm*

Fœta armis. Circum pueri, innuptæque puellæ
Sacra canunt, funemque manu contingere gaudent.
Illa ſubit, mediæque minans illabitur urbi.
O patria, O Divûm domus Ilium, et inclyta bello
Mœnia Dardanidum! quater ipſo in limine portæ
Subſtitit, atque utero ſonitum quater arma dedere.
Inſtamus tamen immemores, cæcique furore,
Et monſtrum infelix ſacratâ ſiſtimus arce.
Tunc etiam fatis aperit Caſſandra futuris
Ora, Dei juſſu non unquam credita Teucris.

pueri innuptæque puellæ circum canunt ſacra, gaudentque contingere funem manu. Illa machina *ſubit, minanſque illabitur mediæ urbi. O patria, O Ilium domus Divûm, et mœnia Dardanidum inclyta bello! quater ſubſtitit in ipſo limine portæ, atque arma quater dedere ſonitum* ex *utero. Nos tamen inſtamus immemores, cæcique furore, et ſiſtimus infelix monſtrum* in *ſacratâ arce. Tunc etiam Caſſandra, non unquam credita Teucris, aperit ora futuris fatis, juſſu Dei.*

TRANSLATION.

nant with Arms: Boys and unmarried Virgins accompany it with ſacred Hymns, and are pleaſed to touch the Rope with their Hands. It advances, and with menacing Aſpect ſlides into the Heart of the City. O my Country, ah Ilium, the Habitation of Gods, and ye Walls of Troy by War renowned! four Times it ſtopped in the very Threſhold of the Gate, and four Times the Arms reſounded in its Womb: Yet we, heedleſs *of our own Ruin*, and blind with frantic Zeal, urge on, and plant the baneful Monſter in the ſacred Tower. Then too Caſſandra, by the Inſpiration of her God, opens her Lips to *foretel* our approaching Doom, *ill-fated Virgin*, never believed by the Trojans. Unhappy we, to whom that Day

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241. *Divûm domus Ilium.* Ilium, *the Habitation of Gods*, either becauſe its Walls had been built by *Neptune* and *Apollo*; or rather on Account of the numerous Temples and conſecrated Places with which it abounded.

242. *Quater ipſo in limine—ſubſtitit.* In Reference to this *Seneca* ſays in his *Agamemnon*:

Fatale munus Danaûm traximus noſtra
Crudele dextra: tremitque ſæpe
Limine in primo ſiniſter, cavernis
Conditos Reges, bellumque geſtans, &c.

Some are of Opinion that this Stumbling, or Halting of the Horſe in the Threſhold, alludes to a Notion that prevailed of its being a bad Omen for one to ſtumble in the Threſhold, eſpecially if he was going out to War, as is ſaid to have happened to *Proteſilaus*, the firſt of the *Greeks* who fell in the Plains of *Troy*. The Malignancy of this Omen was thought to proceed from the Furies, who had their Seats in the Threſhold. At which *Virgil* hints in the fourth and ſixth Books,

—*Ultriceſque ſedent in limine Diræ.*
———*Cernis cuſtodia qualis*
Veſtibulo ſedeat? facies quæ lumina ſervet?

244. *Immemores, cæcique furore.* Servius will have it, that *Virgil* here ſpeaks in Alluſion to the Rites of Devoting practiſed by the *Romans* towards their Enemies, and the Cities to which they laid Siege: In that Form of Words whereby they devoted the Cities of their Enemies, and called away from them their tutelar Gods, they poured out theſe Imprecations: *Eique populo, civitatique metum, formidinem*, oblivionem *injiciatis.* So that, according to him, *immemores* ſignifies that they were now abandoned by their Gods, and devoted to Stupidity and Infatuation.

245. *Et monſtrum infelix ſacratâ ſiſtimus arce.* Here Calamity and Diſtreſs are marked in the tardy, languiſhing Progreſs of the Verſe.

246. *Caſſandra—non unquam credita Teucris.* Caſſandra was *Priam*'s Daughter, and endued with the Gift of Prediction, but with no Effect, for it was her Fate never to be believed; of which

Nos miſeri, quibus ille dies eſſet ultimus, velamus delubra Deûm feſtâ fronde per urbem.

Interea cœlum vertitur, et nox ruit ab *Oceano, involvens magnâ umbrâ terramque polumque doloſque Myrmidonum: Teucri fuſi per mœnia conticuere; ſopor complectitur feſſos* eorum *artus. Et jam Argiva phalanx ibat à Tenedo inſtructis navibus, per amica ſilentia tacitæ Lunæ, petens nota littora; cum regia puppis extulerat flammas, Sinonque defenſus iniquis fatis Deûm*

Nos delubra Deûm miſeri, quibus ultimus eſſet
Ille dies, feſtâ velamus fronde per urbem.
Vertitur interea cœlum, et ruit Oceano nox,
Involvens umbrâ magnâ terramque polumque,
Myrmidonumque dolos: fuſi per mœnia Teucri
Conticuere; ſopor feſſos complectitur artus.
Et jam Argiva phalanx inſtructis navibus ibat
A Tenedo, tacitæ per amica ſilentia Lunæ,
Littora nota petens: flammas cum regia puppis
Extulerat; fatiſque Deûm defenſus iniquis,

TRANSLATION.

was to be our laſt, adorn the Temples of the Gods all over the City with feſtival Boughs *and Garlands*. Mean while the Heavens are rolled about, and Night advances apace from the Ocean, wrapping up in her extended Shade both Earth and Heaven, and the Wiles of the Greeks: The Trojans, diſperſed around their Walls, were huſh'd and ſtill: Deep Sleep faſt binds their weary Limbs in his Embraces. And now the Grecian Troops, in their equipped Veſſels, ſet out from Tenedos, making towards the well-known Shore, *aided* by the friendly Silence of the quiet Moon-ſhine *Night*, ſo ſoon as the royal *Galley from her* Stern had ſet up the *ſignal* Fire. And Sinon, preſerved by the Will of the Gods adverſe *to Troy*,

NOTES.

which this fabulous Account is given. *Apollo*, falling in Love with *Caſſandra*, got a Promiſe of her Favour, on Condition he would endue her with the Gift of Prophecy, which, ſo ſoon as ſhe obtained, ſhe deceived the God; he, either not able, or deeming it below his Dignity, to withdraw a Boon he had once beſtowed, rendered it however uſeleſs to her, by deſtroying her Credit, and making all her Predictions to be reputed falſe.

249. *Feſtâ velamus fronde.* It was their Cuſtom, not only on Holy-days and ſolemn Feſtivals, but alſo on Times of publick Rejoicing, to adorn the Temples of the Gods with Branches of Laurel, Olive, Ivy, and the like.

250. *Vertitur interea cœlum. Mean Time the Heavens are whirled about*, i. e. The diurnal Hemiſphere is ſunk out of Sight with the Sun, and the other Hemiſphere elevated above the Horizon, which is to be underſtood according to Appearance, the Succeſſion of Day and Night ſeemingly being made by the Revolution of the Heavens about the Earth. Thus the Ancients often ſpeak, *Cum ergo ſemper circa terram ab ortu in occaſum cœli ſphæra volvatur.* Macrob. Som. Scip. Lib. I. C. 16.

250. *Ruit Oceano nox.* As the Poets, imagining the Ocean to be at the Edge of our viſible Horizon, repreſent the Sun ſetting into the weſtern Ocean; ſo they deſcribe the Night and Darkneſs as riſing from thence in the oppoſite Quarter of the Heavens. As here *ruit Oceano nox*, and *Ovid*,

Lux præcipitatur aquis, et aquis nox exit ab iiſdem. Met. Lib. IV. 92.

Milton has the ſame Thought, *P. L.* B. IV. 325,

——————— *For the Sun*
Declin'd, as haſt'ning now with prone Career,
To th' Ocean Iſles, and in th' aſcending Scale
Of Heav'n the Stars, which uſher Ev'ning, roſe.

251. — *Terramque polumque, Myrmidonumque dolos.* There is a great Beauty in thus ſingling out the Stratagems of the *Greeks*, as the Object of chief Attention among all the Things in Heaven and Earth which that Night concealed. It brings to my Remembrance *Sempronius*'s dying Exclamation in *Cato*,

O for a Peal of Thunder, that would make
Earth, Sea, and Air, and Heaven, and Cato *tremble!*

255. *Tacitæ Lunæ.* This may ſignify *of the Moon that did not ſhine*, as *Luna ſilet*, in *Pliny*, ſignifies the Moon when ſhe is new, and ſoon withdraws her Light.

256. *Flammas cum regia puppis extulerat.*

We

Incluſos utero Danaos, et pinea furtim
Laxat clauſtra Sinon : illos patefactus ad auras
Reddit equus ; lætique cavo ſe robore promunt
Theſſandrus Sthenelusque duces, et dirus Ulyſſes,
Demiſſum lapſi per funem ; Athamaſque, Thoaſque,
Peliděſque Neoptolemus ; primuſque Machaon,
Et Menelaus, et ipſe doli fabricator Epeus.
Invadunt urbem ſomno vinoque ſepultam ;
Cæduntur vigiles : portiſque patentibus omnes
Accipiunt ſocios, atque agmina conſcia jungunt.
Tempus erat, quo primâ quies mortalibus ægris
Incipit, et dono Divûm gratiſſima ſerpit :
In ſomnis, ecce, ante oculos mœſtiſſimus Hector
Viſus adeſſe mihi, largoſque effundere fletus ;
Raptatus bigis, ut quondam, aterque cruento

furtim laxat Danaos incluſos utero, et pinea clauſtra : equus patefactus reddit illos ad auras ; Theſſandruſque Sthenelusque duces, et dirus Ulyſſes, læti promunt ſe è cavo robore, lapſi per funem demiſſum ; Athamaſque, Thoaſque, Neoptolemuſque Pelides, Machaonque primus, et Menelaus, et ipſe Epeus fabricator doli. Invadunt urbem ſepultam ſomno vinoque ; vigiles cæduntur ; accipiuntque omnes ſocios patentibus portis, atque jungunt conſcia agmina.

Tempus erat, quo prima quies incipit ægris mortalibus, et ſerpit gratiſſima dono Divûm : ecce Hector mœſtiſſimus viſus eſt adeſſe mihi ante oculos in ſomnis, effundereque largos fletus ; raptatus bigis, ut quondam, aterque cruento

TRANSLATION.

in a ſtolen Hour unlocked the wooden Priſon to the Greeks ſhut up in that *dark* Womb : The Horſe, from his expanded Caverns, pours them forth to open Air ; and with Joy iſſue from the hollow Wood Theſſandrus and Sthenelus the Chiefs, and curſed Ulyſſes, ſliding down by a ſuſpended Rope, with Athamas, and Thoas, Neoptolemus the Grandſon of Peleus, and Machaon who led the Way, with Menelaus, and Epeus, he who built the fraudful Engine. They aſſault the City buried in Sleep and Wine. The Centinels are knocked down ; and they throw open the Gates to receive all their Friends, and join the conſcious Bands. It was the Time when the firſt Sleep invades languid Mortals, and ſteals upon them by the Indulgence of Heaven in ſweeteſt Slumbers. In that drowſy Hour, lo ! Hector, extremely ſad, ſeemed to ſtand before my Eyes, and to ſhed Floods of Tears ; dragged, as formerly *he had been*, by *Achilles*'s Chariot, and all deformed

NOTES.

We are to underſtand that *Helen* or *Sinon* firſt gave the Signal to *Agamemnon*, by ſhewing a lighted Torch from the Citadel, and *Agamemnon* returned the Signal to them, by ſetting up a Light on his Stern, as the Manner was :

Dat clarum è puppi ſignum. Æn. III. 519.

258. *Incluſos utero*, &c. Word for Word, *Unlooſes, by Stealth, the Doors, or looſes the Bars of Pine, and ſets the* Greeks *at Liberty, who were ſhut up in this Womb.* Where we may obſerve that *Virgil* uſes the ſame Verb to *clauſtra* and *Danaos* ; *he looſes the Bars, he releaſes the* Greeks ; this is a Beauty which our Language will not always admit of, but often occurs in the *Latin* and *Greek* Authors : The Examples of this Kind, in *Virgil* particularly, are very numerous.

261. *Theſſandrus.* Servius ſays he was the Son of that *Polynices* who was ſlain in the Conteſt with his Brother *Eteocles* for the Crown of *Thebes* : If ſo, his Name ought to be written *Theſſandrus* or *Therſandrus*, as in *Heinſius*'s Edition, not *Tiſandrus* or *Tiſſandrus*.

265. *Somno vinoque ſepultam.* This is a ſtrong and very expreſſive Metaphor, repreſenting the whole Inhabitants of the City immerſed ſo deep in Sleep, and ſo ſilent and ſtill, as if their Beds had been their Graves ; a Circumſtance which greatly moves our Pity towards the *Trojans*, and our Indignation againſt *Sinon* and the treacherous *Greeks*.

266. *Portiſque patentibus*, &c. And by the Gates wide opened they admit all their Companions.

pulvere, trajectuſque lora per tumentes pedes. Hei mihi, qualis erat! quantum mutatus ab illo Hectore, qui redit indutus exuvias Achillei vel *qui jaculatus eſt Phrygios ignes puppibus Danaûm! gerens ſqualentem barbam, et crines concretos ſanguine, illaque vulnera quæ accepit plurima circum patrios muros: ipſe flens videbar ultro compellare virum, et expromere* has *mœſtas voces: O lux Dardaniæ! O fidiſſima ſpes Teucrûm! quæ tantæ moræ tenuere* te? *Hector exſpectate ab quibus oris venis? ut* nos *defeſſi aſpicimus te poſt multa funera tuorum, poſt varios labores hominumque urbiſque! quæ indigna cauſa fœdavit* tuos *ſerenos vultus? aut cur cerno hæc vulnera? Ille* ad hæc reſpondet *nihil: nec moratur me quærentem vana; ſed, graviter ducens gemitus de imo pectore, ait: nate Deâ, heu! fuge, eripeque te his flammis. Hoſtis habet muros; Troja ruit ab alto culmine;*

Pulvere, perque pedes trajectus lora tumentes.
Hei mihi, qualis erat! quantum mutatus ab illo
Hectore, qui redit exuvias indutus Achillei,
Vel Danaûm Phrygios jaculatus puppibus ignes!
Squalentem barbam, et concretos ſanguine crines,
Vulneraque illa gerens, quæ circum plurima muros
Accepit patrios: ultro flens ipſe videbar
Compellare virum, et mœſtas expromere voces:
O lux Dardaniæ! ſpes ô fidiſſima Teucrûm! 281
Quæ tantæ tenuere moræ? quibus Hector ab oris
Exſpectate venis? ut te poſt multa tuorum
Funera, poſt varios hominumque urbiſque labores
Defeſſi aſpicimus? quæ cauſa indigna ſerenos 285
Fœdavit vultus? aut cur hæc vulnera cerno?
Ille nihil: nec me quærentem vana moratur:
Sed, graviter gemitus ima de pectore ducens;
Heu fuge, nate Deâ, teque his, ait, eripe flammis.
Hoſtis habet muros; ruit altò à culmine Troja;

TRANSLATION.

with gory Duſt, and his ſwollen Feet bored through with Thongs. Ah me, in what piteous Plight he was! how changed from that Hector who returned clad in the Armour of Achilles, or darting Phrygian Flames againſt the Ships of Greece! wearing a foul, griſly Beard, Hair clotted with Blood, and thoſe many Wounds which he had received under his native Walls. I, methought, in Tears addreſſed the Hero firſt, and poured forth theſe mournful Accents: Thou, Light of Troy, the Trojans firmeſt Hope! ah *ſay* what tedious Cauſes have detained you ſo long? Whence comes my longed, my looked for Hector? How it eaſes my Perplexity to ſee thee after the many Deaths of thy *Friends*, after the various Diſaſters of our Men and City! What unworthy Cauſe has deformed *and marred* the Serenity of thy Looks? Or why do I behold thoſe Wounds? He—not a Word, nor regards me queſtioning of what nought availed; but heavily, from the Bottom of his Heart, fetching a Groan, Ah fly! Goddeſs-born, he ſays, and ſnatch thee from theſe Flames: The Enemy is in Poſſeſſion of the Walls: Troy tumbles down from

NOTES.

275. *Exuvias indutus Achillei.* i. e. The Arms of *Achilles*, of which he had ſtripped *Patroclus* ſlain.

283. *Hector exſpectate venis.* Servius will have this *exſpectate* to be an Antiptoſis for *exſpectatus*, but I cannot underſtand his Reaſon for thinking ſo.

285. *Ut—defeſſi aſpicimus.* How, *i. e.* With what Joy we ſee thee ſpent as we are with Toil!

Sat patriæ, Priamoque datum: ſi Pergama dextrâ
Defendi poſſent, etiam hâc defenſa fuiſſent.
Sacra ſuoſque tibi commendat Troja Penates:
Hos cape fatorum comites: his mœnia quære,
Magna pererrato ſtatues quæ denique ponto.
Sic ait, et manibus vittas, Veſtamque potentem,
Æternumque adytis effert penetralibus ignem.
Diverſo interea miſcentur mœnia luctu;
Et magis atque magis (quanquam ſecreta parentis
Anchiſæ domus, arboribuſque obtecta receſſit)
Clareſcunt ſonitus, armorumque ingruit horror.

ſat datum eſt *patriæ Priamoque: ſi Pergama poſſent defendi* ullâ *dextrâ, fuiſſent defenſa etiam hac* dextrâ. *Troja commendat tibi ſacra, ſuoſque Penates: cape hos comites* tuorum *fatorum; quære mœnia his, quæ magna denique ſtatues, ponto pererrato. Sic ait, et effert manibus vittas, Veſtamque potentem, æternumque ignem* ex *penetralibus adytis.*

Interea mœnia miſcentur diverſo luctu; et ſonitus clareſcunt magis atque magis (quanquam domus parentis Anchiſæ fuit ſecreta, receſſitque obtecta arboribus) horrorque armorum ingruit.

TRANSLATION.

its towering Tops: To Priam, to my Country all Duty has been done. Could thoſe Walls have been ſaved by the Hand *of Man*, by this ſame *Right-Hand* they had been ſaved. Troy recommends to thee her ſacred Things, her Gods; theſe take, the Companions of *thy* Fate: For theſe go in Queſt of a City, which in Proceſs of Time you ſhall raiſe to a great Extent after a tedious wandering Voyage. He ſaid, and with his own Hands brings forth from the inner Temple the *holy* Fillets, *the Image of* the powerful *Goddeſs* Veſta, and the Fire which always burned.

Mean while the City is filled with mingled Scenes of Woe, and tho' my Father's Houſe ſtood in a retired Corner, remote *from Noiſe*, and incloſed around with Trees, *yet* louder and louder the Sounds riſe on the Ear, and the horrid Din of Arms aſſails us. I ſtart from Sleep, and by haſty Steps mount to the higheſt Bat-

NOTES.

293. *Penates.* Macrobius, in his *Saturnalia*, Lib. III. Cap. IV. explains the *Penates* to be thoſe Gods, *Per quos penitus ſpiramus, per quos habemus corpus, per quos rationem animi poſſidemus: By whom we breathe, to whom we owe our Faculties of Body and Mind*, i. e. *Jupiter*, *Juno*, and *Minerva*; to whom he joins *Veſta*, either as one of the Number, or at leaſt as their Attendant; on which Account the Conſuls, and other Magiſtrates, when they entered on their Offices, uſed to pay divine Honours to the *Penates* and *Veſta*. This ſeems to be confirmed from the Paſſage before us, where *Veſta* is delivered to *Æneas*'s Care, together with the *Penates*. Thoſe Gods, he farther obſerves, were ſtiled Θεοι μεγαλοι, *the great Gods*; whence *Virgil* gives *Juno* the ſame Appellation.

Junonis magnæ *primùm prece numen adora.*
Æn. III. 437.

Θεοι χθσιοι, *beneficent Gods*, to which he refers that Line in the firſt Book.

Adſit lætitiæ Bacchus dator, et bona *Juno.*

Laſtly, Θεοι δυνατοι, *powerful Deities*; on which Account *Virgil* here gives *Veſta* the Epithet of *potentem*, *Veſtamque potentem*. *Dionyſius Halicarnaſſeus* writes, that the Symbols of theſe *Penates* at *Rome* were two wooden Statues of young Men in a ſitting Poſture, with Javelins in their Hands.

297. *Æternumque—ignem.* The ſacred Fire, which was kept perpetually burning all the Year round. It was brought by *Æneas* into *Italy*, where *Numa Pompilius* re-eſtabliſhed the Order of Veſtal Virgins, whoſe Office was to preſerve this Fire in the Temple of *Veſta*. It was ſuffered to die away on the laſt Day of the Year, and re-kindled on the firſt of *March*, not from any common Fire, but at the Sun-beams. The Original of this religious Cuſtom ſeems to have been derived to the *Phrygians* from the *Perſians*, who were famous for worſhipping the Sun, and the Fire, as an Emblem of that Luminary. This everlaſting Fire was not only preſerved in *Veſta*'s Temple, but even in private Houſes, eſpecially

Excutior ſomno, et aſcenſu ſupero faſtigia ſummi tecti, atque adſto arrectis auribus. Veluti cum flamma incidit in ſegetem furentibus Auſtris; aut torrens rapidus montano flumine ſternit agros, ſternit læta ſata, laboreſque boum, trahitque ſilvas præcipites; paſtor inſcius ſtupet accipiens ſonitum de alto vertice ſaxi. Tum vero fides fuit *manifeſta, inſidiæque Danaûm pateſcunt: jam ampla domus Deïphobi dedit ruinam, Vulcano ſuperante; jam Ucalegon proximus ardet: freta Sigæa lata relucent igni. Clamorque virûm, clangorque tubarum exoritur.* Ego *amens capio arma, nec ſat rationis* erat *in armis: ſed animi* mei *ardent glomerare manum bello, et concurrere in arcem cum ſociis: furor iraque præcipitant mentem,*

Excutior ſomno, et ſummi faſtigia tecti
Aſcenſu ſupero, atque arrectis auribus adſto.
In ſegetem veluti cum flamma furentibus Auſtris
Incidit; aut rapidus montano flumine torrens
Sternit agros, ſternit ſata læta, boumque labores,
Præcipiteſque trahit ſilvas: ſtupet inſcius alto
Accipiens ſonitum ſaxi de vertice paſtor.
Tum vero manifeſta fides, Danaûmque pateſcunt
Inſidiæ: jam Deïphobi dedit ampla ruinam,
Vulcano ſuperante, domûs: jam proximus ardet
Ucalegon: Sigæa igni freta lata relucent.
Exoritur clamorque virûm, clangorque tubarum.
Arma amens capio; nec ſat rationis in armis:
Sed glomerare manum bello, et concurrere in arcem
Cum ſociis ardent animi: furor iraque mentem

TRANSLATION.

tlement of the Place, and ſtand with liſtening Ears. As when a Flame is driven by the furious South-winds on ſtanding Corn, or *as* a Torrent impetuouſly burſting from a Mountain-river deſolates the Fields, deſolates the rich Crops of Corn, and *all* the Labours of the Ox, and bears *whole* Woods headlong down; the Shepherd, ſtruck with the Sound from the Top of a high Rock, ſtands amazed, not knowing *whence it ariſes*. Then indeed the Truth *of Hector's Words* is confirmed, and the Treachery of the Greeks diſcloſed. Now Deiphobus's ſpacious Roofs tumble down, overpowered by the Conflagration: Now, next to him, Ucalegon blazes; the Straits of Sigæum ſhine far and wide with the Flames. The *mingled* Shouts of Men, and Clangor of Trumpets, ariſe. *My* Arms I ſnatch with mad Haſte; nor *when* in Arms have Reaſon enough *to uſe them:* But all my Soul *impatient* burns to collect a Body for the War, and ruſh into the Citadel with a choſen Band: Fury and Rage hurry on my Mind, and I reflect how glorious it is

NOTES.

in the Palaces of the Great, where was an Altar in the open Court to *Jupiter Hærcæus*, on which Fire was kept perpetually burning. Of which ſome eminent Criticks underſtand that Fire which *Virgil* ſays *Priam* had conſecrated on the Altar at which he was ſlain.

Sanguine fœdantem, quos ipſe ſacraverat, ignes, 502.

See *Turneb. adverſ.* and *Abbè Banier's Mythology.*

303. *Arrectis auribus.* With pricked up, or liſtening Ears, a Metaphor from the Brutes, that prick up their Ears at every Sound that gives them any Alarm.

304. *In ſegetem veluti.* This Simile is borrowed from *Homer*, Iliad II. Verſe 455.

310. *Deïphobi.* Deiphobus was one of *Priam's* Sons, and, after *Paris* was ſlain by *Pyrrhus*, married *Helen*, by whoſe Treachery he fell a Sacrifice to the Reſentment of the *Greeks* among the firſt, as is deſcribed at large, *Æn.* VI. 490.

312. *Ucalegon.* One of *Priam's* Counſellors; the Houſe is here called by the Name of the Owner. From this Verſe *Juvenal* uſes *Ucalegon* proverbially for any Neighbour.

—jam poſcet aquam, jam frivola transfert
Ucalegon, tabulata tibi jam tertia fumant.
Juv. III. 199.

313. *Exoritur clamorque virûm, clangorque tubarum.* This is one of the fineſt Lines that ever was made to image the Senſe in the Sound.

The

Præcipitant; pulchrumque mori ſuccurrit in armis.
Ecce autem, telis Pantheus elapſus Achivûm,
Pantheus Otriades, arcis Phœbique ſacerdos,
Sacra manu, victoſque Deos, parvumque nepotem
Ipſe trahit; curſuqe amens ad littora tendit.
Quo res ſumma loco, Pantheu? quam prendimus arcem?
Vix ea fatus eram, gemitu cum talia reddit:
Venit ſumma dies, et ineluctabile tempus
Dardaniæ: fuimus Troes, fuit Ilium, et ingens

ſuccurritque mihi *pulchrum* eſſe *mori in armis.*

Ecce autem Pantheus, elapſus telis Achivûm, Pantheus Otriades, ſacerdos arcis Phœbique, ipſa trahit ſacra manu, Deoſque victos, parvumque nepotem; amenſque tendit curſu ad littora: Pantheu, in *quo loco* eſt *ſumma res? quam arcem prendimus? Vix fatus eram ea, cum reddit talia gemitu: ſumma dies venit, et ineluctabile tempus Dardaniæ:* nos *fuimus Troes, Ilium fuit, et ingens*

TRANSLATION.

to die in the Bed of Honour. Lo! then Pantheus, eſcaped from the Sword of the Greeks, Pantheus the Son of Otreus, the Prieſt of Apollo and *of Minerva*'s Tower, is hurrying away with him the holy Utenſils, his conquered Gods, and little Grandchild, and with haſty Strides makes for the Shore † *like one* diſtracted. How is it, Pantheus, with our All? What Fortreſs do we ſeize? I ſcarce had ſaid, when, with a Groan, he thus replies: Our laſt Day is come, and the inevitable Doom of Troy: Trojans we are no more: Adieu to Ilium, and the high Re-

† Some read *limina, the Gates of* Anchiſes's *Palace.*

NOTES.

The Words and Syllables are rough, hoarſe, and ſonorous, and ſo artfully put together, as to ſtrike the Ear like the thrilling Notes of the Trumpet which they deſcribe.

319. *Pantheus Otriades.* Servius informs us, that upon the Overthrow of *Troy* by *Hercules*, and the Death of *Laomedon*, *Priam* ſent *Antenor*'s Son to conſult the Oracle of *Delphos*, whether he ſhould raiſe *Ilium* again upon the ſame Foundations. At that Time *Pantheus* was the Prieſt of *Delphic Apollo*, a Youth of exquiſite Beauty, and *Antenor* was ſo charmed with his Shape and Mien, that he carried him off by Force to *Troy*. *Priam*, to make him ſome Amends for this Injury, conſtituted him Prieſt of *Apollo*. Whatever be in that, it appears from *Homer* and other Authors, that he was a Perſon of great Note and Authority among the *Trojans*.

319. *Arcis Phœbique ſacerdos.* i. e. The Prieſt of *Apollo*, who was worſhipped in the Citadel or Tower, together with *Pallas*, to whom it was ſacred.

320. *Parvumque nepotem trahebat.* This is another Inſtance of *Virgil*'s applying one Verb to two Accuſatives, where, in Strictneſs of Speech, it can only be applied to one of them. *Trahebat* is applicable enough to a young Boy, who can hardly walk, but muſt be half dragged along, but cannot be ſo well ſaid of Things carried in one's Hand.

322. *Quo res ſumma loco.* By the *res ſummâ* here I underſtand, with *Servius*, the Commonwealth, the common Intereſt of his Country, which was *Æneas*'s *ſumma res*, his chief, his higheſt Concern, and will always be neareſt the Heart of every Patriot in ſuch a Conjuncture. *Virgil*, to ſhew the Haſte and Impatience of *Æneas*, makes him throw out theſe ſhort Queſtions abruptly, without any previous Introduction.

324. *Venit ſumma dies*, &c. Macrobius quotes this Paſſage as an Inſtance of *Virgil*'s conciſe Stile, and comprehenſive Eloquence; and, indeed, it is hardly poſſible to expreſs more in fewer or ſtronger Words. And therefore he breaks forth upon it into this Exclamation, *Quis fons, quis torrens, quod mare tot fluctibus, quot hic verbis inundavit?*

325.—*Fuimus Troes, fuit Ilium.* This ſeems to be in Imitation of *Euripides* in the *Troades*, where *Andromache* and *Hecuba* thus alternately complain, πριν ποτ ημεν. Ηκαβ. Βεβακεν ολβος, Α Ϝαις τροια. *Once we were happy.* Hecuba, *Now our Happineſs is gone, Troy is no more.* It

gloria Teucrorum; ferus Jupiter tranſtulit omnia Argos; Danai dominantur in incenſâ urbe. Arduus equus adſtans in mediis mœnibus fundit armatos viros; *victorque Sinon inſultans miſcet incendia: alii adſunt portis bipatentibus,* tot *millia quot nunquam venere magnis Mycenis. Alii oppoſiti obſedere anguſta viarum telis: acies ferri ſtat ſtricta coruſco mucrone, parata neci; vigiles portarum primi vix tentant prœlia, et reſiſtunt cæco Marte.*

Talibus dictis Otriadæ, et numine Divûm feror in flammas et in arma: quò triſtis Erinnys, quò fremitus et clamor ſublatus ad æthera vocat me. *Ripheus, et Iphitus maximus annis, Hypaniſque Dymaſque, oblati per Lunam, addunt ſe ſocios* mihi, *et adglomerant* ſe *noſtro lateri; juveniſque Corœbus*

Gloria Teucrorum; ferus omnia Jupiter Argos
Tranſtulit; incensâ Danai dominantur in urbe.
Arduus armatos mediis in mœnibus adſtans
Fundit equus; victorque Sinon incendia miſcet
Inſultans: portis alii bipatentibus adſunt,
Millia quot magnis nunquam venere Mycenis.
Obſedere alii telis anguſta viarum
Oppoſiti; ſtat ferri acies mucrone coruſco
Stricta, parata neci; vix primi prœlia tentant
Portarum vigiles, et cæco Marte reſiſtunt.
Talibus Otriadæ dictis, et numine Divûm
In flammas et in arma feror; quò triſtis Erinnys,
Quò fremitus vocat, et ſublatus ad æthera clamor.
Addunt ſe ſocios Ripheus, et maximus annis
Iphitus, oblati per Lunam, Hypaniſque Dymaſque,
Et lateri adglomerant noſtro; juveniſque Corœbus

TRANSLATION.

nown of Teucer's Race: Jupiter in the Fierceneſs of his Wrath hath made over all to Argos: The Greeks bear all before them in the City *now* on Fire: The towering Horſe, planted in the Midſt of our Streets, pours forth armed *Troops*; and Sinon, *the* victorious *Traitor*, with inſolent Triumph ſcatters the Flames. Others are ruſhing in at our wide opening Gates, ſo many Thouſands as never came from populous Mycenæ. Others with Arms have blocked up the Lanes to oppoſe our Paſſage; the edged Sword with glittering Point ſtands unſheathed, ready to drink our Blood: Hardly the foremoſt Wardens of the Gates make an Effort to fight, and *feebly* reſiſt in the blind Encounter. By theſe Words of Pantheus, and by the Impulſe of the Gods I hurry away into *the Midſt of* Flames and Arms; whither the grim Fury, whither the tumultuous Din, and Shrieks that rend the Skies, urge me on. Ripheus and Iphitus, advanced in Years, join me; Hypanis and Dymas come up with us by the *Help of* the Moon, and cloſely adhere to my Side, and young Corœbus Mygdon's Son; who at that Time had chanced to

NOTES.

is well known, that, when the *Romans* would intimate that a Perſon was dead, they frequently uſed the Words *fuit* or *vixit*, to ſhun Sounds that were ſhocking, and therefore reckoned of bad Omen. Beſides, there is a much greater Elegance in expreſſing the Death of a Perſon, or the Overthrow of a City, thus indirectly, *fuit, ſtetit*, &c. than in plain, direct Terms; the one is the Language of Poetry, the other flat Proſe. Who would then have imagined that Dr. *Trapp*, a Gentleman ſo well ſkilled in the *Latin* Idiom, ſhould ſo far overlook the Senſe and Spirit of theſe Words, as to give them a mere literal Tranſlation, which not only ſounds wretchedly, but is hardly intelligible in *Engliſh*.

We Trojans *have been*, Ilium *once has been*.

331. *Nunquam venere.* Others read *unquam*; but the former is the ſtronger and more ſignificant.

339. *Maximus annis.* Others read *maximus armis*; but the former ſeems the true Reading from Verſe 435.

341. *Juveniſque Corœbus.* Virgil has opplied to

Mygdonides, illis qui ad Trojam forte diebus
Venerat, inſano Caſſandræ incenſus amore,
Et gener auxilium Priamo Phrygibuſque ferebat :
Infelix, qui non ſponſæ præcepta furentis
Audierat !
Quos ubi confertos audere in prœlia vidi,
Incipio ſuper his : Juvenes, fortiſſima fruſtra
Pectora, ſi vobis audentem extrema cupido
Certa ſequi ; que ſit rebus fortuna, videtis.
Exceſſere omnes adytis ariſque relictis
Dî, quibus imperium hoc ſteterat : ſuccurritis urbi
Incenſæ : moriamur, et in media arma ruamus.
Una ſalus victis nullam ſperare ſalutem.

Mygdonides, qui forte venerat ad Trojam, illis diebus, incenſus inſano amore Caſſandræ, et gener futurus *ferebat auxilium Priamo Phrygibuſque : infelix, qui non audierat præcepta furentis ſponſæ ! Quos confertos ubi vidi audere in prœlia, his* verbis *ſuper incipio : Juvenes, pectora fortiſſima fruſtra, ſi certa cupido* eſt *vobis ſequi me audentem extrema, videtis quæ fortuna ſit rebus* noſtris : *omnes Dî, quibus hoc imperium ſteterat, exceſſere* ſuis *adytis ariſque relictis : ſuccurritis urbi incenſæ : moriamur, et ruamus in media arma. Una ſalus* eſt *victis ſperare nullam ſalutem.*

TRANSLATION.

come to Troy, inflamed with a Paſſion for Caſſandra to Madneſs ; and, *in Proſpect of being one Day Priam*'s Son-in-law, brought Aſſiſtance to him and the Trojans. Ill-fated *Youth*, who heeded not the Admonitions of his inſpired Spouſe ! Whom, cloſe united, ſoon as I ſaw reſolute to engage, to animate them the more, I thus begin : " *Gallant* Youths, Souls heroic and magnanimous, *but ah* in vain ! if it is your reſolute Purpoſe to follow me in this laſt *deſperate* Attempt, what is the Situation of our Affairs you ſee : All the Gods, by whom this Empire ſtood, have deſerted their Shrines and Altars abandoned *to the Enemy* : You come to the Relief of the City in Flames : Let us meet Death, and ruſh into the thickeſt of our armed Foes. The only Safety for the Vanquiſhed is to throw away all Hopes of

NOTES.

to *Coræbus* what *Homer* ſays of *Otbryoneus*, in the thirteenth Book of the Iliad.

348. *Incipio ſuper his.* I tranſlate *ſuper*, *over and above*, or *the more*, *viz.* to animate them. This is the Senſe in which *Servius* takes it, and of which it is very capable ; and it is certainly much more elegant than to underſtand it as *Ruæus* has done, *incipio ſuper*, i. e. *de his*, which is ſo flat, that one would not chooſe it, if any other was poſſible.

348. *Juvenes, fortiſſima fruſtra.* There is a great Confuſion and Neglect of Method in this Speech, to mark the Hurry and Diſorder of *Æneas*'s Mind.

351. *Exceſſere omnes—Dî.* Before the Taking of any City, it was uſual for the Beſiegers to invite the tutelary Deities to leave the Place, that no Sacrilege might be committed ; or imagining the City could not be taken till they had deſerted it. For which Reaſon the *Romans* took Care to conceal the *Latin* Name of that God, under whoſe Patronage *Rome* was ; and the Prieſts were not allowed to call the *Roman* Gods by their Names, leſt, if their Names had been known, an Enemy might ſolicit them away. See *Macrob.* on this Verſe, Saturn. Lib. III. Cap. 9. *Turnebus*, however, rather thinks the Poet alludes to a Tradition preſerved in *Æſchylus*, and other ancient Poets, that, when *Troy* was near its Doom, the Gods were ſeen bearing away their Statues out of the Temples.

354. *Una ſalus victis*, &c. This is the Argument which the brave *Leonidas* made Uſe of to animate his Men to ſell their Lives as dear as poſſible : *Ita ſuos firmaverat, ut ire ſe parato ad moriendum animo ſcirent : meminerint, qualitercunque prœliantibus, cadendum eſſe.* Juſtin, Lib. II. Cap. 1.

Sic furor est additus animis juvenum. Inde, ceu lupi raptores in atra nebula, quos improba rabies ventris exegit cæcos, quosque catuli relicti exspectant siccis faucibus, vadimus per tela, per hostes, in mortem haud dubiam, tenemusque iter mediæ urbis: atra nox circumvolat nos *cava umbra. Quis explicet cladem illius noctis, quis fando* explicet *funera, aut possit æquare labores lacrymis? antiqua urbs, dominata per multos annos, ruit:*

Sic animis juvenum furor additus. Inde, lupi ceu
Raptores, atra in nebula, quos improba ventris
Exegit cæcos rabies, catulique relicti
Faucibus exspectant siccis, per tela, per hostes,
Vadimus haud dubiam in mortem, mediæque tenemus
Urbis iter: nox atra cavâ circumvolat umbrâ. 360
Quis cladem illius noctis, quis funera, fando
Explicet? aut possit lacrymis æquare labores?
Urbs antiqua ruit, multos dominata per annos:

TRANSLATION.

Safety." Thus the Courage of the Youths is kindled into Fury: Then like ravenous Wolves in a gloomy Fog, whom the fell Rage of Hunger hath driven from their Dens, blind to Danger, and their Whelps left behind long for their Return with Jaws parched *and thirsting for Blood*; through Arms, through Enemies we march up to imminent Death, and advance through the Middle of the City; sable Night hovers around us with her deepening Shade. Who can describe the Havock, who the Deaths of that Night? Or *who* can furnish Tears equal to the Disasters? Our ancient City, the Seat of Dominion for many Years,

NOTES.

355. *Inde lupi ceu.* Dr. *Trapp* objects to this Simile, that it is quite foreign to the Purpose; nor can he imagine why Men of Courage and Virtue, endeavouring to defend their Country, though by Night, should be compared to Wolves ravening for their Prey: In a Word, he will have it, that there is nothing but the Darkness of the Night common to both. But, if I am not much mistaken, there is another very material Circumstance wherein they agree, namely, the Rage and Fury with which both of them are impelled in the Pursuit of their respective Ends. The Comparison lies not at all in the Act on itself, but in the Manner of Acting. This is particularly implied in the Expression *exegit cæcos*, as hungry, ravenous Wolves are driven from their safe Retreats blindfold, precipitantly, and without any Fear of Danger, so we rush desperately on our Foes, looking Death and every Danger in the Face with undaunted Boldness and Intrepidity. There is a vast Difference between the *Manners* in which even Men of Courage and Virtue may exert themselves in the Cause of their Country; some are prudent, rational, cool and sedate, while others are furious, impatient of Revenge, outrageous and desperate. Now in this last Manner the Poet shews us *Æneas* and his Party rushing headlong on their Foes, and thirsting after their Blood, like hungry Wolves ravening for their Prey. This is further evident from the additional Circumstance in the Comparison (which another Commentator thinks superfluous) I mean that of their Whelps gaping for their Return; by which the Poet, doubtless, designed to represent those Animals in their fiercest and most ravenous State, and therefore the more proper to image the Fierceness of the Mind driven to Despair.

356. *Atra in nebula.* Because in the Night-time, or in dark, foggy Weather, they are most bold and adventurous, a Circumstance wherein the Simile agrees.

358. *Faucibus—siccis.* Some are of Opinion, that *Virgil* here writes according to philosophical Experience and Observation: For those, who have undergone long Fasting, are observed to be more distressed with Thirst than Hunger; for which this Reason is assigned by *Plutarch*, that though the human Body is made out of the Qualities of all the four Elements, yet the strongest and most prevalent is Heat, which requires a constant Supply of Nourishment; but perhaps this is too refined.

359. *Mediæque tenemus urbis iter.* This Circumstance is mentioned to shew their Boldness and Intrepidity. On the other Hand we see *Æneas* afterwards, when he is afraid of the Enemy,

Plurima perque vias ſternuntur inertia paſſim
Corpora, perque domos, et relligioſa Deorum
Limina. Nec ſoli pœnas dant ſanguine Teucri:
Quondam etiam victis redit in præcordia virtus,
Victoreſque cadunt Danai: crudelis ubique
Luctus, ubique pavor, et plurima mortis imago.
Primus ſe Danaûm, magnâ comitante catervâ,
Androgeos offert nobis, ſocia agmina credens,
Inſcius: atque ultro verbis compellat amicis:
Feſtinate viri, nam quæ tam ſera moratur
Signities? alii rapiunt incenſa feruntque
Pergama: vos celſis nunc primùm a navibus itis?
Dixit: et extemplo (neque enim reſponſa dabantur
Fida ſatis) ſenſit medios delapſus in hoſtes.

inertiaque corpora plurima ſternuntur paſſim per vias, perque domos, et relligioſa limina Deorum. Nec Teucri ſoli dant pœnas ſuo ſanguine; quondam virtus redit in præcordia etiam victis, Danaique victores cadunt: ubique eſt crudelis luctus, ubique pavor, et plurima imago mortis. Androgeos, magna caterva eum comitante, primus Danaûm offert ſe nobis, credens noſtra agmina eſſe ſocia, inſcius; atque ultro compellat nos amicis verbis: viri feſtinate, nam quæ tam ſera ſegnities moratur vos? alii rapiunt feruntque Pergama incenſa: voſne nunc primum itis a celſis navibus? Dixit, et extemplo ſenſit eſſe delapſus in medios hoſtes (neque enim ſatis fida reſponſa dabuntur.)

TRANSLATION.

tumbles to the Ground: Great Numbers of ſluggiſh Carcaſes are ſtrewed up and down, both in the Streets, in private Houſes, and the ſacred Temples of the Gods. Nor is it the Blood of the Trojans alone that is ſpilt: The Vanquiſhed too at Times reſume their Courage; and the victorious Grecians bleed: Every where *appears* cruel Sorrow, every where Terror and Death in a thouſand Shapes. The firſt of the Greeks who comes up with us is Androgeos, accompanied by a numerous Band, unadviſedly imagining that we were confederate Troops; and he introduces himſelf to us with this friendly Addreſs: Haſte, *brave* Aſſociates, what ſo tardy Sloth detains you? Others tear and plunder the blazing Palaces of Troy: Are you but juſt come from your lofty Ships? He ſaid, and inſtantly perceived (for we returned him no very friendly Anſwer) that he had ſtumbled into the midſt

NOTES.

Enemy on Account of his aged Father, his Wife and Son, tracing out all the By paths and unfrequented Lanes:

——— *Namque avia curſu*
Dum ſequor, et nota excedo regione viarum.

364. *Plurima—ſternuntur inertia—corpora.* I have here followed the Current of Interpreters, and tranſlated *inertia corpora*, with Dr. *Trapp*, *ſluggiſh Carcaſes*; but perhaps it may do better to tranſlate *ſternuntur*, *are knocked down*, as Æn. X. 429.

Sternitur Arcadiæ proles, ſternuntur Etruſci.

And then there will be a great Propriety in giving *corpora* the Epithet *inertia*, to denote the more feeble and helpleſs of the Inhabitants, even the infirm old Men and weak Women, who made no Reſiſtance in the Streets, who could not ſtir from their Houſes, or who fled for Refuge to the Temples of the Gods:

Plurima perque vias ſternuntur inertia paſſim
Corpora, perque domos, et relligioſa Deorum
Limina.

366. *Nec ſoli pœnas dant ſanguine Teucri.* Word for Word. *Nor do the* Trojans *only ſuffer by the Effuſion of their Blood.*

367. *Quondam etiam victis*, &c. i. e. *Sometimes even Valour returns into the Breaſts of the vanquiſhed* Trojans.

372. *Ultro verbis compellat amicis.* Literally, *Firſt addreſſes us with friendly Words.*

374. *Alii rapiunt*, &c. The Meaning is, that others have already gained the Victory, and are now reaping the Spoil; whereas you have not ſo much as begun to fight.

379. *Im-*

Obſtupuit, retroque repreſſit pedem cum voce. Veluti qui nitens humi preſſit anguem improviſum ex aſpris ſentibus, trepiduſque repente refugit eum *attollentem iras, et tumentem cærula colla: haud ſecus abibat Androgeos tremefactus viſu. Irruimus, et circumfundimur denſis armis; paſſimque ſternimus* eos *ignaros loci et captos formidine: fortuna aſpirat primo* noſtro *labori. Atque hic Coræbus, exſultans ſucceſſu animiſque, inquit: O ſocii, qua fortuna prima monſtrat* nobis *iter ſalutis, quaque dextra oſtendit ſe, ſequamur. Mutemus clypeos, aptemuque nobis inſignia Danaum: quis requirat in hoſte dolus* ſit *an virtus?*

Obſtupuit, retroque pedem cum voce repreſſit:
Improviſum aſpris veluti qui ſentibus anguem
Preſſit humi nitens, trepiduſque repente refugit
Attollentem iras, et cærula colla tumentem;
Haud ſecus Androgeos viſu tremefactus abibat.
Irruimus, denſis et circumfundimur armis:
Ignaroſque loci paſſim et formidine captos
Sternimus: aſpirat primo fortuna labori:
Atque hìc exſultans ſucceſſu animiſque Coræbus,
O ſocii, quà prima; inquit, fortuna ſalutis
Monſtrat iter, quaque oſtendit ſe dextra, ſequamur.
Mutemus clypeos, Danaûmque inſignia nobis
Aptemus: dolus, an virtus, quis in hoſte requirat?

TRANSLATION.

of Foes: He was aſtoniſhed, and with his Words recalled his *haſty* Step. As one who, in his *heedleſs* Walk, hath trod upon a Snake, *ſhooting* unawares from rough Thorns, and in fearful Haſte hath ſtarted back from him, while he is collecting all his Rage, and ſwelling his azure Creſt; juſt ſo Androgeos, terrified at the Sight *of us*, began to withdraw. We ruſh in, and, with Arms to Arms cloſe joined, incloſe them round; and knock them down here and there, Strangers as they were to the Place, and arreſted with Fear: *Thus* Fortune ſmiles upon our firſt Enterprize. Upon this Coræbus exulting with Succeſs and Courage: My Aſſociates, ſays he, where Fortune thus early points out our Way to *Conqueſt and* Safety, and where ſhe ſhews herſelf propitious, let us follow *her*. Let us exchange Shields, and accommodate to ourſelves the Badges of the Greeks: Whether Stratagem or Valour, who queſtions in an Enemy? They themſelves will

NOTES.

379. *Improviſum aſpris veluti.* This Simile is borrowed from *Homer*; but *Virgil* is moſt happy in the Application, and has improved upon his Original, by the Addition of ſeveral Circumſtances, that heighten the Compariſon, and give it more Force and Likeneſs, as the learned Reader will eaſily ſee, by comparing the one with the other. *Vide* Iliad III. Verſe 33.

384. *Formidine captos.* Surely this Expreſſion implies more than barely *territos* or *metu percitos*, as *Ruæus* has it. *Captus formidine* ſignifies to be ſo under the Power of Fear, that they were not able to exert themſelves, *enchained, arreſted*, or *confounded by Fear*; to be ſo enſlaved to this Paſſion, that they could obey nothing but its Impulſes.

386. *Coræbus.* This *Coræbus* is ſaid to have been remarkable for nothing ſo much as his Stupidity; as an Inſtance of which *Zenobius* relates, that he uſed to amuſe himſelf in counting the Waves of the Sea. Agreeable to this Character, *Virgil* tells us, he came to *Troy* when the War was almoſt finiſhed, and that a mad Paſſion for *Caſſandra* was the Motive that drew him thither; and, for the ſame Reaſon, he appears to be a very proper Perſon to contrive this Stratagem, ſo raſh in itſelf, and ſo fatal in the Execution.

389. *Danaûmque inſignia.* This ſeems to refer to the Figures or Images engraved on their Bucklers; thoſe of the *Greeks* bearing the Image of *Neptune*, and thoſe of the *Trojans* that of *Minerva*, as we learn from *Servius*.

391. *Comantem*

Arma dabunt ipſi. Sic fatus, deinde comantem
Androgei galeam, clypeique inſigne decorum,
Induitur; laterique Argivum accommodat enſem:
Hoc Ripheus, hoc ipſe Dymas, omniſque juventus
Læta facit: ſpoliis ſe quiſque recentibus armat.
Vadimus immixti Danais, haud numine noſtro:
Multaque per cæcam congreſſi prœlia noctem
Conſerimus; multos Danaûm demittimus Orco.
Diffugiunt alii ad naves, et littora curſu
Fida petunt: pars ingentem formidine turpi
Scandunt ruſſus equum, et notâ conduntur in alvo.
Heu, nihil invitis fas quenquam fidere Divis!

Ipſi dabunt nobis *arma. Sic fatus, deinde induitur comantem galeam Androgei, decorumque inſigne clypei, accommodatque ſuo lateri Argivum enſem. Ripheus, ipſe Dymas, omniſque juventus læta facit hoc: quiſque armat ſe recentibus ſpoliis. Vadimus immixti Danais, haud noſtro numine: congreſſique conſerimus multa prœlia per cæcam noctem; demittimus Orco multos Danaûm. Alii diffugiunt ad naves, et curſu petunt fida littora: pars* præ *turpi formidine ruſſus ſcandunt ingentem equum, et conduntur in nota* ejus *alvo. Heu, nihil fas* eſt *quenquam fidere, Divis invitis!*

TRANSLATION.

ſupply us with Arms: This ſaid, he put on the creſted Helmet of Androgeos, and the rich Ornament of his Shield, and buckles to his Side a Grecian Sword. The ſame does Ripheus, the ſame does Dymas too, and all the Youth well pleaſed: Each arms himſelf with the recent Spoils. We march on, mingling with the Greeks, *but* not with Heaven on our Side; and in many a Skirmiſh we engage during the dark Night; many of the Greeks we ſend down to Pluto's Kingdom. Some fly to the Ships, and make what Haſte they can to the truſty Shore: Some, through diſhoneſt Fear, ſcale once more the bulky Horſe, and lurk within his well known Womb. *But* alas! on nothing ought Man to preſume, while the Gods are againſt him. Lo! Caſſandra, Priam's Virgin *Daughter*,

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391. *Comantem Androgei galeam.* The Helmet is called *comans, waving with a hairy Creſt*, becauſe the Creſts were made of the Hair of Beaſts, as Æn. X. 869.

Ære caput fulgens, criſtâque hirſutus equinâ.

392. *Clypeique inſigne decorum. The rich or beauteous Ornament of his Shield*, i. e. His Shield richly ornamented, as the Manner of the Ancients was. *Inſigne* therefore is not here an Epithet, but a Subſtantive.

394. *Hoc ipſe Dymas.* Some make a Comma at *ipſe*, and refer it to *Æneas*: The ſame did *Ripheus*, the ſame did I, and *Dymas*, &c.

396. *Vadimus immixti.* This is often aſſigned as a Character of the Valorous, that they mingle with the Enemies Ranks. Therefore *Homer* ſays of *Diomed*, he was ſo mixed with the *Trojan* Troops, that a Spectator would have been ſometimes at a Loſs to know whether he belonged to them or the *Greeks*:

Τυδεΐδην δ' ουκ αν γνοιης ποτεροισι μετειη
Ηε μετα μεν τρωεσσιν ομιλεοι η μετ Αχαιοις.
In every Quarter fierce Tydides *rag'd*,
Amid the Greek, *amid the* Trojan *Train*,
Rapt thro' the Ranks, he thunders o'er the Plain,
Now here, now there, he darts from Place to Place,
Pours on the Rear, or lightens in their Face.
Pope's Iliad, V. 110.

396. *Haud numine noſtro.* By *haud noſtro* here *Servius* underſtands either *adverſe, not friendly to us*; or he conſiders it in Alluſion to the Images of the Gods on the Shields, mentioned in a preceding Note: The God repreſented on our Shields was not ours; we had thrown away our own Bucklers, with the Image of our Patroneſs *Minerva*, the Symbol of Protection.

405. *Fruſtra.*

‡

Ecce Caſſandra Priameïa virgo trahebatur paſſis crinibus a templo adytiſque Minervæ, fruſtra tendens ad cœlum ardentia lumina: lumina inquam, *nam vincula arcebant* ejus *teneras palmas. Corœbus, furiata mente, non tulit hanc ſpeciem, et moriturus injecit ſeſe in medium agmen. Cuncti conſequimur* eum, *et incurrimus denſis armis. Hìc primum obruimur telis noſtrorum ex alto culmine delubri, cædeſque miſerrima oritur* ex *facie* noſtrorum *armorum, et errore Graiarum jubarum: tum Danai undique collecti invadunt* nos, commoti *gemitu atque ira ereptæ virginis: acerrimus* erat *Ajax, et gemini Atridæ, omniſque exercitus Dolopum. Cui venti adverſi Zephyruſque, Notuſque, et Eurus lætus Eois equis, quondam confligunt, turbine rupto; ſylvæ ſtridunt, Nereuſque ſpumeus ſævit tridenti, atque ciet æquora* ab *imo fundo.*

Ecce trahebatur paſſis Priameia virgo
Crinibus a templo Caſſandra adytiſque Minervæ,
Ad cœlum tendens ardentia lumina fruſtra:
Lumina, nam teneras arcebant vincula palmas.
Non tulit hanc ſpeciem furiatâ mente Corœbus,
Et ſeſe medium injecit moriturus in agmen.
Conſequimur cuncti, et denſis incurrimus armis:
Hìc primùm ex alto delubri culmine telis
Noſtrorum obruimur, oriturque miſerrima cædes,
Armorum facie, et Graiarum errore jubarum.
Tum Danai gemitu, atque ereptæ virginis irâ,
Undique collecti invadunt, acerrimus Ajax,
Et gemini Atridæ, Dolopumque exercitus omnis.
Adverſi rupto ceu quondam turbine venti
Confligunt, Zephyruſque, Notuſque, et lætus Eois
Eurus equis; ſtridunt ſylvæ, ſævitque tridenti
Spumeus, atque imo Nereus ciet æquora fundo.

TRANSLATION.

with her Hair all diſhevelled, was dragged along from the Temple and Shrine of Minerva, raiſing to Heaven her glaring Eyes in vain; I *ſay* her Eyes, for Cords bound her tender Hands. Corœbus, in the Tranſports of his Soul, could not bear this Spectacle, and, reſolute on Death, flung himſelf into the Midſt of the Band. We all follow, and ruſh upon them in a Breaſt. Upon this we are firſt overpowered with the Darts of our Friends from the high Battlements of the Temple, and a moſt piteous Slaughter enſues, *occaſioned* by the Appearance of our Arms, and the *fatal* Diſguiſe of our Grecian Creſts. Next the Greeks, through Anguiſh and Rage for the Reſcue of the Virgin, fall upon us in Troops from every Quarter; Ajax moſt fierce, both the Sons of Atreus, and the whole Band of the Dolopes. As, at Times, in a burſting Hurricane, oppoſite Winds encounter the Weſt and South, and Eurus, proud of his Eaſtern Steeds; the Woods roar, foamy Nereus rages with his Trident, and toſſes up the Seas from the loweſt Bottom. They too, whom, through the Shades, in the duſky Night,

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405. *Fruſtra*, i. e. In vain ſhe lifted them to Heaven, imploring Pity from the Gods, now inexorable: Or in vain ſeeking to move the Compaſſion of the *Greeks*.

414. *Ajax*. This is *Ajax*, the Son of *Oileus*, by whom *Caſſandra* was raviſhed in the Temple of *Minerva*. As for the other *Ajax*, the Son of *Telamon*, he had been caſt ſome Time before in the Diſpute for *Achilles*'s Arms, and killed himſelf for Grief at his Diſappointment.

416. *Adverſi rupto ceu quondam turbine venti*. This Simile is an Imitation of *Homer*, Il. IX. *ad Init. Scaliger*, in comparing the two, finds the Preference ſo much due to *Virgil*, that he reckons him the Maſter, and *Homer* only the Scholar.

424. *Ilicet*.

Illi etiam, si quos obscurâ nocte per umbram
Fudimus insidiis, totâque agitavimus urbe,
Apparent; primi clypeos, mentitaque tela
Agnoscunt, atque ora sono discordia signant.
Ilicet obruimur numero, primusque Corœbus
Penelei dextrâ Divæ armipotentis ad aram
Procumbit: cadit et Ripheus, justissimus unus
Qui fuit in Teucris, et servantissimus æqui:
Dîs aliter visum. Pereunt Hypanisque Dymasque,
Confixi a sociis: nec te tua plurima, Pantheu,
Labentem pietas, nec Apollinis infula, texit.
Iliaci cineres, et flamma extrema meorum!
Testor, in occasu vestro, nec tela, nec ullas
Vitavisse vices Danaûm; et, si fata fuissent

Illi etiam apparent, si quos fudimus insidiis per umbram in *obscura nocte, agitavimusque* in *tota urbe*; hi *primi agnoscunt clypeos telaque mentita, atque signant ora* nostra *sono discordia. Ilicet obruimur numero, Corœbusque primus procumbit dextra Penelei, ad aram armipotentis Divæ; et Ripheus cadit, qui fuit unus justissimus et servantissimus æqui in Teucris: visum* est *aliter Dîs. Hypanisque Dymasque confixi a sociis pereunt: nec tua plurima pietas, O Pantheu, nec infula Apollinis texit te labentem. O cineres Iliaci, et extrema flamma meorum! testor* vos, me *vitavisse nec tela, nec ullas vices Danaûm, in vestro occasu; et, si fata fuissent*

TRANSLATION.

we, by Stratagem, had routed, and persecuted all over the City, *now* make their Appearance; they are the first who discover our Shields and counterfeit Arms, and mark the Sound of our Voices to disagree *with our Armour*. In a Moment we are overpowered by Numbers, and first Corœbus sinks in Death by the Hand of Peneleus, at the Altar of the Warrior Goddess: Ripheus too falls, the most eminently virtuous among the Trojans, and *a Man* of the strictest Integrity. *But, tho' we may think he deserved a better Fate,* to the Gods it seemed otherwise. Hypanis and Dymas die by the *cruel* Darts of their own Friends: Nor did thy signal Piety, nor the *holy* Fillets *of thy God* Apollo, save thee, *unhappy* Pantheus, in thy dying Hour! Ye sacred Remains of Troy, ye expiring Flames of my Country! witness, that in your Fall I shunned nor Darts nor any deadly Weapon of the Greeks; and, had it been fated that I should fall, I deserved it by *this* Hand.

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424. *Ilicet.* i. e. *Forthwith, in a Trice.* This Word anciently signified the same with *actum est, all is over.* It was an Expression used by the Judge, who, when he thought fit to put an End to Business, ordered the *Crier* to pronounce the Word *ilicet*, i. e. *ire licet, all Parties may be gone, the Business of the Court is over.* Hence the Term is used by *Terence* in the same Sense with *actum est*, in Adelph. *En tibi rescivit omnem rem, id nunc clamat ilicet.* Again in Eunuch. *Actum est, ilicet, periisti* Servius.

428. *Dîs aliter visum.* I shall not trouble the Reader with all the Explications which Commentators have given of this Passage: it is obvious that the Poet could never mean to say, *He was the justest and most upright Man of all the* Trojans; *but the Gods thought him not so*; for this would be a Contradiction, since, if the Gods thought him not so, he certainly was not the justest. Yet this is Mr. *Dryden*'s Sense of the Words:

Just of his Word, observant of the Right:
Heav'n thought not so.

There must therefore be somewhat understood to which the *Dîs aliter visum* immediately refers; and that is, the Reflection which every attentive Reader naturally makes in contemplating the unhappy Fate of so virtuous a Man, *Ah, what Pity so just a Man should have perished with the rest! surely he deserved a better Fate.* This Thought would naturally arise in *Æneas*'s own Mind, but he checks it with the pious Reflection, *Dîs aliter visum.* See Dr. *Clarke*'s Note on *Homer*, Iliad V. 22, where he shews an Instance of the Ellipsis parallel to this.

433. *Vitavisse vices.* By *vices* here *Servius* understands

ut caderem, me *meruiſſe* hac *manu* ut caderem. *Iphitus et Pelias mecum divellimur inde, quorum Iphitus jam* erat *gravior ævo, et Pelias tardus vulnere Ulyſſei, protinus vocati clamore ad ſedes Priami. Hic vero* cernimus *ingentem pugnam, ceu cætera bella forent nuſquam, ceu nulli morerentur in totâ urbe; cernimus Martem ſic indomitum, Danaoſque ruentes ad tecta, limenque obſeſſum actâ teſtudine. Scalæ hærent parietibus*; Danaique *nituntur* aſcendere gradibus earum *ſub ipſos poſtes* portarum, *protectique ſiniſtris objiciunt clypeos ad tela, prenſant faſtigia dextris.*

Ut caderem, meruiſſe manu. Divellimur inde,
Iphitus et Pelias mecum; quorum Iphitus ævo
Jam gravior, Pelias et vulnere tardus Ulyſſei;
Protinus ad ſedes Priami clamore vocati.
Hìc verò ingentem pugnam, ceu cætera nuſquam
Bella forent, nulli totâ morerentur in urbe,
Sic Martem indomitum, Danaoſque ad tecta ruentes
Cernimus, obſeſſumque actâ teſtudine limen.
Hærent parietibus ſcalæ, poſteſque ſub ipſos
Nituntur gradibus; clypeoſque ad tela ſiniſtris
Protecti objiciunt, prenſant faſtigia dextris.

TRANSLATION.

Thence we are forced away, Iphitus, Pelias, and I; of whom Iphitus was now unweildy through Age, and Pelias, diſabled by a Wound from Ulyſſes: forthwith to Priam's Palace called by *diſmal* Outcries. Here, indeed, a dreadful Fight riſes to our View, as though this had been the only Seat of the War, *as though* none had been dying in all the City *beſides*; with ſuch ungoverned Fury we ſee Mars raging, the Greeks ruſhing forward to the Palace, and the Gates beſieged by the Troops, advancing under the Shelter of their tortoiſed Bucklers. Scaling Ladders are fixed on the Walls, and by their Steps they mount at the very Door-poſts, and, protecting themſelves by their Left-arms, oppoſe their Bucklers to the Darts, *while* with their Right-hands they graſp the Battlements. On the other

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underſtands *Fights, quia per viciſſitudinem pugnabatur, becauſe they fought by Courſes. Scaliger* diſlikes this Senſe, and will have it to mean *Wounds* and *deadly Blows, vulnera et cædes*, becauſe Wounds in Fighting are mutually given and received. But the juſteſt Idea of the Word *vices* is that given by *Donatus*, who conſiders it as an Alluſion to Gladiators, *vito*, the Verb joined with it, being a Term uſed in Fencing, *to parry off a Thruſt*, in Oppoſition to *peto, to aim a Thruſt.*

434. *Meruiſſe manu. I deſerved it by this Hand, or by Fighting.* There is ſomething very noble in this Sentiment, which conſiders Death as a Prize or Reward which the Valiant won by their Merit. This agrees with his former Reflection, *pulchrumque mori ſuccurrit in armis*; the ſame with *Horace's*

Dulce et decorum eſt pro patria mori.

434. *Divellimur inde. We are torn away.* He ſpeaks of it as a great Affliction; and, as it were, accuſes his Fate, that denied him the Honour of ſo glorious a Death.

441. *Actâ teſtudine. By applying the Teſtudo* or *Tortoiſe.* It was properly a Figure which the Soldiers caſt themſelves into, and is thus deſcribed by *Livy*, Lib. XLIV. 9. *Scutis ſuper capita denſatis, ſtantibus primis, ſecundis ſubmiſſioribus, tertiis magis, et quartis, poſtremis etiam genu nixis, faſtigiatam, ſicut tecta ædificiorum ſunt, teſtudinem faciebant*; i. e. their Targets cloſed together above their Heads, to defend them from the miſſive Weapons of the Enemy; the firſt Rank ſtood upright, the reſt ſtooped lower and lower by Degrees, till the laſt Rank kneeled down upon their Knees; ſo that, every Rank covering with their Targets the Heads of all in the Rank before them, they repreſented a Tortoiſe-ſhell, or a Sort of a Penthouſe. The carrying on of an Attack againſt a place, by this Sort of Engine, was called *agere teſtudinem.*

442. *Poſteſque ſub ipſos nituntur gradibus.* By *gradibus* here we may either underſtand the Steps that led up to the Palace, as was common in the Houſes of the Great, or rather the Steps of

Dardanidæ contra turres ac tecta domorum
Culmina convellunt: his ſe, quando ultima cernunt,
Extremâ jam in morte parant defendere telis:
Auratasque trabes, veterum decora alta parentum,
Devolvunt: alii ſtrictis mucronibus imas
Obſedere fores, has ſervant agmine denſo.
Inſtaurati animi, regis ſuccurrere tectis,
Auxilioque levare viros, vimque addere victis.
Limen erat, cæcæque fores, et pervius uſus
Tectorum inter ſe Priami, poſteſque relicti
A tergo, infelix quâ ſe, dum regna manebant,
Sæpius Andromache ferre incomitata ſolebat
Ad ſoceros, et avo puerum Aſtyanacta trahebat.

Contra Dardanidæ convellunt turres ac tecta culmina domorum: quando cernunt ultima, parant defendere ſe his telis jam in extremâ morte; devolvuntque auratas trabes, alta decora veterum parentum: alii obſedere imas fores ſtrictis mucronibus, ſervant has denſo agmine. Animi noſtri *ſunt inſtaurati ſuccurrere tectis regis, levareque viros auxilio, addereque vim victis. Erat limen foreſque cæcæ, et pervius uſus tectorum Priami inter ſe, poſteſque relicti à tergo, quà infelix Andromache incomitata ſæpius ſolebat ferre ſe adſoceros, dum regna* Priami *manebant, et trahebat puerum Aſtyanacta avo* ſuo:

TRANSLATION.

Hand the Trojans tear down the Turrets and Roofs of their Houſes; with theſe Weapons, ſince they ſee the Extremity, they ſeek to defend themſelves now in their final Cataſtrophe, and tumble on *their Foes* the gilded Rafters, thoſe ſtately Ornaments of their Anceſtors: Others with drawn Swords beſet the Gates below: Theſe they guard in a firm, compact Body. We reſume all our Ardour to relieve the Royal Palace, ſupport our *labouring* Friends, and inſpire their drooping Hearts with *new Life and* Vigour. There was a Paſſage and ſecret Entry that ſerved for free Communication between the two Palaces of Priam, a neglected Poſtern-Gate, by which unfortunate Andromache, while the Kingdom ſtood, was often wont to reſort to the Royal Pair without Guard and Retinue, and to lead the Boy Aſtyanax to his Grand-ſire. *By this* I mount up to the Roof of the higheſt

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of the Scaling-ladders. I have tranſlated it according to this laſt Senſe: They mount up, or preſs to get up, *viz.* to the Roof by the Ladders, which were placed under the very Door-poſts.

445. *Tecta domorum culmina. The covered Tops of Houſes.* Though *tecta* is moſtly put by itſelf, yet it is an Adjective, and muſt have *culmina*, or ſome ſuch Subſtantive, underſtood.

446. *Culmina convellunt—auratasque trabes devolvunt.* This ſingle Circumſtance gives us a very lively Image of Men in Deſpair.

448. *Decora alta.* Some ancient Copies read *decora illa parentum*, which has a peculiar *Emphaſis.*

449. *Alii—imas obſedere fores.* Theſe I take to be *Trojan* Guards mentioned below, Verſe 485. Others, however, underſtand it of the *Greeks.*

452. *Victis.* i. e. deſpairing, fighting with no Hope of Victory; as in that Paſſage above, Verſe 354.

Una ſalus victis nullam ſperare ſalutem.

454. *Tectorum Priami.* Priam had two Palaces adjoining to each other, in the one reſided *Hector* and *Andromache.*

455. *Infelix—Andromache.* The Mention of *Andromache*'s uſing this ſecret Paſſage to the Palace gives a Dignity to this Circumſtance, which is but low in itſelf.

457. *Ad ſoceros.* Her Fathers, or rather Parents in Law; *i. e. Priam* and *Hecuba.* Perhaps in Imitation of *Euripides*, who in his *Andromache* comprehends them both under the ſingle Word γαμβρους.

457. *Aſtyanacta.* Aſtyanax was *Hector*'s Son by *Andromache.* Some ſay he was carried off by *Ulyſſes*, others by *Menelaus*, in the Abſence of *Pyrrhus*, and thrown over a Precipice, to evade the Prophecy, which imported, that, if he lived, he would be the Avenger of his Parents and Country.

477. *Trahebat.* This Word is uſed before in the

Hac *evado ad faſtigia ſummi culminis, unde miſeri Teucri jactabant manu irrita tela.* Nos *circum aggreſſi ferro turrim ſtantem in præcipiti, eductamque ſummis tectis ſub aſtra, unde omnis Troja* ſolita eſt *videri, et naves Danaûm ſolitæ, et Achaïa caſtra* ſolita erant videri, aggreſſi inquam turrim *quà ſumma tabulata dabant junctûras labantes, convellimus* eam ex *altis ſedibus impulimuſque: Ea repente lapſa trahit ruinam cum ſonitu, et latè incidit ſuper agmina Danaûm: aſt alii ſubeunt; nec ſaxa* ceſſant, *nec ullum genus telorum ceſſat interea. Ante veſtibulum ipſum, inque primo limine exſultat Pyrrhus coruſcus telis et ahenâ luce.*

Evado ad ſummi faſtigia culminis, unde
Tela manu miſeri jactabant irrita Teucri.
Turrim in præcipiti ſtantem, ſummiſque ſub aſtra
Eductam tectis (unde omnis Troja videri,
Et Danaûm ſolitæ naves, et Achaïa caſtra)
Aggreſſi ferro circum, quà ſumma labantes
Junctûras tabulata dabant, convellimus altis
Sedibus, impulimuſque: ea lapſa repente ruinam
Cum ſonitu trahit, et Danaûm ſuper agmina latè
Incidit: aſt alii ſubeunt; nec ſaxa, nec ullum
Telorum interea ceſſat genus.
Veſtibulum ante ipſum primoque in limine Pyrrhus
Exſultat, telis et luce coruſcus ahenâ:

TRANSLATION.

Battlement, whence the diſtreſſed Trojans were hurling unavailing Darts. With our Swords aſſailing all around a Turret, ſituated on a Precipice, and ſhooting up its towering Top to the Stars (whence we were wont to ſurvey all Troy, the Fleet of Greece, and the Grecian Camp) where the topmoſt Story made the Joints more apt to give Way, we tear from its ſteep Foundation, and puſh on *our Foes* The *huge* Pile, on a ſudden tumbling down, brings thundering Deſolation with it, and falls with wide Havock on the Grecian Troops. But others *ſoon* ſucceed. Mean while, neither Stones, nor any Sort of miſſive Weapons, ceaſe to fly. Juſt before the Veſtible, and at the outer Gate, Pyrrhus exults, glittering in Arms and gleamy Braſs: As when a Snake *comes forth* to Light, having fed on

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the ſame Senſe, when *Pentheus* is carrying away his Gods, and a little Boy his Grandchild, *parvumque nepotem ipſe trahit.*

458. *Evado.* I eſcape to the Top; this points to the Danger there was of his being intercepted, as Verſe 531.

460. *In præcipiti ſtantem.* If *Virgil* means no more by this, as Dr. *Trapp* and others contend, but to let us know the Tower was high, it is odd he ſhould uſe ſo many Words for that End: Firſt, *in præcipiti ſtantem*, and then *eductam ſummis tectis ſub aſtra.* The former is certainly capable of ſignifying its threatening or projecting Situation, that it ſtood on the outmoſt Verge of the high Wall, as on the Brink of a Precipice.

463. *Summa tabulata.* It is difficult to find out the Meaning of *Summa* in this Place, becauſe *Virgil* ſpeaks as if the whole Turret had been puſhed down, and not one Story only. I am therefore inclined to underſtandand the *ſumma tabulata* of the higheſt Story of the Palace, on which the Turret ſtood. Or perhaps it means only, that the upper Part of the Tower was overthrown.

464. ——— *Convellimus altis*
Sedibus, impulimuſque: ea lapſa repente ruinam
Cum ſonitu trahit, et Danaûm ſuper agmina latè
Incidit.

The Rumbling of theſe Verſes, and the Rapidity with which they move (being all Dactyls but the laſt Foot, in which heroic Verſe requires a Spondee) is another Inſtance of *Virgil*'s admirable Talent in making the Sound expreſs the Senſe.

470. *Luce ahenâ.* Literally, *brazen Light*, i. e. the Gleam or Refulgence of his brazen Armour. So *Homer*, Il. VII.

Αυγὴ

Qualis ubi in lucem coluber, mala gramina paſtus,
Frigida ſub terrâ tumidum quem bruma tegebat,
Nunc poſitis novus exuviis, nitiduſque juventâ
Lubrica convolvit ſublato pectore terga
Arduus ad ſolem, et linguis micat ore triſulcis.
Unà ingens Periphas, et equorum agitator Achillis
Armiger Automedon, unà omnis Scyria pubes
Succedunt tecto, et flammas ad culmina jactant.
Ipſe inter primos, correptâ dura bipenni,

Talis *qualis ubi coluber, paſtus mala gramina,* prodit *in lucem, quem tumidum frigida bruma tegebat ſub terrâ; nunc novus, exuviis poſitis, nitiduſque juventâ, convolvit lubrica terga, pectore ſublato, arduus ad ſolem, et micat linguis triſulcis* in *ore. Unà cum* Pyrrho *ingens Periphas et armiger* ejus *Automedon,* quondam *agitator equorum Achillis; unà* etiam *omnis Scyriæ pubes ſuccedunt tecto, et jactant flammas ad culmina.* Pyrrhus *ipſe inter primos, bipenni correptâ, perrumpit*

TRANSLATION.

noxious Herbs, whom, bloated *with Poiſon*, the frozen Winter hid under the Earth, now renewed, and ſleek with Youth, after caſting his Skin, with Breaſt erect he rolls up his ſlippery Back, reared to the Sun, and brandiſhes a three-forked Tongue in his Mouth. At the ſame Time bulky Periphas, and Automedon, *formerly* Charioteer to Achilles, *now Pyrrhus*'s Armour-bearer; at the ſame Time all the Youth whom *Pyrrhus brought* from Scyros-Iſland advance to the Wall, and toſs *flaming* Brands to the Roof. *Pyrrhus* himſelf in the Front, ſnatching up a Battle-

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Αὐγη χαλκειη κορυθων απο λαμπομενων. *The blazing Splendor of the ſhining Helms.*

471. *Qualis ubi in lucem.* *Prodit*, or ſome ſuch Word, is obviouſly underſtood. This Simile is an Improvement on that in *Homer*, Il. XXII. 93. where *Hector*'s fierce Manner of expecting the Approach of *Achilles* is compared to a Snake eyeing one whom he is going to attack:

Ως δε δρακων, &c.
So roll'd up in his Den, the ſwelling Snake
Beholds the Traveller approach the Brake;
When fed with noxious Herbs his turgid Veins
Have gather'd half the Poiſons of the Plains.
Pope's Homer.

471. *Mala gramina paſtus.* This is a literal Tranſlation of *Homer*'s, Βεβρωκως κακα φαρμακον, and agreeable to the Truth of Hiſtory: Ο. δρακοντες—μελλοντες τινα ελλοχαν, &c. *When thoſe Serpents lie in wait for either Man or Beaſt, they eat mortal Roots*, &c. Ælian. Lib. VI. Cap. 4.

472. *Poſitis novus exuviis.* We learn from *Ariſtotle*, that thoſe Animals caſt their Sloughs in the Autumn, but eſpecially in the Spring, when they come Abroad after their Winter Confinement. He tells us they begin to caſt off from the Eyes, ſo as to appear at that Time quite blind to thoſe who are unacquainted with their Nature; then the Head is ſtripped, for that Part appears ſmooth before the reſt of the Body; and thus, in the Space of about a Day and a Night, they are diveſted of the Skin of their old Age, and renewed in the Beauty of Youth. *Ariſtot. de Animal.* Lib. VIII. Cap. 17.

475. *Arduus ad ſolem.* It rears itſelf up to receive the Heat of the Sun, eſpecially in the Spring, when the warm Sun is moſt cheriſhing.

475. *Linguis triſulcis.* The ſame Author ſays, Serpents have Tongues of a great Length, and cloven. The Poets repreſent them three forked, probably on Account of the Volubility of their Tongues, wherein they are ſaid to exceed all Animals whatſoever.

476. *Ingens Periphas.* *Homer* gives him the Epithet of πιλωριος; for which Reaſon *Virgil* calls him *ingens, vaſt, gigantic.*

477. *Scyria pubes.* *Scyros* was one of the *Cyclades Iſlands*, where *Achilles*, ſent thither by his Mother, *Thetis*, to the Care of *Lycomedes*, the King of the Iſland, debauched *Deidamia*, *Lycomedes*'s Daughter, and had *Pyrrhus* by her. Others ſay, *Lycomedes* gave him *Deidamia* in Marriage.

478. *Succedunt tecto.* i. e. *Sub tectum cedunt*, they advance up to the Wall, ſo as to be juſt under the Roof.

dura limina, vellitque æratos poſtes à cardine: jamque cavavit firma robora, trabe excisâ, et dedit ingentem feneſtram lato ore. Domus intus apparet, et longa atria pateſcunt: penetralia Priami et veterum regum apparent; videntque armatos ſtantes in primo limine.

At interior domus miſcetur gemitu miſeroque tumultu; ædeſque cavæ penitus ululant femineis plangoribus: clamor ferit aurea ſidera. Tum pavidæ matres errant in *ingentibus tectis, amplexæque poſtes tenent* eos, *atque figunt oſcula* illis. *Pyrrhus inſtat patriâ vi; nec clauſtra, neque ipſi cuſtodes valent ſufferre* eum: *janua labat crebro ariete,*

Limina perrumpit, poſteſque à cardine vellit
Æratos: jamque excisâ trabe firma cavavit
Robora, et ingentem lato dedit ore feneſtram.
Apparet domus intus, et atria longa pateſcunt:
Apparent Priami et veterum penetralia regum;
Armatoſque vident ſtantes in limine primo.
At domus interior gemitu miſeroque tumultu
Miſcetur: penituſque cavæ plangoribus ædes
Femineis ululant: ferit aurea ſidera clamor.
Tum pavidæ tectis matres ingentibus errant;
Amplexæque tenent poſtes, atque oſcula figunt.
Inſtat vi patriâ Pyrrhus; nec clauſtra, neque ipſi
Cuſtodes, ſufferre valent: labat ariete crebro

TRANSLATION.

ax, beats through the ſtubborn Gates, labours to tear the brazen Poſts from the Hinges: And now, having hewn away the Bars, he dug through the firm Boards, and made a large, wide-mouthed Breach; *through which* the Palace within is expoſed to View, and the long Galleries are diſcovered: The ſacred Receſſes of Priam and the ancient Kings are *prophanely* expoſed to View, and they ſee the armed *Guards* ſtanding at the Gate.

As for the inner Palace, it is filled with mingled Groans and doleful Uproar, and the hollow Rooms all throughout howl with female Yellings: Their Shrieks ſtrike the golden Stars. Then the trembling Matrons roam through the ſpacious Halls, and in *faſt* Embraces hug the Door-poſts, and cling to them with their Lips, Pyrrhus preſſes on with *all* his Father's Violence: Nor Bars nor *Bolts*, nor *armed* Guards themſelves are able to ſuſtain *his Fury*. The Gate, by repeated

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480. *Poſteſque à cardine vellit.* I tranſlate this, *he tries to tear*, or *ſhove the Door-poſts from the Hinges*; for it coſt him a great deal of hard Labour and Struggle before he accompliſhed his Purpoſe. See Verſe 493.

481. *Excisâ trabe.* By the *Trabes* or *Beam*, which is a general Word, we are to underſtand here what anſwers to the Rails, or thoſe Pieces of Timber that ſtretch croſs the Pannels of a Door.

481. *Cavavit.* There is a particular Beauty here in the Change of the Tenſe: The *perrumpit limina, et vellit poſtes*, ſhews *Pyrrhus* beating down, and tearing the Gates: Then *cavavit robora, dedit feneſtram*, ſhews the Breach, the wide Aperture he hath now made in the Door; in Conſequence of which *apparet domus intus*. All this is picturesque, and paints the Objects to the Life. I remember a ſimilar Inſtance of the Change of Tenſe in *Milton*, where the Effect is the ſame: it is in the fifth Book of *Paradiſe Loſt*, Verſe 291, where *Raphael*'s Arrival in Paradiſe is deſcribed:

Their glittering Guards he paſs'd, and now is come
Into the bliſsful Field, through Groves of Myrrh,
And flow'ring Odours, Caſſia, Nard, and Balm,
A Wilderneſs of Sweets.

487. *Cava—ædes.* The Rooms with cieled or concave Roofs. Others underſtand by theſe Words the ſame with what was called in one Word *Cavædium*, *a Gallery* or *Piazza*.

490. *Amplexæque tenent poſtes.* This is agreeable to the *Roman* Superſtition, which aſcribed a Kind of Divinity to the Gates, Lintels, and Door-poſts. The *Trojan* Matrons therefore embrace and kiſs them, imagining theſe religious Rites would recommend them to the Favour and Protection of the Deities who preſided over the Gates.

492. *Ariete crebro.* The *Aries* or *battering Ram*,

Janua, et emoti procumbunt cardine poſtes.
Fit via vi: rumpunt aditus, primoſque trucidant
Immiſſi Danai, et latè loca milite complent:
Non ſic, aggeribus ruptis cum ſpumeus amnis
Exiit, oppoſitaſque evicit gurgite moles,
Fertur in arva furens cumulo, campoſque per omnes
Cum ſtabulis armenta trahit. Vidi ipſe furentem
Cæde Neoptolemum, geminoſque in limine Atridas:
Vidi Hecubam, centumque nurus, Priamumque per aras
Sanguine fœdantem, quos ipſe ſacraverat, ignes.
Quinquaginta illi thalami, ſpes tanta nepotum,

et poſtes emoti cardine procumbunt. Via fit vi; rumpunt aditus; Danaique immiſſi trucidant primos, et latè complent loca milite. Amnis cum exiit ſpumeus, aggeribus ruptis, evicitque oppoſitas moles gurgite, non ſic fertur in arva furens cumulo aquarum, *trahitque armenta cum ſtabulis per omnes campos. Ego ipſe vidi Neoptolemum furentem cæde, geminoſque Atridas in limine: vidi Hecubam, centumque* ejus *nurus, Priamumque per aras fœdantem ſanguine ignes quos ipſe ſacraverat. Quinquaginta illi thalami, tanta ſpes nepotum,*

TRANSLATION.

battering Blows, gives Way, and the Door-poſts, torn from their Hinges, tumble to the Ground. *Thus* the Greeks make their Way by Force, burſt a Paſſage, and, being admitted, butcher the firſt *they meet*, and fill the Places all about with their Troops. Not with ſuch Fury a River pours on the Fields its heavy Torrent, and ſweeps away *whole* Herds with their Stalls over all the Plains, when foaming it has burſt away from its broken Banks, and borne down oppoſing Mounds with its whirling Current. Theſe Eyes beheld Neoptolemus tranſported with bloody Rage, and the two Sons of Atreus in the Gate: I ſaw Hecuba, and her hundred Daughters-in-Law, and Priam at the Altar, defiling with his Blood the Fires which himſelf had conſecrated. Thoſe fifty Bed-chambers, whereon his great Hopes of a *numerous* Race *were raiſed, thoſe* Doors, that proudly ſhone with

NOTES.

Ram, as *Joſephus* deſcribes it, was a vaſt long Beam, like the Maſt of a Ship, ſtrengthened at one End with a Head of Iron, ſomething reſembling that of a Ram, whence it took its Name. This is hung by the Midſt with Ropes to another Beam, which lies croſs a Couple of Poſts; and, hanging thus equally balanced, was by a great Number of Men violently thruſt forward, and drawn backward, and ſo ſhook the Wall with its Iron Head.

501. *Centumque nurus.* It does not appear that *Hecuba*'s Daughters-in-Law were a hundred in Number. On the contrary, if *Homer*'s Account be exact, they could be no more than fifty; for in the ſixth Iliad, he gives *Priam* only fifty Sons. And therefore we may either take *centum* for an indefinite Number, or *nurus* may ſignify her female Attendants in general, as the Word is uſed, *Ovid. Met.* II. 365.

Excipit, et nuribus mittit geſtanda Latinis.

Or laſtly, thoſe fifty Sons of *Priam* might have had at leaſt a hundred Wives, taking their Concubines into the Number, after the Example of *Priam* their Father, who muſt have had ſeveral Concubines, ſince it does not appear that he had more than ſeventeen Children by his Queen.

502. *Sacraverat ignes.* In the open Court of his Palace, *Priam* had an Altar conſecrated to *Jupiter Hercæus*, or *the Protector*, Verſe 512. and on this Altar we are told that hallowed Fire was kept perpetually burning. See *Turneb.* Lib. XIV. Cap. 15.

503. *Quinquaginta illi thalami.* Homer mentions the ſame Number of Bed-chambers in *Priam*'s Palace for his fifty Sons, Iliad VI. Verſe 244.

et poſtes ſuperbi Barbarico auro ſpoliiſque, procubuere: Danai tenent locum *quà ignis deficit.*

Forſitan et requiras quæ fuerit fata Priami. Ubi vidit caſum captæ urbis, liminaque tectorum convulſa, et hoſtem medium in penetralibus, ſenior nequicquam circumdat arma diu deſueta humeris ſuis trementibus ævo; et inutile ferrum cingitur, ac moriturus fertur in denſos hoſtes. In mediis ædibus, ſubque nudo æthere, fuit ingens ara, juxtaque veterrima laurus,

Barbarico poſtes auro ſpoliiſque ſuperbi,
Procubuere: tenent Danai, quà deficit ignis.
Forſitan et Priami fuerint quæ fata requiras.
Urbis ubi captæ caſum convulſaque vidit
Limina tectorum, et medium in penetralibus hoſtem,
Arma diu ſenior deſueta trementibus ævo
Circumdat nequicquam humeris, et inutile ferrum
Cingitur, ac denſos fertur moriturus in hoſtes.
Ædibus in mediis, nudoque ſub ætheris axe,
Ingens ara fuit juxtaque veterrima laurus,

TRANSLATION.

Barbaric Gold and Spoils *of conquered Nations*, were levelled with the Ground: Where the Flames relent, the Greeks take Place. Perhaps, too, you are curious to hear what was Priam's *particular* Fate. So ſoon as he beheld the Cataſtrophe of the taken City, and his Palace-gates broke down, and the Enemy planted in the Middle of his private Apartments; the aged *Monarch*, with unavailing Aim, buckles on his Shoulders, trembling with Years, Arms long diſuſed, girds himſelf with his uſeleſs Sword, and ruſhes into the thickeſt of the Foes, reſolute on Death. In the Center of the Court, and under the naked Canopy of Heaven, ſtood a large Altar, and an aged Laurel by, overhanging the Altar, and encircling the

NOTES.

504. *Barbarico auro.* *Troy* by the *Romans* was ſtiled *Barbary*, as in *Horace*,

Græcia Barbariæ lento colliſa duello.

And *Phrygian* and *Barbarian* by them were underſtood to mean the ſame Thing:

Sonante miſtum tibiis carmen lyra,
Hac Dorium, illis Barbarum?
Epod. IX.

Aurum Barbaricum then is *Phrygian* Gold, for the *Phrygians* were eſteemed a very rich and wealthy People like the *Perſians*, as has been already obſerved in the Note on Verſe fourth of this Book. That the Epithet *Barbarico* is to be ſo underſtood, appears farther from *Cic. Tuſcul. Queſt.* Lib. I. 35, where he is examining whether *Priam* would not have been much happier, had he died in the flouriſhing State of the Kingdom,

Aſtante ope Barbarica
Tectis cœlatis, laqueatis,

than to have prolonged his Life through that Train of Miſeries which afterwards befel him. But, becauſe it is not ſo proper to make *Æneas* call his own Country barbarous, perhaps it may do better to underſtand, by *aurum Barbaricum*, the Gold and rich Trophies won from the foreign Nations with whom they had been at War, eſpecially ſince *ſpoliis* immediately follows, which ſeems to refer to theſe Trophies with which they uſed to adorn their Door-poſts.

505. *Tenent Danai, quà deficit ignis.* The *Greeks* are here beautifully repreſented more cruel than the mercileſs Flames. The Fire abated, and fell from its Rage, but the more mercileſs *Greeks* obſtinately perſiſt till all was deſtroyed.

509. *Arma deſueta.* *Juvenal* thus ſets forth *Priam* as a lively Example of Men's Folly in wiſhing for long Life, ſince, beſides the perſonal Infirmities of old Age, the foreign and external Ills which Length of Years brings about are ſo heavy and numerous:

Longa dies igitur quid contulit? omnia vidit
Everſa, et flammis Aſiam ferroque cadentem;
Tunc miles tremulus poſita tulit arma tiara.
Juv. Sat. X. 265.

But mark what Age produc'd; he liv'd to ſee
His Town in Flames, his falling Monarchy:
In fine, the feeble Sire, reduc'd by Fate,
To change his Sceptre for a Sword too late.
Mr. Dryden.

513. *Ingens ara fuit.* This is that Altar which, as we ſaid before, was conſecrated to *Jupiter*

Incumbens aræ, atque umbrâ complexa Penates:
Hìc Hecuba, et natæ nequicquam altaria circum,
Præcipites atrâ ceu tempeſtate columbæ,
Condenſæ, et Divûm amplexæ ſimulacra tenebant:
Ipſum autem ſumtis Priamum juvenilibus armis
Ut vidit, quæ mens tam dira, miſerrime conjux,
Impulit his cingi telis? aut quò ruis? inquit.
Non tali auxilio, nec defenſoribus iſtis,
Tempus eget: non, ſi ipſe meus nunc afforet Hector.
Huc tandem concede: hæc ara tuebitur omnes,
Aut moriere ſimul. Sic ore effata, recepit
Ad ſeſe, et ſacrâ longævum in ſede locavit.
Ecce autem elapſus Pyrrhi de cæde Polites,
Unus natorum Priami, per tela, per hoſtes,
Porticibus longis fugit, et vacua atria luſtrat
Saucius: illum ardens infeſto vulnere Pyrrhus

incumbens aræ, atque complexa Penates umbrâ. Hìc Hecuba, et natæ ejus *nequicquam condenſæ ſunt circum altaria, ceu columbæ præcipites* ab *atrâ tempeſtate, et amplexæ tenebant ſimulacra Divûm.* Hecuba, *autem ut vidit ipſum Priamum, armis juvenilibus ſumtis, inquit: O miſerrime conjux, quæ tam dira mens impulit* te *cingi his telis? aut quò ruis? Tempus non eget tali auxilio, nec iſtis defenſoribus: non, ſi meus Hector ipſe nunc afforet. Tandem concede huc; hæc ara tuebitur omnes, aut moriere ſimul* nobiſcum. Illa *effata ſic, recepit ad ſeſe, et locavit longævum in ſacrâ ſede. Ecce autem Polites, unus natorum Priami elapſus de cæde Pyrrhi, fugit in longis porticibus per tela, per hoſtes, et ſaucius luſtrat vacua atria: Pyrrhus ardens inſequitur illum infeſto vulnere,*

TRANSLATION.

Houſhold-gods with its Shade. Here Hecuba, and her Daughters (like Pigeons flying precipitantly from a blackening Tempeſt) crouded together, and, embracing the Shrines of the Gods, ſat around the Altars, hoping *for Protection* in vain. But ſoon as ſhe ſaw Priam clad in youthful Arms, *My* moſt unhappy Lord, ſhe cries, what dire Purpoſe hath prompted thee to brace on theſe Arms? Or whither are you driving? The preſent Conjuncture hath no Need of ſuch *feeble* Aid, nor *Hands like* theſe in our Defence: Though even my Hector himſelf were here, it would not avail. Hither repair, now that all Hope is loſt; this Altar will protect us all, or here you *and we* ſhall die together. Having thus ſaid, ſhe took her aged *Lord* to her Embraces, and placed him on the ſacred Seat. But lo! Polites, one of Priam's Sons, eſcaped from the Sword of Pyrrhus, through Darts, through Foes, ſhoots acroſs the long Galleries, and, bleeding in his Wounds, traverſes the waſte Halls. Pyrrhus, all on Fire, purſues him with the hoſtile Weapon, is juſt graſp-

NOTES.

Jupiter Hercæus in the open Court of the Palace, to which *Ovid* refers,

Nec tibi ſubſidio præſens ſit numen, ut illi
Cui nihil Hercæi profuit ara Jovis.
In Ibim. 283.

And *Seneca* in *Agam.*

Sparſum cruore Regis Hercæum Jovem.

Jupiter, to whom ſuch Altars were conſecrated, was called *Hercæus*, from the *Greek* Word ερκος, *ſeptum*, a Wall or Incloſure; either becauſe he protected the Place, or becauſe the Altar was erected within an Incloſure.

514. *Penates.* By *Penates* here, *La Cerda* would have us underſtand the Palace, or Houſe, as it ſometimes ſignifies, becauſe this was not the Place of the *Penates* or *Houſhold-gods*. But others think the Statues of the *Penates* were placed on the ſame Altar with *Jupiter Hercæus.*

515. *Hìc Hecuba.* It is well known that the Altars, and other ſacred Places, were the Sanctuaries and Places of Refuge, to which it was uſual for Perſons to fly, to ſcreen themſelves from Danger.

529. *Infeſto vulnere. Vulnus* is uſed here poetically for the wounding Weapon.

jam jamque tenet manu, et premit eum *haſtâ. Tandem, ut evaſit ante oculos et ora parentum, concidit, ac fudit vitam cum multo ſanguine. Hìc Priamus, quanquam jam tenetur in mediâ morte, tamen non abſtinuit, nec pepercit voci iræque: at exclamat, Dî perſolvant dignas grates, et reddant tibi debita præmia pro* tuo *ſcelere, pro talibus auſis, ſi qua pietas eſt cœlo quæ curet talia*; tibi inquam *qui feciſti me coram cernere lethum* mei *nati, et fœdaſti patrios vultus ſanguine. At ille Achilles, quo mentiris te eſſe ſatum, non fuit talis in Priamo hoſte*; *ſed erubuit jura fidemque ſupplicis, redditque ſepulcro corpus Hectoreum exſangue.*

Inſequitur, jam jamque manu tenet, et premit haſtâ.
Ut tandem ante oculos evaſit et ora parentum,
Concidit, ac multo vitam cum ſanguine fudit.
Hìc Priamus, quanquam in mediâ jam morte tenetur,
Non tamen abſtinuit, nec voci, iræque, pepercit:
At tibi pro ſcelere, exclamat, pro talibus auſis,
Dî (ſi qua eſt cœlo pietas, quæ talia curet)
Perſolvant grates dignas, et præmia reddant
Debita, qui nati coram me cernere lethum
Feciſti, et patrios fœdâſti funere vultus:
At non ille, ſatum quo te mentiris, Achilles
Talis in hoſte fuit Priamo; ſed jura fidemque
Supplicis erubuit; corpuſque exſangue ſepulcro

TRANSLATION.

ing him with his Hand, and preſſes on him with the Spear. Soon as he at length got into the Sight and Preſence of his Parents he dropped down, and poured out his Life with a Stream of Blood. Upon this Priam, though environed with Death on every Side, yet did not forbear, nor had Command of his Tongue and Paſſion: But may the Gods, he cries, if there be any Juſtice in Heaven, to regard ſuch Events, give thee ample Retribution and due Reward for this thy Wickedneſs, for theſe thy audacious Crimes, who haſt made me Witneſs to the Death of my own Son, and defiled a Father's Eyes with *beholding filial* Blood: Yet he, from whom you falſely claim your Birth, *even* Achilles, was not thus barbarous to Priam, *for all he* was his Enemy, but paid ſome Regard to the Laws of Nations and a Suppliant's Right, reſtored my Hector's lifeleſs Corpſe to be buried, and

NOTES.

538. *Nati coram me cernere lethum feciſti.* He does not complain of him for putting his Son to Death, but for his Barbarity in making him to be the Witneſs of ſo ſhocking a Spectacle.

539. *Fœdaſti funere vultus. Funere*, ſays *Servius*, is a Carcaſe, a dead Body, warm, and new ſlain. When carried out to receive Funeral Obſequies, it is called *Exſequiæ*. The Aſhes of it, when burned, are *Reliquiæ*, and the Interment of it, is *Sepulchrum*.

540. *Satum quo te mentiris.* Whom you but feign to be your Father, ſince your Actions diſprove your Birth from him. A ſevere Sarcaſm; as much as to ſay, No Man, who had any Humanity in his Nature, could ever beget ſuch a Son. The Sentiment is the ſame with that which *Dido* throws out in her Outrage againſt *Æneas*;

Nec tibi Diva parens, generis nec Dardanus auctor,
Perfide, ſed duris genuit te cautibus horrens
Caucaſus, Hyrcanæque admorunt ubera tigres.
Æn. IV. 365.

541. *In hoſte Priamo.* When I was an active Enemy, capable of annoying him, and it would have been worth his while to put me to Death; whereas now I hardly exiſt, my Life is of no Avail either as a Friend or Foe.

541 *Jura fidemque ſupplicis erubuit.* In the twenty-fourth Book of the Iliad, *Homer* makes *Priam* repair to *Achilles*'s Tent, and ranſom from him the Body of *Hector*. *Virgil* judiciouſly makes *Priam* forbear mentioning the Gifts by which *Achilles* was induced to reſtore the Body of his Enemy, and attributes his Action only to Generoſity, Juſtice, and Senſe of Honour.

Reddidit Hectoreum, meque in mea regna remiſit.
Sic fatus ſenior, telumque imbelle ſine ictu
Conjecit; rauco quod protinus ære repulſum,
Et ſummo clypei nequicquam umbone pependit.
Cui Pyrrhus, referes ergo hæc, et nuncius ibis
Pelidæ genitori: illi mea triſtia facta,
Degeneremque Neoptolemum, narrare memento:
Nunc morere. Hæc dicens, altaria ad ipſa trementem
Traxit, et in multo lapſantem ſanguine nati:
Implicuitque comam lævâ; dextrâque coruſcum
Extulit, ac lateri capulo tenus abdidit enſem.
Hæc finis Priami fatorum: hic exitus illum

remiſitque me in mea regna. Senior fatus eſt *ſic, conjectique imbelle telum ſine ictu; quod protinus repulſum* eſt *rauco ære, et pependit nequicquam* in *ſummo umbone clypei. Cui Pyrrhus* reſpondit: *ergo referes hæc, et ibis nuncius Pelidæ* meo *genitori: memento narrare illi mea triſtia facta, Neoptolemumque* eſſe *degenerem: Nunc morere. Dicens hæc, traxit* eum *trementem ad ipſa altaria, et lapſantem in multo ſanguine nati: lævâque* manu *implicuit* ejus *comam: dextrâque extulit coruſcum enſem, ac abdidit* eum *lateri* Priami *tenus capulo. Hæc* fuit *finis fatorum Priami: Hic exitus tulit illum*

TRANSLATION.

ſent me back into my Kingdom. Thus ſpoke the aged *Monarch*, and without any Force threw a feeble Dart; which was inſtantly repelled by the hoarſe *reſounding* Braſs, and hung on the higheſt Boſs of the Buckler without any Execution. To whom Pyrrhus replies: Theſe Tidings then *yourſelf* ſhall bear, and go with the Meſſage to my Father: Forget not to inform him of my cruel Deeds, and of his degenerate Son Neoptolemus: Now die. With theſe Words he dragged him up to the very Altar, *all* trembling, and ſliding in a Plaſh of his Son's Blood, and with his Left-hand graſped his twiſted Hair, and with his Right unſheathed his glittering Sword, and plunged it into his Side up to the Hilt. Such is the End of Priam's Fate: This is the final Doom allotted to him, having be-

NOTES.

543. *In mea regna remiſit.* He had it in his Power to have detained *Priam*, or put him to Death; but *he bluſhed at the Thoughts of violating the Laws of Nations*, which forbid to hurt the Perſon of a King, require the Dead to be allowed the Rights of Burial, and the Laws of Humanity to be obſerved even to an Enemy when diſarmed; thoſe Laws he obſerved, *and that Faith which is due to Suppliants*, whoſe Perſons have always been held ſacred by the Laws of Hoſpitality.

545. *Repulſum—pependit.* i. e. It was ſo repelled, as to fall ſhort of Wounding or Killing him, yet pierced the Boſs of his Buckler, and hung there quite harmleſs: As for the Reading, which is in ſome Copies, *ſepultum* inſtead of *repulſum*, it is not worth confuting.

550. *Altaria ad ipſa trementem*, &c. Every Word here aggravates the Cruelty of this Action; *traxit*, he dragged him, *trementem*, trembling, not through Fear, but Age, and Decay of Nature; he dragged him *ad ipſa altaria*, to that very Altar where he had fled for Refuge; *et lapſantem in multo ſanguine nati*; this is a very moving Circumſtance, that the reverend aged Monarch ſhould be thus trailed through a ſlippery Deluge of his Son's Blood, the very Sight of which was worſe to him than Death. What follows, is the ſtrong Picture of a Heart quite loſt to all Senſe of Humanity, and capable of perpetrating the moſt ſhocking Cruelties with the greateſt Unconcern and Indifference.

550. *Altaria ad ipſa.* Others, however, write, that *Priam* was not ſlain at the Altar, but that *Pyrrhus*, finding him there, dragged him away to *Achilles*'s Tomb, which was near the Promontory of *Sigæum*, and thus ſacrificed him to his Father's Manes. But, where there are different Traditions concerning the ſame Fact, the Poet is at Liberty to chooſe which ever of them ſuits his Purpoſe beſt.

554. *Hic exitus illum ſorte tulit.* This is a pretty ſingular Idiom, *this Death carried him off by Heaven's Appointment.*

ſorte, videntem Trojam incenſam et Pergama prolapſa; illum quondam regnatorem Aſiæ ſuperbum tot populis terriſque: ille jacet ingens truncus in littore, caputque avulſum humeris, et corpus ſine nomine. At ſævus horror tum primum circumſtetit me: obſtupui; imago chari genitoris ſubiit in mentem, ut vidi regem æquævum exhalantem vitam crudeli vulnere; Creüſa deſerta ſubiit in mentem, et domus direpta, et caſus parvi Iüli. Reſpicio, et luſtro quæ copia ſit circum me. Omnes defeſſi deſeruere me, et ſaltu miſere ægra corpora ad terram, aut dedere ea ignibus. Adeòque jam ego unus ſuper eram, cum oſpicio Tyndarida ſervantem limina Veſtæ,

Sorte tulit, Trojam incenſam et prolapſa videntem
Pergama, tot quondam populis terriſque ſuperbum
Regnatorem Aſiæ; jacet ingens littore truncus,
Avulſumque humeris caput, et ſine nomine corpus.
At me tum primum ſævus circumſtetit horror:
Obſtupui; ſubiit cari genitoris imago,
Ut regem æquævum crudeli vulnere vidi
Vitam exhalantem: ſubiit deſerta Creüſa,
Et direpta domus, et parvi caſus Iüli.
Reſpicio, et, quæ ſit me circum copia, luſtro.
Deſeruere omnes defeſſi, et corpora ſaltu
Ad terram miſere, aut ignibus ægra dedere.
Jamque adeò ſuper unus eram, cum limina Veſtæ

TRANSLATION.

fore his Eyes Troy conſumed, and its Towers laid in Ruins; once the proud Monarch of Aſia, *who reigned* over ſo many Nations and Countries: Now he lies a Trunk at large extended *on the Shore, a* Head torn from the Shoulders, and a nameleſs Corpſe. Then, and not till then, fierce Horror aſſailed me round: I ſtood aghaſt; the Image of my dear Father aroſe to my Mind, when I ſaw the King, of equal Age, breathing out his Soul by a cruel Wound: To my Mind aroſe forlorn Creüſa, my rifled Houſe, and the Fate of tender Iülus. I look about, and ſurvey what Troops were to ſtand by me. All had left me through Deſpair, and *either* flung their fainting Bodies to the Ground, or gave them to the Flames. And thus now I remained all alone, when I ſpy Helen keeping

NOTES.

557. *Jacet ingens littore truncus.* In this and the following Circumſtances, *Virgil* is thought to have an Eye to the unhappy Fate of *Pompey*, of whom *Plutarch* gives the following Account: "The Aſſaſſins cut off his Head, then flung his "naked Body on the Shore, and left it a Spectacle "to every curious Eye."

558. *Sine nomine corpus.* The Head is, as it were, the Index, to diſtinguiſh the Perſon, and lead to the Knowledge of his Name. Or, without a Name, may ſignify *deſpicable, diſhonoured*, as *Florus* calls a Man who has no Honour, *homo ſine tribu, ſine nomine.*

567. *Jamque adeò ſuper unus eram.* There is ſome Doubt raiſed about the Genuineneſs of this Paſſage concerning *Helen*, from this to Verſe 589. *Cum mihi ſe*, &c. Thoſe who reject them connect the Verſes that go before with thoſe that follow thus:

Deſeruere omnes defeſſi, et corpora ſaltu
Ad terram miſere, aut ignibus ægra dedere.
Tum mihi ſe, non ante oculis tam clara, videndam
Obtulit, &c.

Making *Venus*'s Appearance to be in order to reſtrain *Æneas*, who was going to kill himſelf. But, whatever may be alledged againſt theſe Verſes, thoſe, who are acquainted with *Virgil*'s Stile, will eaſily diſtinguiſh them to be his: nor are the Objections againſt them ſo ſtrong, but that they admit of very ſatisfactory Anſwers. They are chiefly theſe three: It is alledged, that what *Virgil* here ſays of *Helen*'s dreading the Reſentment of her Huſband *Menelaus*,—*deſerti conjugis*

Servantem, et tacitam ſecretâ in ſede latentem,
Tyndarida aſpicio: dant clara incendia lucem
Erranti, paſſimque oculos per cuncta ferenti.
Illa ſibi infeſtos everſa ob Pergama Teucros,
Et pœnas Danaûm, et deſerti conjugis iras,
Permetuens, Trojæ et patriæ communis Erinnys,
Abdiderat ſeſe, atque aris inviſa ſedebat.

et tacitam latentem in ſecretâ ſede: clara incendia dant lucem mihi *erranti, ferentique oculos paſſim per cuncta. Illa, communis Erinnys Trojæ et patriæ, permetuens Teucros infeſtos ſibi ob Pergama everſa, et pœnas Danaûm, et iras deſerti conjugis, abdiderat ſeſe, atque inviſa ſedebat* in *aris.*

TRANSLATION.

Watch in the Temple of Veſta, and ſilently lurking in a ſecret Corner: The bright Flames give me Light as I am roving on, and throwing my Eyes around on every Object. She, the common Fury of Troy and her Country, dreading the Trojans, her deadly Foes, upon Account of their ruined Country, and the Vengeance *due to her* from the Greeks, together with the fierce Reſentment of her deſerted Lord, had hid herſelf, and was ſitting by the Altars, an odious Sight.

NOTES.

jugis iras permetuens, contradicts what he tells us in the ſixth Book, Verſe 525, of having ſought to make her Peace with *Menelaus* by betraying *Deiphobus*. But, though ſhe endeavoured to ingratiate herſelf with *Menelaus* by that Piece of Treachery, it does not follow that he was actually reconciled to her, at leaſt ſo fully as not to leave her guilty Mind under ſome Apprehenſions of his Reſentment. Accordingly we learn from *Euripides in Troad.* Verſes 35, 876, 1056, that *Helen* was carried away a Captive by *Menelaus* with the *Trojan* Women, with a View to have her put to Death by the *Greeks*, whoſe Sons had fal'en in that War. Another Objection is, that *Virgil* outrages the Character of his Hero, in making him entertain a Thought of killing a Woman, and that in the Temple. Perhaps there would have been ſome Force in this Objection, had *Æneas* actually put *Helen* to Death; though even then I know not but he might have been juſtified on the Foot of thoſe very Motives which he himſelf urges in Behalf of the Action:

———*Et ſi nullum memorabile nomen*
Fœminea in pœna eſt, nec habet victoria laudem;
Extinxiſſe nefas tamen, et ſumſiſſe merentis
Laudabor pœnas; animumque expleſſe juvabit
Ultricis flammæ, et cineres ſatiaſſe meorum.

Who could have blamed him, if, in the Hurry and Confuſion of mingled Paſſions, with which his Mind muſt then have been racked, he had revenged his own and his Country's Sufferings on that fair Traitreſs, who was chargeable with the Guilt of ſo many thouſand Deaths, and of the utter Deſolation of a whole innocent People, and once flouriſhing Kingdom: But when, inſtead of giving Way to thoſe firſt Emotions of a juſt Reſentment, he checks his Deſire of Revenge, deliberates on the Merits of the Action, and is at length withheld from perpetrating it, by the Interpoſition of his Goddeſs Mother, or, in other Words, by the Force of ſuperior Reaſon, what Shadow of Reaſon have even the ſevereſt Criticks for cenſuring ſuch a Conduct? It is objected, in the laſt Place, that theſe Verſes cannot be allowed to be *Virgil*'s, becauſe he cannot be ſuppoſed ſo unacquainted with the Hiſtory of *Helen*, as not to know that ſhe had left *Troy* long before it was taken. The Hiſtory, of which it is alledged *Virgil* could not be ignorant, is that of *Herodotus*, who tells us, he had learned from ſome *Egyptian* Prieſts, who had it from *Menelaus*'s own Mouth, that the *Trojans* had ſent away *Helen* to *Egypt* before the *Greeks* re-demanded her: In Opinion of whoſe Truth *Herodotus* himſelf appears to have been ſo fully convinced, that he is at great Pains to prove it. But, whether *Virgil* was acquainted with *Herodotus*'s Account or not, it is ſufficient that he has poetical Tradition on his Side, and is ſupported by the Authority of *Homer* and *Euripides*.

567. *Limina Veſtæ ſervantem. Servare domum* ſignifies to look after it with Anxiety, and a jealous Eye, full of Fears, and watchful of every Danger: So the Word is uſed by *Plautus*, *Aulul.* 1, 2, 3. *Redi nunc jam intro, atque intus ſerva.* Where the Commentator ſays, *Servare eſt ſollicite et ſuſpicioſe obſervare.*

576. *Sceleratas*

Ignes exarſere meo animo; ira ſubiit ulciſci patriam cadentem, et ſumere pœnas ſceleratas. Hæc ſcilicet incolumis aſpiciet Spartam patriaſque Mycenas? ibitque regina, triumpho pario? videbitque conjugiumque, domumque, patres, natoſque, comitata turbâ Iliadum et Phrygiis miniſtris? Priamus occiderit ferro? Troja arſerit igni? Dardanidum littus toties ſudarit ſanguine? Non ita erit: Namque etſi eſt nullum memorabile nomen in fœmineâ pœnâ, nec iſta victoria habet laudem; tamen laudabor extinxiſſe nefas, et ſumſiſſe pœnas merentis; juvabitque me expleſſe animum ultricis flammæ, et ſatiaſſe cineres meorum. Jactabam talia, et ferebar mente furiatâ; cum alma parens, non viſa tam clara meis oculis ante, obtulit ſe videndam mibi,

Exarſere ignes animo; ſubit ira, cadentem
Ulciſci patriam, et ſceleratas ſumere pœnas.
Scilicet hæc Spartam incolumis patriaſque Mycenas
Aſpiciet? partoque ibit regina triumpho?
Conjugiumque, domumque, patres, natoſque, videbit,
Iliadum turbâ et Phrygiis comitata miniſtris?
Occiderit ferro Priamus? Troja arſerit igni?
Dardanidum toties ſudarit ſanguine littus?
Non ita; namque etſi nullum memorabile nomen
Fœmineâ in pœnâ eſt, nec habet victoria laudem,
Extinxiſſe nefas tamen, et ſumſiſſe merentis
Laudabor pœnas; animumque explêſſe juvabit
Ultricis flammæ, et cineres ſatiâſſe meorum.
Talia jactabam, et furiatâ mente ferebar;
Cum mihi ſe, non ante oculis tam clara, videndam

TRANSLATION.

Flames were kindled in my Soul: I burned with Rage to avenge my falling Country, and take Satisfaction on her guilty Head. Shall ſhe then with Impunity *again* behold Sparta and her Country Mycenæ, and go off *in the Pride of* a Queen, after ſhe has gained her Triumph? Shall ſhe *again* ſee her Marriage-*bed*, her Home, her Fathers, her Sons, accompanied with a Retinue of Trojan Dames and Phrygian Women her Slaves? Shall Priam bleed? Shall Troy be conſumed? Shall the Trojan Shore ſo often be drenched in Blood, *and yet ſhe go unpuniſhed?* It muſt not be: For though there be no Merit in puniſhing a Woman, nor any Honour in ſuch a Victory: yet ſhall I be applauded for having extinguiſhed a wicked Incendiary, and for inflicting on her the Puniſhment ſhe deſerves; beſides, it will be a Pleaſure to gratify my Deſire of burning Revenge, and to give Satisfaction to the Manes of my Friends. Thus was I expoſtulating, and furiouſly agitated in my Soul, when my kind Parent preſented herſelf to my View with ſuch Brightneſs as I had never ſeen before, and amidſt the *Darkneſs of the*

NOTES.

576. *Sceleratas ſumere pœnas.* i. e. *Sumere pœnas de ſcelerata*, as in Verſe 584. *Fœminea pœna* for *pœna de fœmina.*

577. *Patriaſque Mycenas.* *Mycenæ* was not the Place of her own Nativity, for ſhe was born at *Sparta*, but of her Huſband *Menelaus.*

585. *Extinxiſſe nefas.* *Helen* is juſtly ſtiled *nefas*, a Monſter of Wickedneſs, who, by her Lewdneſs, had been the Occaſion of kindling ſo dreadful a War. She was firſt raviſhed by *Theſeus*, then married *Menelaus*, whom ſhe forſook for the adulterous *Paris.* To him too ſhe was unfaithful, having committed Inceſt in *Troy* with her Son-in-Law *Orythus*, the Son of *Paris* and *Oenone.* *Philoſtratus* too, in his Heroics, has celebrated the Story of her Amour with *Achilles.*

590. *Obtulit*

Obtulit, et purâ per noctem in luce refulſit,
Alma parens, confeſſa Deam, qualiſque videri
Cœlicolis et quanta ſolet; dextrâque prehenſum
Continuit; roſeoque hæc inſuper addidit ore:
Nate, quis indomitas tantus dolor excitat iras?
Quid furis? aut quonam noſtri tibi cura receſſit?
Non prius aſpicies ubi feſſum ætate parentem
Liqueris Anchiſen? ſuperet conjuxne Creüſa,
Aſcaniuſque puer? quos omnes undique Graiæ
Circum errant acies; et, ni mea cura reſiſtat,
Jam flammæ tulerint, inimicus et hauſerit enſis.
Non tibi Tyndaridis facies inviſa Lacænæ,
Culpatuſve Paris; Divûm inclementia, Divûm,
Has evertit opes, ſternitque à culmine Trojam.
Aſpice, namque omnem, quæ nunc obducta tuenti

et refulſit per noctem in purâ luce, confeſſa Deam, qualiſque et quanta ſolet videri Cœlicolis; continuitque me *prehenſum dextrâ, inſuperque addidit hæc roſeo ore: Nate, quis tantus dolor excitat tuas indomitas iras? ob quid furis? aut quonam cura noſtri receſſit tibi? non prius aſpicies ubi liqueris parentem* tuum *Anchiſen feſſum ætate? ſuperetne conjux* tua *Creüſa, puerque Aſcanius? quos omnes Graiæ acies undique circum errant; et* quos *flammæ jam tulerint, et inimicus enſis hauſerit, ni mea cura reſiſtat. Non inviſa facies Lacænæ Tyndaridis, Pariſve culpatus,* ſed *inclementia Divûm, Divûm* inquam, *evertit has opes, ſternitque Trojam à culmine. Aſpice, namque eripiam omnem nubem, quæ nunc obducta tibi tuenti*

TRANSLATION.

Night ſhone forth in pure radiant Light, diſplaying all the Goddeſs, with ſuch Dignity, ſuch Grandeur *and Majeſty*, as ſhe ſhews to the Immortals; ſhe reſtrained *me* faſt held by the Right-hand, and beſides lets fall theſe Words from her roſy Lips: My Son, what high Provocation kindles *your* ungoverned Rage? Why *ſo* tranſported? Or whither are *all* thy Regards to me *now* fled? Will you not firſt ſee in what Situation you have left your Father Anchiſes, encumbered with Age? Whether your Spouſe Creüſa be *ſtill* in Life, and the Boy Aſcanius, around whom the Grecian Troops from every Quarter reel? And, had not my Guardian-power oppoſed, the Flames had already carried off, or the cruel Sword drunk their Blood. Not Lacædemonian Helen, thus odious in your Eyes, nor Paris, *ſo often* blamed; *but* the Gods, the unrelenting Gods, overthrow this powerful Realm, and level the towering Tops of Troy with the Ground. Turn your Eyes, for I will diſſipate every Cloud which now intercepting the View bedims your mortal

NOTES.

590. *Obtulit alma parens.* Venus was the moſt proper Deity to interpoſe in Behalf of *Helen*, whom ſhe had long protected, and firſt conferred on *Paris*, as a Reward for the Judgment he had given in her Favour againſt *Juno* and *Minerva*.

601. *Tyndaridis.* Helen was the Daughter of *Jupiter* and *Leda*, and is called *Tyndaris*, becauſe *Tyndareus*, the King of *Sparta*, was married to *Leda*.

602. *Divûm inclementia, Divûm.* This Reading is much more emphatic than *verum*, or *ſed enim inclementia Divûm*, and is ſupported by the Authority of ſeveral ancient and correct Copies. *Homer*, in the third Iliad, makes *Priam* thus exculpate *Helen* in a warm Sally of Paſſion, and lay the Blame of *Troy*'s Diſaſter on the Gods, *Il.* III. 164.

604. *Aſpice, namque,* &c. *Macrobius*, in *Som. Scip.* Lib. I. Cap. 3. applies this Paſſage to the State of the Soul, which, being immers'd in Matter during its Union with the Body, is incapable of beholding Objects directly, but through a Veil, a thick Cloud, *i. e.* a groſs, corporeal Medium. *Milton* ſeems to have had this Paſſage in his Eye in the eleventh Book of his *Paradiſe Loſt*, where the Angel prepares *Adam* for beholding the future Viſion of his Poſte-

rity

lebetat tuos mortales visus, et humida circum caligat: ne tu time qua jussa tuæ parentis, neu recusa parere illius præceptis. Hìc, ubi vides moles disjectas, saxaque avulsa saxis, fumumque undantem mixto pulvere, Neptunus quatit muros, fundamentaque emota magno tridenti, eruitque totam urbem à sedibus. Hìc sæviſſima Juno prima tenet Scæas portas, furensque vocat ſocium agmen à navibus, accincta ferro.

Reſpice, jam Tritonia Pallas inſedit ſummas arces, effulgens nimbo et sævâ Gorgone.

Mortales hebetat viſus tibi, et humida circum
Caligat, nubem eripiam: tu ne qua parentis
Juſſa time, neu præceptis parere recuſa.
Hìc, ubi disjectas moles, avulſaque ſaxis
Saxa vides, mixtoque undantem pulvere fumum,
Neptunus muros magnoque emota tridenti
Fundamenta quatit, totamque à ſedibus urbem
Eruit. Hìc Juno Scæas ſæviſſima portas
Prima tenet, ſociumque furens à navibus agmen
Ferro accincta vocat.
Jam ſummas arces Tritonia, reſpice, Pallas
Inſedit, nimbo effulgens et Gorgone ſæva.

TRANSLATION.

Sight, and ſpreads a humid Veil of Miſt around you: Fear not you the Commands of a Parent, nor refuſe to obey her Orders. Here, where you ſee *thoſe* Heaps of Ruins, and Piles from Piles of Building torn, and Smoke in Waves aſcending with mingled Duſt, Neptune ſhakes the Walls, and Foundations looſened by his mighty Trident, and overturns the whole City from its *firm* Baſis. Here *again* Juno, extremely fierce, is poſted in the Front to guard the Scæan Gate, and, *clad* in martial Array, with furious Summons calls from the Ships her ſocial Band. See *where* Tritonian Pallas hath now planted herſelf on *that* lofty Turret refulgent with her *radiant* Cloud, and with her Gorgon terrible. Father *Jove*

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rity and their Hiſtory, which he is going to ſet before him:

——— *But to nobler Sights*
Michael *from* Adam's *Eyes the Film remov'd*
Which that falſe Fruit that promis'd clearer Sight
Had bred; then purg'd with Euphraſy and Rue
The viſual Nerve, for he had much to ſee, &c.
Book XI. 411.

610. *Neptunus, muros,* &c. *Virgil* makes *Neptune* an Enemy to *Troy*, on Account of the Perjury of *Laomedon*, who cheated that God of his promiſed Hire for building the Walls of *Troy*. Which Fable, according to *Servius*, ſets forth to us this hiſtorical Fact, that *Laomedon* had applied the Money, which he had deſtined for the Worſhip and Service of *Neptune*, to the Building of the Walls of *Troy*.

612. *Juno Scæas portas tenet.* The Gates of *Troy*, we are told, were ſix in Number; the Gate of *Anteror*, the Gate of *Dardanus*, the *Ilian*, the *Catumbrian*, *Trojan*, and *Scæan*. By the *Scæan* Gate the *Trojan* Horſe is ſaid to have entered, which probably is the Reaſon why *Juno* is poſted at that Gate, rather than any other, ſhe being all along repreſented as the moſt implacable Foe to *Troy*.

616. *Nimbo effulgens.* By the *Nimbus*, *Servius* underſtands a lucid Circle, or divine Brightneſs, which the Gods wore round their Heads, and were thereby diſtinguiſhed from Mortals.

616. *Gorgone.* The three Daughters of *Phorcus*, *Meduſa*, *Euryale*, and *Stenyo*, were called *Gorgones*, *Gorgons*, or *the terrible Siſters*. *Meduſa* having been violated by *Neptune* in *Minerva*'s Temple, that Goddeſs transformed the Hair of her Head into Serpents, the very Sight of which turned Men into Stones. This Head *Perſeus* cut off, by the Aſſiſtance of *Minerva*, who lent him her Buckler, which was of Braſs, ſo finely poliſhed, that it reflected the Image of the *Gorgon*'s Head as in a Mirror, and thus ſecured him from the fatal Influence of her Eyes, and enabled him to deſtroy her. This Head *Minerva* wore upon her Buckler, to render her the more awful and tremendous.

617. *Ipſe*

Ipſe Pater Danais animos vireſque ſecundas
Sufficit: ipſe Deos in Dardana ſuſcitat arma.
Eripe, nate, fugam, finemque impone labori.
Nuſquam abero, et tutum patrio te limine ſiſtam.
Dixerat, et ſpiſſis noctis ſe condidit umbris.
Apparent diræ facies, inimicaque Trojæ
Numina magna Deûm.
Tum verò omne mihi viſum conſidere in ignes
Ilium, et ex imo verti Neptunia Troja.
Ac veluti ſummis antiquam in montibus ornum,
Cum ferro acciſam, crebriſque bipennibus inſtant
Eruere agricolæ certatim; illa uſque minatur,
Et tremefacta comam concuſſo vertice nutat,
Vulneribus donec paulatim evicta, ſupremùm
Congemuit, traxitque jugis avulſa ruinam:

Ipſe pater Jupiter *ſufficit animos vireſque ſecundas Danais: ipſe ſuſcitat Deos in Dardana arma. O nate, eripe fugam, imponeque finem* tuo *labori.* Ego *nuſquam abero, et ſiſtam te tutum* in *patrio limine. Dixerat, et condit ſe* in *ſpiſſis umbris noctis. Diræ facies apparent, magnaque numina Divûm inimica Trojæ. Tum verò omne Ilium viſum* eſt *mihi conſidere in ignes, et Neptunia Troja* viſa eſt *verti ex imo. Ac veluti cum agricolæ certatim inſtant eruere antiquam ornum in ſummis montibus, acciſam ferro crebriſque bipennibus; illa* ornus *uſque minatur* ruinam, *et tremefacta comam nutat, vertice concuſſo: donec paulatim evicta vulneribus, congemuit ſupremùm, avulſaque jugis traxit ruinam.*

TRANSLATION.

himſelf ſupplies them with Courage and Strength for Victory: Himſelf ſtirs up the Gods againſt the Arms of Troy. Speed thy Flight, my Son, and put a Period to thy Toils. In every Danger I will ſtand by you, and ſafe ſet you down in your Father's Palace. She ſaid, and ſunk out of Sight into the thick Shades of Night. *Now* direful Forms appear, and the great Gods, adverſe to Troy, in their awful Majeſty. Then indeed, all Ilium ſeemed at once to ſink into the Flames, and Troy, built by Neptune, to be overturned from its loweſt Foundation. And as when with emulous Keenneſs the Swains labour to fell an Aſh that long hath ſtood on a high Mountain, hewing it about with Iron Tools and many an Ax, ever and anon it threatens *a Fall*, and, waving its Locks, nods with its convulſed Top, till gradually, by Wounds ſubdued, it hath groaned its laſt, and, torn from the Ridge of the Mountain, draws along with it Ruin *and Deſolation*.

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617. *Ipſe pater.* *Juno* and *Minerva* oppoſed the *Trojans* from partial Motives, becauſe they had been ſlighted by *Paris*; but *Jove* was an Enemy to them, becauſe their Cauſe was unrighteous, in detaining *Helen*, contrary to the Law of Nations.

622. *Apparent diræ facies.* All the horrid Images of War and Deſolation.

623. *Numina magna.* The Gods were divided chiefly into two Claſſes, the *Dii majorum*, and the *Dii minorum gentium*; the Gods here referred to are of the firſt Order, *viz.* *Jupiter*, *Juno*, *Neptune*, *Minerva*, and therefore are fitly denominated *magna numina Deum*.

626. *Ac veluti*, &c. This Simile is imitated from *Homer*, Il. XVI. 481, who applies it to the Death of *Sarpedon*; but *Macrobius* himſelf acknowledges that the Copy far excels the Original.

629. *Comam—nutat.* *Virgil*, conſidering a Tree in Analogy to the human Body, calls the extended Boughs its *Arms*, *brachia*, Geor. II. 296, 368, and here its Leaves, *comam*, *Hair*, or *Locks*. So alſo *Milton*, *Paradiſe Loſt*, X. 1065.

——— *while the Winds*
Blow moiſt and keen, ſhattering the graceful Locks
Of thoſe fair ſpreading Trees———

632. *Ducente*

Deſcendo, ac expedior inter flammam et hoſtes, Deo me *ducente: tela dant locum* mihi, *flammæque recedunt. Aſt ubi jam perventum* eſt *ad limina patriæ ſedis, domoſque antiquas; Genitor, quem primum optabam tollere in altos montes, petebamque primum, abnegat producere vitam, Trojâ excisâ, patique exſilium. Ait, o vos, quibus* eſt *ſanguis integer ævi,* quibuſque *vires ſtant ſolidæ ſuo robore, vos agitate fugam.*

Deſcendo, ac, ducente Deo, flammam inter et hoſtes
Expedior: dant tela locum, flammæque recedunt.
Aſt ubi jam patriæ perventum ad limina ſedis,
Antiquaſque domos, Genitor, quem tollere in altos
Optabam primum montes, primumque petebam,
Abnegat excisâ vitam producere Trojâ,
Exſiliumque pati. Vos o, quibus integer ævi
Sanguis, ait, ſolidæque ſuo ſtant robore vires,
Vos agitate fugam.

TRANSLATION.

Down I come, and, under the Conduct of the God, clear my Way amidſt Flames and Foes: The Darts give Place, and the Flames retire. But now, when arrived at the Gates of my paternal Seat, and ancient Manſion-houſe, my Father, whom I was deſirous firſt to remove to the high Mountains, and whom I firſt beſought, obſtinately refuſes to ſurvive the Ruins of Troy, and to ſuffer Exile. You, ſays he, who are full of youthful Blood, and whoſe Powers remain firm in all their Strength, do you attempt your Flight. As for me, had the Powers of Heaven

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632. *Ducente Deo, flammam inter et hoſtes.* Were we to allegorize this Paſſage, we might ſay, that *Venus* conducting *Æneas* through Fire and Sword, ſignifies that the pious Love which burned in his Breaſt, firſt to his Country, and next to his dear Relations, rendered him inſenſible of every Danger that oppoſed the Bent of his Affection. This is the Light wherein *Spenſer* has conſidered it in his Hymn in Honour of Love:

Thou art his God, thou art his mighty Guide,
Thou, being blind, let'ſt him not ſee his Fears,
But carrieſt him to that which he hath ey'd,
Thro' Seas, thro' Flames, thro' thouſand Swords and Spears;
Ne ought ſo ſtrong that may his Force withſtand,
With which thou armeſt his reſiſtleſs Hand,
Witneſs Leander *in the* Euxine *Waves,*
And ſtout Æneas *in the* Trojan *Fire.*

632. *Ducente Deo.* Servius will have it, that *Venus* here is called *God*, becauſe the Deities partook of both Sexes. And we are particularly told, that *Venus* had a Statue in *Cyprus*, under the Name of *Venus barbata*, *the male Venus*, and was worſhipped by the Men in the Garb of Females, and by the Women dreſſed like Men. But there is no Neceſſity of having Recourſe to that Conceit; *Deus*, *a God*, ſignifies Deity in general, and may be ſaid either of God or Goddeſs, as *homo*, *Man*, is the general Word for the human Species.

633. *Expedior.* Literally, *I am diſintangled or extricated, viz.* from every Danger.

636. *Primum optabam.* We learn from *Varro*, that, the *Greeks* having given *Æneas* Permiſſion to carry off what was deareſt to him, he was ſeen trudging through the Town with his Father upon his Shoulders; while others, to whom the ſame Permiſſion was given, went off loaded with Gold and Silver. The *Greeks*, ſtruck with this eminent Example of filial Love in *Æneas*, gave him a ſecond Option, which he made Uſe of in carrying off his Gods. Upon this they were induced to grant him full Liberty to take along with him his whole Family, and all his Effects. To this *Ovid* ſeems to allude, when he ſays of *Æneas*,

——*Sacra, et ſacra altera, Patrem*
Fert humeris, venerabile onus, Cythereius Heros
De tantiſque opibus prædam pius eligit illam
Aſcaniumque ſuum.

638. *Integer ævi ſanguis.* i. e. whoſe Blood is full, and not yet impaired, as in old Men. *Integer ævi* is a *Greek* Conſtruction, *cauſa*, or ſome ſuch Word, being underſtood.

642. *Uns*

Me ſi cœlicolæ voluiſſent ducere vitam,
Has mihi ſervâſſent ſedes: ſatis una ſuperque
Vidimus excidia, et captæ ſuperavimus urbi.
Sic ô, ſic poſitum affati diſcedite corpus.
Ipſe manu mortem inveniam: miſerebitur hoſtis,
Exuviaſque petet: facilis jactura ſepulchri.
Jampridem inviſus Divis, et inutilis, annos
Demoror, ex quo me Divûm pater atque hominum rex
Fulminis affiavit ventis, et contigit igni.

Si cœlicolæ voluiſſent me ducere vitam, ſervaſſent mihi has ſedes; ſatis ſuperque vidimus una excidia, et ſuperavimus captæ urbi. O vos, *affati* meum *corpus ſic ſic poſitum, diſcedite.* Ego *ipſe inveniam mortem* hac *manu: hoſtis miſerebitur* mei, *petetque* meas *exuvias: jactura ſepulchri* eſt mihi *facilis.* Ego *jampridem inviſus Divis, et inutilis, demoror annos, ex quo* tempore *pater Divûm atque rex hominum afflavit me ventis fulminis, et contigit* me *igni.*

TRANSLATION.

deſigned I ſhould prolong my Life, they had preſerved to me this Manſion: Enough it is, and more than enough, that I have ſeen one Cataſtrophe *of Troy*, and outlived the taking of this Troy. Thus, oh leave me thus with the laſt Farewel to my Body laid in its dying Poſture. With this Hand ſhall I find Death myſelf: *Or* the Enemy will pity me, *and give it*, and luſt for my Spoil. The Rites of Sepulture I can eaſily forego. Long have I lingered out *a Length of* Years, hated by the Gods, and uſeleſs *to the World*; from what Time the Father of Gods and Sovereign of Men, blaſted me with the Winds of his Thunder, and ſtruck me

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642. *Una vidimus excidia.* Becauſe he had ſeen the City taken before by *Hercules*, under the Reign of *Laomedon*; a Fact not only mentioned by the Poets, but by Hiſtorians of good Authority. See *Dionyſ. Halic. Antiq.* Lib. I. and *Ariſtides in Rhodiaca.* The latter, ſpeaking of *Troy*, ſays in ſo many Words, *Troy was twice taken, once by* Hercules, *and a ſecond Time by the* Greeks. And *Virgil* expreſsly ſays elſewhere, that *Anchiſes* had been twice ſaved from the Ruins of *Troy*, Æn. III. 476.

——*Bis Pergameis erepte ruinis.*

644. *Sic ô, ſic poſitum.* Anchiſes conſiders himſelf as already dead, and therefore deſires them to take the laſt Farewel of him, as of a *corpus poſitum*, a dead Corpſe laid out for Burial, or for the funeral Pile, of which the Friends uſed to take a ſolemn Farewel, by repeating *vale, vale, vale.* We may obſerve farther, that there is a vaſt Force and Emphaſis in theſe Particles, *ſic ô, ſic*, inſomuch, that if we take them away, we deſtroy the chief Beauty and Energy of the whole Line. The Repetition of the *ſic* ſhews *Anchiſes*'s obſtinate Purpoſe of dying, and his earneſt Deſire of being left to purſue that Reſolution. It is uſed the ſame Way in the fourth Book, when *Dido*, bent on Death, is juſt going to plunge the Dagger into her Boſom, ſhe breaks forth into that abrupt Exclamation,

Sic ſic juvat ire ſub umbras.

645. *Ipſe manu mortem inveniam.* Servius underſtands *manu* of the Enemy, but that ſeems forced. The Sentence is explained by a parallel one in *Tacitus*: *Primum ubi vulnus Varo adactum, ubi infelici dextra et ſuo ictu mortem invenerit.*

645. *Miſerebitur hoſtis.* This ſtrongly marks the Anguiſh of his Soul; he was ſo weary of Life, that he would reckon it an Act of Pity in the Enemy to put an End to it. It is the ſame Sentiment with that of *Euryalus*'s Mother, who, in the Bitterneſs of her Grief for the Loſs of her Son, thus addreſſes *Jupiter*:

Aut tu, magne pater Divûm, miſerere, tucque
Inviſum hoc detrude caput ſub Tartara telo:
Quando aliter nequeo crudelem abrumpere vitam.
Æn. IX. 495.

649. *Fulminis afflavit ventis.* The Winds by ſome of the Ancients were reckoned the efficient Cauſes of Thunder:

Jupiter, an venti, diſcuſſa nube tonarent.
Ovid. Met. XV. 70.

Anchiſes, according to Tradition, was blaſted with Lightning, for having divulged his Intrigue with *Venus*; and ſome ſay he was thereby ſtruck blind:

Perſtabat memorans talia, manebatque fixus. Contra, nos effuſi lacrymis, conjuxque Creüſa, Aſcaniuſque, omniſque domus obteſtamur, ne pater vellet vertere cuncta ſecum, incumbereque fato urgenti. Ille abnegat, et hæret in incepto, et in iiſdem ſedibus. Rurſus feror in arma, miſerrimuſque opto mortem. Nam quod conſilium, aut quæ fortuna jam dabatur? O genitor, ſperaſtine me poſſe efferre pedem, te relicto? tantumque nefas excidit patrio ore? ſi placet Superis nihil relinqui ex tantâ urbe; et ſi hoc ſedet tuo *animo, juvatque te addere teque tuoſque Trojæ perituræ; janua patet iſti letho.*

Talia perſtabat memorans, fixuſque manebat.
Nos contra effuſi lacrymis, Conjuxque Creüſa,
Aſcaniuſque, omniſque domus, ne vertere ſecum
Cuncta pater, fatoque urgenti incumbere, vellet.
Abnegat, inceptoque, et ſedibus hæret in iſdem.
Rurſus in arma feror, mortemque miſerrimus opto:
Nam quod conſilium, aut quæ jam fortuna, dabatur?
Mene efferre pedem, Genitor, te poſſe relicto
Sperâſti? tantumque nefas patrio excidit ore?
Si nihil ex tantâ Superis placet urbe relinqui,
Et ſedet hoc animo, perituræque addere Trojæ
Teque tuoſque juvat, patet iſti janua letho:

TRANSLATION.

with Lightning. Such Purpoſe declaring he perſiſted, and remained unalterable. On the other hand I, my Wife Creüſa, Aſcanius, and the whole Family, burſting forth into Tears, *implored* my Father not to involve all with himſelf *in Ruin*, nor haſten our impending Fate. He ſtill is obſtinate, and perſeveres in his Purpoſe, and in the ſame ſettled Reſolution. *Thus* once more I fly to my Arms, and in Extremity of Diſtreſs long for Death: For what *other* Expedient had I left, or what Proſpect now of retrieving my Condition! Could you hope, *my deareſt* Sire, that I could ſtir one Foot while you was left behind? Could ſuch Impiety drop from a Parent's Lips? If it is the Will of the Gods that nothing of this great City be preſerved; if this be your ſettled Purpoſe, and you are pleaſed to involve you and yours in the Wreck of Troy; the Way lies open to that Death of which

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blind: But, whatever others alledge, *Virgil*, at leaſt, ſuppoſes him to have had the Uſe of his Eyes, as Verſe 687.

Et pater Anchiſes oculos ad ſidera lætus
Extulit——

And again, Verſe 732.

——*Genitorque per umbram*
Proſpiciens: Nate, exclamat, fuge——
Ardentes clypeos atque æra micantia cerno.

And therefore it is more probable, what others advance, that he was blaſted and diſabled in his Limbs.

653. *Fatoque urgenti incumbere vellet.* It is not very eaſy to fix the preciſe Meaning of the Word *incumbere* in this Place. Dr. *Trapp* would gladly read *occumbere*, or rather *ſuccumbere*, would the Verſe and Authority permit. As it ſtands, he thinks it is a Metaphor taken from *Falling on a Sword*. I rather take it to be a Metaphor taken from one's leaning or lying with all his Weight upon a Load which preſſes another down, ſo as to add to the Preſſure, and render it more inſupportable. *Æneas* and his Followers were already grievouſly oppreſſed and weighed down by the public Calamity, *fato urgenti*, the Fate that lay ſo heavy upon them; and therefore pray *Anchiſes* not to increaſe the Burden by the additional Weight of his perſonal Sufferings and Death.

661. *Iſti janua letho.* *Servius* ſees no Noun preceding to which *iſti* can refer, and therefore will not allow it to be a Pronoun, but an Apocope for *iſtic*. But, if we examine *Anchiſes*'s Speech, we ſhall ſoon find what *iſti letho* refers to: *Anchiſes* had ſaid he would find Death with his own Hand, or the Enemy would have the Pity to give him Death: In Anſwer to which, *Æneas* ſays, *patet iſti janua letho*, the Door is open, you may eaſily come at that Death of yours, or that Death of which you appear ſo fond

Jamque aderit multo Priami de ſanguine Pyrrhus,
Natum ante ora patris, patrem qui obtruncat ad aras,
Hoc erat, alma parens, quod me per tela, per ignes,
Eripis, ut mediis hoſtem in penetralibus, utque
Aſcaniumque, patremque meum, juxtaque Creüſam,
Alterum in alterius mactatos ſanguine cernam?
Arma, viri, ferte arma: vocat lux ultima victos.
Reddite me Danais, ſinite inſtaurata reviſam
Prœlia: nunquam omnes hodie moriemur inulti.
Hìc ferro accingor rurſus; clypeoque ſiniſtram
Inſertabam aptans, meque extra tecta ferebam.
Ecce autem complexa pedes in limine conjux
Hærebat, parvumque patri tenebat Iülum:
Si periturus abis, et nos rape in omnia tecum:
Sin aliquam expertus ſumtis ſpem ponis in armis,

Jamque Pyrrhus aderit de multo ſanguine Priami, qui Pyrrhus *obtruncat natum ante ora patris,* et *patrem ad aras. Alma parens* ad *hoc erat, quod eripis me per tela, per ignes, ut* cernam *hoſtem in mediis penetralibus, utque cernam Aſcaniumque, meumque patrem, juxtaque Creüſam, mactatos, alterum* mactatum *in ſanguine alterius? viri, ferte* mihi *arma, arma; lux ultima vocat victos. Reddite me Danais, ſinite* ut *reviſam prœlia inſtaurata: nos omnes nunquam moriemur hodie inulti.*

Hìc rurſus accingor ferro; inſertabamque ſiniſtram clypeo aptans eum, *ferebamque me extra tecta. Ecce autem conjux amplexa* meos *pedes hærebat in limine, tendebatque parvum Iülum patri. Si,* inquit, *abis periturus, rape et nos tecum in omnia: ſin expertus ponis aliquam ſpem in armis ſumtis,*

TRANSLATION.

you are ſo fond. Forthwith Pyrrhus, *reeking* from the Effuſion of Priam's Blood, will be here, who butchers the Son before the Father's Eyes, and then the Father *himſelf* at his own Altar. Was it for this, my indulgent Mother, you ſaved me through Darts, through Flames, to ſee the Enemy in the Midſt of theſe Receſſes, and to ſee Aſcanius, my Father, and Creüſa by his Side, butchered in one another's Blood? Arms, my Men, bring Arms; this Day, which is our laſt, calls us *to exert ourſelves*, vanquiſhed as we are. Give me back to the Greeks; let me viſit once more the Fight renewed: Never ſhall we all die unrevenged this Day. Thus I again gird on my Sword, and thruſt my Left-hand into my Buckler, bracing it fitly on, and flung out of the Palace. But lo! my Wife clung to me in the Threſhold, graſping my Feet, and reached to his Father the tender *Boy* Iülus: If, *ſays ſhe*, you go with a Reſolution to periſh, ſnatch us too with you to *ſhare* all *your Fortune*. But if, from Experience, you repoſe *any* Confidence in thoſe

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fond (for *iſte* is *that Thing of yours*, as *hic* is *this of mine*) and then he goes on to tell him how he might obtain his Wiſh:

Jamque aderit—Pyrrhus, &c.

674. *Parvumque patri tendebat Iülum.* Here *Virgil* appears to have had in his Eye that tender affecting Scene between *Hector* and *Andromache*, in the ſixth Book of the Iliad, where the Circumſtances are pretty much the ſame. *Andromache* expoſtulates with *Hector*, as *Creüſa* does with *Æneas*, and in like Manner pleads her future forlorn Condition, and that of her Child, in caſe he ſhould abandon them; and ſeeks to move him from returning to Battle by the ſame innocent and natural Artifice which *Creüſa* here uſes, putting *Aſtyanax* into his Arms, as ſhe does *Iülus* into the Arms of *Æneas*.

tutare hanc domum primùm: cui parvus Iülus, cui pater tuus relinquitur, *et* cui ego, *quondam dicta tua conjux, relinquor?* Illa *vociferans talia, replebat omne tectum gemitu: cum monſtrum ſubitum, mirabileque dictu, oritur; namque, inter manus oraque mœſtorum parentum, ecce levis apex viſus* eſt *fundere lumen de ſummo vertice Iüli, flammaque innoxia* viſa eſt *lambere comas* ejus *molli tactu, et paſci circum* ejus *tempora. Nos pavidi* cæpimus *trepidare metu, excutereque crinem flagrantem, et reſtinguere ſanctos ignes fontibus. At pater* meus *Anchiſes lætus extulit oculos ad ſidera, et tetendit palmas cœlo cum voce: O omnipotens Jupiter, aſpice nos, ſi flecteris ullis precibus;* petimus *hoc tantum: et, o pater ſi meremur pietate, da* nobis *auxilium deinde, atque firma hæc omina.*

Hanc primùm tutare domum: cui parvus Iülus,
Cui pater, et conjux quondam tua dicta relinquor?
Talia vociferans, gemitu tectum omne replebat:
Cum ſubitum dictuque oritur mirabile monſtrum;
Namque manus inter mœſtorumque ora parentum,
Ecce levis ſummo de vertice viſus Iüli
Fundere lumen apex, tactuque innoxia molli
Lambere flamma comas, et circum tempora paſci.
Nos pavidi trepidare metu, crinemque flagrantem
Excutere, et ſanctos reſtinguere fontibus ignes.
At pater Anchiſes oculos ad ſidera lætus
Extulit, et cœlo palmas cum voce tetendit:
Jupiter omnipotens, precibus ſi flecteris ullis,
Aſpice nos; hoc tantum: et, ſi pietate meremur,
Da deinde auxilium, pater, atque hæc omina firma,

TRANSLATION.

Arms you have aſſumed, let this Houſe have your firſt Protection: To whom are you abandoning the tender Iülus, your *aged* Sire, and me once called your Wife? Thus expoſtulating loud ſhe filled the whole Palace with her Groans, when a ſudden and wondrous Prodigy riſes *to my Sight:* For, *while the Boy is* in the Arms and Embraces of his mourning Parents, lo the fluttering Tuft from the Top of Iülus's Head was ſeen to emit a *Stream of* Light, and with gentle Touch * the lambent Flame glides harmleſs along his Hair, and feeds around his Temples. We, all quaking for Fear, run buſtling *to his Relief*, bruſh the blazing Locks, and quench the holy Fire with Fountain-water. But *my* Father Anchiſes joyful raiſed his Eyes to the Stars, and ſtretched his Hands to Heaven with his Voice: Almighty Jove, if thou art moved by any Supplications, vouchſafe but to regard us; we aſk no more: And, O *heavenly* Father, if by our Piety we deſerve *it*, grant us then thy Aid, and ratify theſe Omens. Scarce had *my aged* Sire thus ſaid,

* *Tactu*, others read *tractu*, a ſoft or gentle Train.

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680. *Mirabile monſtrum.* This Miracle is exceedingly well timed; and, if there ever was a *dignus vindice nodus*, it is here. Had *Anchiſes* finally perſiſted in his Reſolution, it muſt have put an End to the Poem, by involving *Æneas* and all his Followers in one common Ruin. He had been plied with all human Arguments in the ſtrongeſt Manner, but with no Succeſs: What then remained for the Poet, but to have Recourſe to the ſeaſonable Interpoſition of the Gods, to ſave his Hero in this Extremity.

691. *Hæc omina firma.* According to the Manner of the *Romans*, who deemed one Omen not ſufficient unleſs it was confirmed by a *ſecond*,

Vix ea fatus erat ſenior, ſubitoque fragore
Intonuit lævum, et de cœlo lapſa per umbras
Stella facem ducens multâ cum luce cucurrit.
Illam, ſumma ſuper labentem culmina tecti
Cernimus Idæâ claram ſe condere ſylvâ,
Signantemque vias; tum longo limite ſulcus
Dat lucem, et latè circum loca ſulfure fumant.
Hìc verò victus genitor ſe tollit ad auras,
Affaturque Deos, et ſanctum ſidus adorat:
Jam jam nulla mora eſt; ſequor, et, quà ducitis, adſum.
Dî patrii, ſervate domum, ſervate nepotem:
Veſtrum hoc augurium, veſtroque in numine Troja eſt.

Senior vix fatus erat ea, lævumque cœlum intonuit ſubito fragore, et ſtella lapſa de cœlo cucurrit per umbras, ducens facem cum multâ luce. Cernimus illam labentem ſuper ſumma culmina tecti, condere ſe claram in Idæâ ſylvâ, ſignantemque vias: tum ſulcus dat lucem in longo limite, et loca circum latè fumant ſulfure. Hìc verò genitor victus tollit ſe ad auras, affaturque Deos, et adorat ſanctum ſidus: ait *jam jam eſt nulla mora; ſequor, et adſum, quâ ducitis. O Dî patrii, ſervate domum, ſervate* meum *nepotem: Hoc augurium* eſt *veſtrum, Trojaque eſt in veſtro numine.*

TRANSLATION.

when with a ſudden Peal it thundered on the Left, and a Star, that fell from the Skies, drawing a fiery Train, ſhot through the Shades with a Profuſion of Light. We ſee it, glided over the high Tops of the Palace, loſe itſelf in the Woods of Mount Ida, full in our View, and marking out *our* Way: Then all along its Tract an indented Path ſhines, and all the Space, a great Way round, ſmokes with ſulphureous Steams. And now my Father, forced to give Way, raiſes himſelf to Heaven, addreſſes the Gods, and pays Adoration to the holy Star: Now, now, in me is no Delay: I am all Submiſſion, and where you lead the Way I am with you. Ye Gods of my Fathers, ſave our Family, ſave my Grandſon. From you this Omen came, and Troy is in your divine Diſpoſal. *Now*, Son, I

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cond, whence *ſecundus* and *ſecundo* came to ſignify *proſperous*, and *to proſper*. See *Cicero de Divinatione*.

693. *Intonuit lævum.* Both the *Greeks* and *Romans* agreed in their Opinion, that thoſe Omens that preſented themſelves in the eaſtern Quarter of the Heavens were proſperous; but the *Greeks*, in taking the Auſpices, turned their Faces towards the North, and conſequently had the Eaſt on the right, as is plain from *Homer*, Il. XII. 207. where *Hector*, expreſſing his Diſregard of all Omens, ſays,

——— των ουτι μετατρεπομαι, ουδ' αλεγιζω,
Ειτ' επι δεξι ιωσιν προς ηω τ' ηελιον τε,
Ειτ' επ' αριστερα τοιγε προτι ζοφον ερεβεννον.

I heed no Omens nor Prognoſtics of Birds, whether they fly on the Right towards the Sun-riſing, or on the Left towards his Setting; i. e. whether the lucky Omens on the right, or the unlucky ones on the left. The *Romans*, on the other Hand, in obſerving the Auſpices, directed their Faces Southward, as appears from *Varro*, *Epiſ. Quæſ.* Lib. V. Hence they, contrary to the Manner of the *Greeks*, reckoned the Omens on the Left-hand lucky, and thoſe on the Right unlucky; becauſe the Eaſt, the Source of Light and Day, was on the Left to the *Romans*, but on the Right to the *Greeks*.

694. *Stella*, &c. *Servius* applies the ſeveral Circumſtances of this Prodigy as figurative of the particular Events that [illegible]e to happen to *Æneas* and his Followers. The Star is ſaid *condere ſe Idæa ſilva*, to ſignify that the *Trojans* were to reſult to Mount *Ida multa cum luce*, to figure their future Glory and Luſtre: *ſignantem vias*, the Sparkles of Fire it left behind, are figurative of the Diſperſion of his Followers, and that they were to fix their Reſidence in different Parts: *longo limite ſulcus* marks his many Wanderings, and the Length of his Voyage: *Laſtly*, by the Smoke and ſulphureous Steams in which the Meteor expires, he underſtands the Death of *Anchiſes*.

702. *Dî patrii.* By theſe I underſtand the Guardian-gods of *Anchiſes*'s Family, thoſe whom his Anceſtors worſhipped, who preſided over pa-

O nate, ego equidem cedo, nec recuso ire comes tibi.

Ille dixerat: et ignis jam auditur clarior per mœnia, incendiaque volvunt æstus propiùs. Age ergo, o care pater, impone nostræ cervici: ego *ipse subibo* te *humeris* meis; *nec iste labor gravabit me. Quocunque res cadent, periculum* erit *unum et commune, salus una erit ambobus: parvus Iülus sit comes mihi, et conjux servet* mea *vestigia longè. Vos famuli advertite vestris animis* ad ea *quæ dicam. Tumulus est egressis urbe, vetustumque templum desertæ Cereris; juxtaque est antiqua cupressus servata religione patrum per multos annos.*

Cedo equidem, nec, nate, tibi comes ire recuso.
Dixerat ille: et jam per mœnia clarior ignis
Auditur, propiusque æstus incendia volvunt.
Ergo age, care pater, cervici imponere nostræ:
Ipse subibo humeris; nec me labor iste gravabit.
Quo res cunque cadent, unum et commune periclum,
Una salus ambobus erit: mihi parvus Iülus
Sit comes, et longè servet vestigia conjux.
Vos, famuli, quæ dicam, animis advertite vestris.
Est urbe egressis tumulus, templumque vetustum
Desertæ Cereris; juxtaque antiqua cupressus,
Religione patrum multos servata per annos.

TRANSLATION.

resign myself indeed, nor refuse to accompany you in your Expedition. He said: And now throughout the City the *crackling* Flames are more distinctly heard, and the Conflagration rolls the Torrents of Fire nearer *to us*. Come then, dearest Father, place yourself on my Neck: With these Shoulders will I support you, nor shall that Burden oppress me. However Things fall out, we both shall share either one common Danger, or one Salvation: The Boy Iülus be my Companion, and my Spouse trace my Steps at *some* Distance. Ye Servants heedfully attend to what I say. In the Way from the City is a rising Ground, and an ancient Temple of Ceres, *now* neglected; and hard by an aged Cypress-tree, preserved for many Years by the religious Veneration of our Forefathers. To this one

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rental and filial Affection. These are they of whom *Cicero* makes mention in his third *Action* against *Verres*: *Rapiunt eum ad supplicium Dii patrii, quod iste inventus est, qui è complexu parentum abreptos filios ad necem duceret.*

710. *Mihi parvus Iülus. Donatus* reads, *mihi solus Iülus sit comes, let* Iülus *only accompany me*; which both avoids the too frequent Repetition of *parvus Iülus*, and at the same Time shew *Æneas*'s prudent Precaution to secure their Flight, since, the fewer went together, they would be the less liable to be discovered.

711. *Longè servet.* i. e. To stay behind, yet so as still to have him in View, that she might neither lose her Way, nor be far from him to help her, in case of an Attack. The Reason why he directed her not to come up close with him, has been already assigned in the former Note; it was a proper Precaution for their common Safety, that they might be the less exposed to the View of the Enemy; and pass along more quietly, by being divided into Parties. This Reason justifies *Æneas*, and there is another which made it proper for the Poet to mention that Circumstance, namely, to give Probability to his Relation of her being lost. On these Accounts, I chose rather to keep to the common Signification of *longè*, than to follow *Servius*, who explains it *validè*, i. e. *Let my Wife carefully mark my Steps.*

712. *Quæ dicam, animis advertite.* Equivalent to *advertite animos his quæ dicam*, which is the more common Way of Speaking, as in *Ovid*,

——— *monitis animos advertite nostris.*
Met. XV. 140.

714. *Desertæ Cereris.* This Epithet, *deserted*, is applied to *Ceres*, either on account of her being bereaved of *Proserpine*, or in regard to the particular State of her Worship, which was now neglected in the public Calamity: Or because she was now without a Priest, who is mentioned among

Hanc ex diverſo ſedem veniemus in unam.
Tu, genitor, cape ſacra manu, patrioſque Penates.
Me bello è tanto digreſſum et cæde recenti,
Attrectare nefas; donec me flumine vivo
Abluero.
Hæc fatus, latos humeros, ſubjectaque colla
Veſte ſuper, fulvique inſternor pelle leonis;
Succedoque oneri: dextræ ſe parvus lülus
Implicuit, ſequiturque patrem non paſſibus æquis.
Pone ſubit conjux. Ferimur per opaca locorum:
Et me, quem dudum non ulla injecta movebant
Tela, neque adverſo glomerati ex agmine Graii,
Nunc omnes terrent auræ, ſonus excitat omnis
Suſpenſum, et pariter comitique onerique timentem.

Nos omnes *veniemus in hanc unam ſedem ex diverſo* trámite. O *genitor, tu cape ſacra, patrioſque Penates* in tuâ *manu. Nefas* eſſet *me digreſſum è tanto bello, et recenti cæde, attrectare* ea ſacra; *donec abluero me vivo flumine.*

Ego *fatus hæc, ſuper inſternor latos humeros, collaque ſubjecta veſte pelleque fulvi leonis; ſuccedoque oneri: parvus Iülus implicuit ſe* meæ *dextræ, ſequiturque patrem paſſibus non æquis. Conjux ſubit pone. Ferimur per opaca* ſpatia *locorum: et nunc omnes auræ terrent, omnis ſonus excitat me, quem dudum non ulla injecta tela, neque Graii glomerati ex agmine adverſo, movebant,* me inquam *ſuſpenſum et pariter timentem comitique onerique.*

TRANSLATION.

Seat by ſeveral Ways we will repair. Do thou, Father, take in thy Hand the ſacred Symbols, and the Gods of our Country. For me, juſt come from War, ſo fierce and recent Bloodſhed, to touch *them* would be Profanation, till I have purified myſelf in the living Stream. This ſaid, I ſpread a Garment and a tawny Lion's Hide over my broad Shoulders and ſubmiſſive Neck; and ſtoop to the Burden: The tender Boy is linked in my Right hand, and trips after his Father with unequal Steps: My Spouſe comes up behind: We haſte away through the gloomy Paths. And I, whom lately not Showers of Darts could move, nor Greeks incloſing me round in a hoſtile Band, am now terrified with every Breath of Wind; every Sound alarms me anxious, and equally in Dread for my Companion and

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among thoſe *Trojans* who died in the War, Æn. VI. 481.

Hîc multum fleti ad Superos, belloque caduci
Dardanidæ——Glaucumque——
——Cererique ſacrum Polybœten.

719. *Attrectare nefas, donec me flumine vivo.* In like Manner *Homer* makes *Hector* ſay, he was afraid of performing religious Worſhip to *Jupiter*, while his Hands were polluted with Blood:

Χερσι δ' ανιπτοισι, &c.
By me that holy Office were prophan'd;
Ill fits it me, with human Gore diſtain'd,
To the pure Skies theſe horrid Hands to raiſe,
Or offer Heav'n's great Sire polluted Praiſe.
Pope's Iliad, VI. 334.

It was the Cuſtom of the *Grecks* and *Romans*, and moſt other Nations, to waſh their Hands, and ſometimes their whole Bodies, in Water, before they performed Acts of Religion, eſpecially if they were polluted with Bloodſhed. On ſuch Occaſions they were not allowed to uſe foul, muddy, or ſtagnant Water, but ſuch as was pure and limpid, as is that of living Fountains and running Rivers; which is the Reaſon why *Æneas* here ſays, *me flumine vivo abluero.*

728. *Et me——nunc omnes terrent auræ.* This is a very beautiful Image of *Æneas*'s pious and tender Affection, which we have taken Notice of elſewhere. With unſhaken Fortitude he faced the greateſt Dangers, when only his own Perſon was expoſed; now every Appearance of Danger ſtrikes him with Terror on account of this dear Charge. And here we may obſerve *Virgil*'s exact Judgment in making *Æneas* ſpeak in Commendation of his own Valour ſo ſeaſonably, that

Jamque propinquabam portis, videbarque evaſiſſe omnem viam, cum creber ſonitus pedum ſubito viſus eſt adeſſe mihi *ad aures; genitorque proſpiciens per umbram exclamat: nate, nate fuge; hoſtes propinquant; cerno ardentes clypeos atque micantia æra. Hìc numen, neſcio quod, male amicum eripuit confuſam mentem mihi trepido; Namque, dum curſu ſequor avia* loca, *et excedo notâ regione viarum, heu!* mea *conjux Creüſa ſubſtitit, incertum eſt, ereptane ſit fato* mihi *miſero, erravitne è via, ſeu reſedit laſſa; nec reddita eſt noſtris oculis poſt. Nec reſpexi, reflexique animum* eam *eſſe amiſſam, priuſquam venimus* ad *tumulum, ſacratamque ſedem antiquæ Cereris: hìc, omnibus demum collectis,* Creüſa *una defuit, et fefellit comites, natumque, virumque.*

Jamque propinquabam portis, omnemque videbar
Evaſiſſe viam, ſubito cum creber ad aures
Viſus adeſſe pedum ſonitus; genitorque, per umbram
Proſpiciens, nate, exclamat, fuge, nate: propinquant;
Ardentes clypeos atque æra micantia cerno.
Hìc mihi neſcio quod trepido malè numen amicum
Confuſam eripuit mentem: namque avia curſu
Dum ſequor, et notâ excedo regione viarum,
Heu! miſero conjux fatone erepta Creüſa
Subſtitit, erravitne viâ, ſeu laſſa reſedit,
Incertum: nec poſt oculis eſt reddita noſtris.
Nec prius amiſſam reſpexi, animumque reflexi,
Quàm tumulum antiquæ Cereris, ſedemque ſacratam,
Venimus: hic demum, collectis omnibus, una
Defuit, et comites, natumque, virumque fefellit.

TRANSLATION.

my *dear* Load. By this Time I was got near the Gates, and thought I had overpaſſed all *the Danger of* the Way, when ſuddenly a thick Sound of *trampling* Feet ſeemed to invade my Ears juſt at Hand: And my Father, ſtretching his Eyes through the Gloom, calls aloud, Fly, fly, my Son, they are upon you. I ſee *their* burniſhed Shields and glittering *Helms of* Braſs. Here, in my Hurry and Conſternation, ſome unfriendly Deity, or other, confounded and bereaved me of my Reaſon: For while in my Journey I trace the By-paths, and forſake the known beaten Tracks, *I was ſo unfortunate*, alas! to drop my Wife Creüſa; whether ſhe was ſnatched from me by cruel Fate, or loſt her Way, or through Fatigue ſtopped ſhort, is uncertain; nor did theſe Eyes ever ſee her more: Nor did I obſerve that ſhe was loſt, nor reflect with myſelf, till we were come to the riſing Ground, and ſacred Seat of ancient Ceres; Here, at length, when all were convened, ſhe alone was wanting, and gave *ſad* Diſappointment to all our Retinue, eſpecially to her Son and Huſband. Frantic, *with Grief*, whom did I not

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that he is clear of all Imputation of Vanity. He magnifies his Courage in one Situation, only to make the tender Fears of his Humanity and natural Affection the more conſpicuous in another.

740. *Nec poſt oculis eſt reddita noſtris.* This Epiſode of *Creüſa*'s Death is introduced not merely for the Importance of the Event, but as it ſubſerves ſeveral Purpoſes of the Poet. It gives him an Opportunity farther to illuſtrate *Æneas*'s Piety, by ſhewing him once more expoſed to all the Dangers of the War in queſt of his Wife; and, in conſequence of that, leads us back with the Hero to viſit *Troy* ſmoaking in its Ruins, and brings us acquainted with ſeveral affecting Circumſtances, without which the Narration would not have been compleat. And then, which ſeems to be the chief Thing that *Virgil* had

Quem non incuſavi amens hominumque Deorumque!
Aut quid in eversâ vidi crudelius urbe!
Aſcanium, Anchiſenque patrem, Teucroſque Penates,
Commendo ſociis, et curvâ valle recondo.
Ipſe urbem repeto, et cingor fulgentibus armis.
Stat caſus renovare omnes, omnemque reverti
Per Trojam, et rurſus caput objectare periclis.
Principio muros, obſcuraque limina portæ,
Qua greſſum extuleram, repeto; et veſtigia retro
Obſervata ſequor per noctem, et lumine luſtro.
Horror ubique animos, ſimul ipſa ſilentia terrent.
Inde domum, ſi fortè pedem, ſi fortè tuliſſet,
Me refero: irruerant Danai, et tectum omne tenebant.
Ilicet ignis edax ſumma ad faſtigia vento
Volvitur; exſuperant flammæ; furit æſtus ad auras.

Quem hominumque Deorumque non incuſavi amens! aut quid vidi crudelius in urbe eversâ! Commendo ſociis meis, *et recondo* in *curvâ valle, Aſcanium, patremque Anchiſen, Teucroſque Penates.* Ego *ipſe repeto urbem, et cingor fulgentibus armis. Stat* ſententia *renovare omnes caſus, revertique per omnem Trojam, et rurſus objectare* meum *caput periclis. Principiò repeto muros obſcuraque limina portæ, qua extuleram greſſum: et retro ſequor veſtigia obſervata per noctem, et luſtro* ea *lumine. Horror* eſt *ubique, ſimul ipſa ſilentia terrent animos* meos. *Inde refero* me *domum, ſi forte, ſi forte tuliſſet pedem* eo: *Danai irruerant, et tenebant omne tectum. Ilicet ignis edax volvitur vento ad ſumma faſtigia; flammæ exſuperant; æſtus furit ad auras.*

TRANSLATION.

accuſe of Gods or Men! Or of what more cruel *affecting* Scene was I Spectator in all the Deſolation of Troy! To my Friends I recommend Aſcanius, my Father Anchiſes, with the Gods of Troy, and lodge them ſecretly in a winding Valley. Myſelf repair back to the City, and brace on my ſhining Armour. I am reſolved to renew every Adventure, reviſit all the Quarters of the Town, and expoſe my Life once more to all Dangers. Firſt of all I return to the Walls, and the dark Entry of the Gate by which I had ſet out, and backward unravel *all* my *former* Steps with Care amidſt the Darkneſs, and run them over with my Eye. Horror ſtalks around; at the ſame Time the very Silence *of the Night* affrights my Soul. Thence homeward I bent my Way, if by Chance, by *any Chance*, ſhe had moved *thither:* The Greeks had now ruſhed in, and were Maſters of the whole Houſe. In a Moment the devouring Conflagration in Sheets is rolled up by the Wind to the lofty Roof; the Flames *ſoon* mount above; the fiery Whirlwind rages to the Skies. I advance to Priam's royal Seat, and re-viſit

NOTES.

had in his Eye, it makes Way for the Appearance of *Creüſa*'s Ghoſt, who both affords ſeaſonable Comfort to *Æneas* in the Height of his Diſtreſs, by predicting his future Felicity, and relieves the Mind of the Reader from the Horrors of War and Bloodſhed, by turning him to the Proſpect of that Peace and Tranquillity which *Æneas* was to enjoy in *Italy*, and of that undiſturbed Reſt and happy Liberty whereof *Creüſa* herſelf was now poſſeſſed in the other World. See Verſe 775, *&c.*

750. *Stat. My Purpoſe is fixed, ſententia* being underſtood. While the Mind is in Doubt and Deliberation, it reels and varies from one Thing to another, *fluctuat, vacillat*; but, when it is determined and reſolved, then it ſtands ſtill, and is at reſt, *conſiſtit conſilium, ſtat ſententia.*

Wrong

Procedo ad ſedes Priami, reviſoque arcem. Et jam Phœnix et dirus Ulyſſes, lecti cuſtodes, aſſervabant prædam in *vacuis porticibus*, in *aſylo Junonis: Troïa gaza erepta inceniſis adytis, menſæque Deorum, crateresque ſolidi ex auro, captivaque veſtis congeritur huc undique: pueri et pavidæ matres ſtant circum* in *longo ordine: Quinetiam, auſus jactare voces per umbram, implevi vias* meo *clamore, mœſtuſque ingeminans Creüſam nequicquam vocavi* eam *iterum iterumque. Infelix ſimulacrum atque umbra ipſius Creüſæ, et imago major notâ viſa eſt ante oculos mihi quærenti, et furenti* in *tectis urbis ſine fine. Obſtupui, comæque ſteterunt, et vox hæſit* meis *faucibus. Tum* cœpit *ſic affari* me, *et demere meas curas his dictis:*

Procedo ad Priami ſedes, arcemque reviſo.
Et jam porticibus vacuis, Junonis aſylo,
Cuſtodes lecti Phœnix et dirus Ulyſſes
Prædam aſſervabant: huc undique Troïa gaza
Incenſis erepta adytis, menſæque Deorum,
Crateresque auro ſolidi, captivaque veſtis
Congeritur; pueri et pavidæ longo ordine matres
Stant circum.
Auſus quinetiam voces jactare per umbram.
Implevi clamore vias, mœſtuſque Creüſam
Nequicquam ingeminans, iterumque iterumque vocavi.
Quærenti, et tectis urbis ſine fine furenti,
Infelix ſimulacrum, atque ipſius umbra Creüſæ
Viſa mihi ante oculos, et notâ major imago
Obſtupui, ſteteruntque comæ, et vox faucibus hæſit.
Tum ſic affari, et curas his demere dictis:

TRANSLATION.

the Citadel. And now in the deſolate Cloiſters, Juno's Sanctuary, Phœnix, and curſed Ulyſſes, a choſen Guard, were watching the Booty: Hither, from all Quarters, the precious Trojan Moveables, ſaved from the Conflagration of the Temples, the Tables of the Gods, the maſſy golden Goblets, and plundered Veſtments, are amaſſed together: *Captive* Boys, and timorous Matrons, ſtand all around in a long Train. Nay more, adventuring even to dart my Voice through the Shades, I filled the Streets with Outcry, and in the Anguiſh of my Soul, with vain Repetition again and again, invoked Creüſa. While I am in this *fruitleſs* Search, and with inceſſant Fury ranging through all Quarters of the Town, the mournful Ghoſt and Shade of my Creüſa's Self appeared before my Eyes, and her Figure larger than the Life. I ſtood aghaſt! my Hair roſe on End, and my Voice clung to *my* Jaws. Then thus ſhe beſpeaks me, and relieves my Cares with theſe Words: My darling Spouſe, what Pleaſure have you thus

NOTES.

760. *Priami ſedes—reviſo.* *Creüſa* was *Priam*'s Daughter, which was the Reaſon why *Æneas* goes to the Palace in queſt of her.

764. *Menſæque Deorum.* The Tripods of the Gods, which ſerved either for delivering the Oracles, or for bearing the ſacred Vaſes.

765. *Captivaque veſtis.* i. e. Either Pieces of Tapeſtry, or of fine Needle-work, in which the *Phrygian* Women excelled, and as the Word ſignifies, Æn. I. 643.

Arte laboratæ veſtes, oſtroque ſuperbo.

772. *Infelix ſimulacrum.* Unhappy, not on her own Account, for ſhe declares herſelf bleſſed and happy, Verſe 785; but the Cauſe of ſo much Miſery to *Æneas*.

773. *Et notâ major imago.* Spectres and Apparitions are commonly repreſented of an enormous Stature, Fear having Effect to ſwell Objects to the Imagination. Thus *Livy* informs us, that, when *Decius* devoted himſelf for his Country, he appeared to the Spectators more grand and auguſt than ordinary: *Aliquanto auguſtior humano viſu.*

782. *Lydius*

Quid tantum inſano juvat indulgere dolori,
O dulcis conjux! non hæc ſine numine Divûm
Eveniunt: nec te hinc comitem aſportare Creüſam
Fas, aut ille ſinit ſuperi regnator Olympi.
Longa tibi exſilia, et vaſtum maris æquor arandum.
Ad terram Heſperiam venies, ubi Lydius arva
Inter opima virûm leni fluit agmine Tybris.
Illic res lætæ, regnumque, et regia conjux,
Parta tibi: lacrymas dilectæ pelle Creüſæ.
Non ego Myrmidonum ſedes Dolopumve ſuperbas
Aſpiciam, aut Graiis ſervitum matribus ibo,
Dardanis et Divæ Veneris nurus:
Sed me magna Deûm genitrix his detinet oris.
Jamque vale, et nati ſerva communis amorem.
Hæc ubi dicta dedit, lacrymantem et multa volentem
Dicere deſeruit, tenueſque receſſit in auras:

O dulcis conjux! quid tantum juvat te *indulgere inſano dolori? hæc non eveniunt ſine numine Divûm: nec fas* eſt, *aut ille regnator ſuperi Olympi ſinit, te aſportare Creüſam comitem. Longa exſilia* futura ſunt *tibi, et vaſtum æquor maris* eſt *arandum* tibi. *Venies ad Heſperiam terram, ubi Lydius Tybris fluit leni agmine inter arva opima virûm. Res lætæ* partæ ſunt, *regnumque* partum, *et regia conjux parta* eſt *tibi illic: pelle lacrymas dilectæ Creüſæ. Ego non aſpiciam ſuperbas ſedes Myrmidonum Dolopumve, aut ibo ſervitum Graiis matribus*, ego quæ ſum *Dardanis, et nurus Divæ Veneris: Sed magna genitrix Deûm detinet me* in *his oris. Jamque vale, et ſerva amorem communis nati. Ubi dedit hæc dicta, deſeruit me lacrymantem, et volentem dicere multa, receſſitque in tenues auras:*

TRANSLATION.

to indulge a Grief which is but Madneſs? Theſe Events fall out not without the Will of the Gods: 'Tis not decreed you carry Creüſa hence to accompany you, nor is it permitted by the great Ruler of Heaven ſupreme. In long Baniſhment you muſt roam, and plough the vaſt Expanſion of the Ocean; To the Land of Heſperia you ſhall come *at length*, where the Lydian Tiber, with his gentle Current, glides through a rich Land of Heroes. There proſperous Days, a Crown, and royal Spouſe await you: Dry up your Tears for your beloved Creüſa, *who is now happy, and at reſt*. I, of Dardanus's noble Line, and the Daughter-in-Law of divine Venus, ſhall not *be curſed to* ſee the proud Seats of the Myrmidons and Dolopes, nor go to ſerve the Grecian Dames; but the great Mother of the Gods detains me *in her Service* in theſe Coaſts. Now farewel, and preſerve your Affections to our common Son.

With theſe Words ſhe left me in Tears, and ready to ſay a thouſand Things, and vaniſhed into thin Air. There thrice I attempted to throw my Arms around

NOTES.

782. *Lydius Tybris.* The River *Tyber* divides the *Tuſcans* from *Latium*, and is therefore denominated *Lydian*; for the *Tuſcans* were a Colony from *Lydia*, planted in *Etruria* or *Tuſcany*, by *Tyrrhenes* the Son of *Atys*, King of *Lydia*; which *Tyrrhenes* was ſent out by his Father in Time of a Famine to ſeek a Settlement in ſome other Country, and, after long Wanderings, at length fixed his Reſidence, and planted a Colony in *Italy*, upon the upper Banks of the *Tyber*, and called the *Tuſcans* after his own Name. This is what *Virgil* himſelf tells us, *Æn.* VIII. 479.

——— *Ubi Lydia quondam*
Gens bello præclara, jugis inſedit Etruſcis.

796. *Ingentem*

Ibi ter conatus ſum circumdare brachia mea illius collo; imago fruſtra comprenſa ter effugit manus meas, par levibus ventis, ſimillimaque volucri ſomno. Nocte ſic conſumtâ, demum reviſo ſocios. Atque hìc admirans invenio ingentem numerum novorum comitum affluxiſſe; matreſque viroſque, pubem collectam exſilio, miſerabile vulgus! hi convenere undique, parati animis opibuſque ſequi in quaſcunque terras velim deducere eos pelago. Jamque Lucifer ſurgebat in jugis ſummæ Idæ, ducebatque diem; Danaique tenebant limina portarum obſeſſa, nec ulla ſpes opis dabatur mihi. Ceſſi, et petivi montem, genitore ſublato.

Ter conatus ibi collo dare brachia circum;
Ter fruſtra comprenſa manus effugit imago,
Par levibus ventis, volucrique ſimillima ſomno.
Sic demum ſocios conſumtâ nocte reviſo.
Atque hìc ingentem comitum affluxiſſe novorum
Invenio, admirans, numerum; matreſque, viroſque,
Collectam exſilio pubem, miſerabile vulgus!
Undique convenere, animis opibuſque parati,
In quaſcunque velim pelago deducere terras.
Jamque jugis ſummæ ſurgebat Lucifer Idæ,
Ducebatque diem: Danaique obſeſſa tenebant
Limina portarum: nec ſpes opis ulla dabatur.
Ceſſi, et ſublato montem genitore petivi.

TRANSLATION.

her Neck: thrice the Phantom graſped in vain, eſcaped my Hold, ſwift as the winged Winds, and reſembling moſt a fleeting Dream. Thus having ſpent the Night, I at length re-viſit my Aſſociates. And here, to my Surprize, I find a vaſt Confluence of new Companions had joined us; Matrons and Men, and Youths drawn together to *ſhare* our Exile, a piteous Throng! From all Hands they convened, reſolute *to follow me* with their Souls and Fortunes, into whatever Country I inclined to conduct them over Sea. By this Time, the bright Morning-Star was riſing on the craggy Tops of lofty Ida, and uſhered in the Day: The Greeks held the Entrance of the Gates blocked up, nor had we any Proſpect of Relief. I gave Way *to Fate*, and, bearing up my Father, made towards the Mountain.

NOTES.

796. *Ingentem affluxiſſe numerum.* It appears that this Multitude, either by this very Act of reſorting to *Æneas*, and putting themſelves under his Protection, or by ſome more explicit Declarations of their Mind, made Choice of him for their King; which Appellation is ſtill given him afterwards throughout the Æneid.

801. *Jugis ſurgebat Lucifer Idæ.* Becauſe Mount *Ida* lay on the Eaſt of *Troy*, and conſequently *Lucifer*, *Venus*, or the *Morning-ſtar*, the Forerunner of the Sun, appeared to thoſe at *Troy* to riſe as from Mount *Ida*.

804. *Ceſſi.* Dr. *Trapp* renders it, *I retired*; but it appears much more elegant to underſtand it, with others, as an Expreſſion of *Æneas*'s Piety and Reſignation, eſpecially conſidering what goes before, *nec ſpes opis ulla dabatur.*

P. VIRGILII MARONIS

ÆNEIDOS

LIBER TERTIUS.

POſtquam res Aſiæ Priamique evertere gentem
Immeritam viſum Superis, ceciditque ſuperbum

ORDO.

Poſtquam viſum eſt Superis evertere res Aſiæ, gentemque Priami immeritam, Iliumque ſuperbum cecidit,

TRANSLATION.

AFTER it had ſeemed good to the Gods to overthrow the Power of Aſia, and Priam's Race, not for any Fault of theirs, and ſtately Ilium fell, and Troy, *now* built by Neptune, ſmokes in Ruin; we are de-

NOTES.

This third Book of the Æneid contains more Matter than any of the reſt: In it we have the Subſtance of the whole Odyſſey, and the Annals of no leſs than ſeven Years; whereas none of the other Books, except the fourth, which includes the Events of that Summer *Æneas* ſpent at *Carthage*, extends beyond ſome few Days. *Virgil* has likewiſe given us here a Specimen of his Knowledge of Geography, and the Manners of People. The ſeveral Nations whom he makes his Hero viſit, the Adventures of the *Harpies*, by whom we may underſtand either bad Women, or, according to others, the Stings of a guilty Conſcience; the Story of the *Cyclops*, by whom are imaged Men ſunk into a brutal Nature by Cruelty and Intemperance, ſhews us how a wiſe Man ought to conduct himſelf amidſt the various Snares and Temptations to which human Life is expoſed. It is obſerved, however, that this Book, notwithſtanding the Copiouſneſs of the Subject, the Eloquence of the Stile, and the many ſublime Paſſages it contains, which are as numerous in this as in any of the reſt, is yet, of all others, the leaſt read, which ſeems more to be owing to its Situation, than any other Reaſon; for the preceding ſecond Book, which contains the Hiſtory of the Sack of *Troy*, exhibits to us ſomewhat ſo grand, that in Compariſon of it we think meanly of this. The fourth again has ſo many Charms from the Tenderneſs of the Subject, that we are impatient to get at it. Thus, it being ſufficient for the Thread of the Hiſtory to know that *Æneas* after the Deſtruction of *Troy* arrived at *Carthage*, Numbers of Readers either wholly overlook this third Book, or, having given it a ſuperficial Reading, diſdain to ſtudy it like the reſt: Nevertheleſs we may ſay, that, next to the ſixth, there is none of them from which more may be learned, whether with regard to the ancient Geography, in which it is ſo exact, or thoſe ſeveral Portraitures that relate to civil Life, or, laſtly, the fine Monuments of ancient Religion, which are hardly to be met with any where elſe.

2. *Immeritam.* Becauſe their Ruin was owing to the Crimes of *Paris* and *Laomedon*, not their own Demerit:

——— *ſanguine noſtro*
Laomedonteæ luimus perjuria Trojæ.
Geor. I. 502.

——— *Ilion, Ilion*
Fatalis inceſtuſque judex,
Et mulier peregrina vertit
In pulverem, ex quo deſtituit Deos
Mercede pacta Laomedon, mihi
Caſtæque damnatum Minervæ,
Cum populo et duce fraudulento.
Hor. III. Carm. III. 18.

5. *Ilium*——

et Neptunia Troja omnis fumat humo; agimur auguriis Divûm quærere diverſa exſilia, et deſertas terras, molimurque claſſem ſub ipsâ Antandro, et montibus Phrygiæ Idæ, contrahimuſque viros incerti quò fata ferant nos, *ubi detur* nobis *ſiſtere. Prima æſtas vix inceperat.*

Ilium, et omnis humo fumat Neptunia Troja;
Diverſa exſilia, et deſertas quærere terras,
Auguriis agimur Divûm: claſſemque ſub ipsâ
Antandro et Phrygiæ molimur montibus Idæ;
Incerti quò fata ferant, ubi ſiſtere detur,
Contrahimuſque viros. Vix prima inceperat æſtas,

TRANSLATION.

termined, by Revelations from the Gods, to go in queſt of diſtant Retreats in Exile, and unpeopled Lands: We fit out a Fleet juſt under the Walls of Antandros, and the Mountains of Phrygian Ida; and draw our Forces together, not knowing whither the Fates point our Way, where it ſhall be given us to ſettle. Scarce had the firſt Summer begun, when my Father Anchiſes gave Command to

NOTES.

3. *Ilium — Neptunia Troja.* *Ruæus* would have *Ilium* here to mean the Citadel, and *Troy* the whole Town, to ſave a Tautology. But every one may ſee that *omnis Troja fumat humo*, is much fuller and ſtronger than *Ilium cecidit*, and the Thought is quite different, as well as the Expreſſion. *Virgil* uſes *Ilium* only in the Neuter Gender; *Horace* has *Ilios*, and *Ovid Ilion* in the Feminine, like other Names of Cities.

3. *Fumat.* There is a much greater Force and Propriety in uſing the preſent Tenſe here, than if it had been the Preterite, which we have endeavoured to expreſs in the Tranſlation.

3. *Neptunia Troja.* The Mythologiſts make both *Neptune* and *Apollo* the Builders of the Walls of *Troy*; but *Homer* and *Virgil*, if I rightly remember, aſcribe that Work to *Neptune* alone. See the Note on Æneid II. Verſe 610.

4. *Diverſa exſilia.* I take *diverſa* here in the Senſe of *longinqua*, as it is uſed by *Ovid*:

Arva Phaon celebrat diverſa Typhoidos Ætnæ.
Epiſt. Sapph. to Phaon, Verſe 11.

Though the *Trojans*, under ſeveral Leaders, as *Æneas*, *Helenus*, *Antenor*, ſettled in different Regions; the *diverſa exſilia* here, it is plain, refers only to *Æneas* and his Followers, who were all appointed by the Gods to go in queſt of one and the ſame Settlement. For the *Agimur auguriis Divûm quærere diverſa exſilia*, and *molimur claſſem ſub Antandro*, muſt both belong to one and the ſame Nominative, *viz. I and my Followers.*

4. *Deſertas terras.* By *deſertas terras* we may either underſtand the Country which *Dardanus* had left; or rather, *Æneas* ſpeaks the Language of his Heart at that Time. Having then the diſmal Idea of the Deſtruction of his Country awakened freſh in his Mind, and the uncertain Proſpect before him of a Settlement in ſome unknown Land, as it immediately follows, *incerti quo fata ferant, ubi ſiſtere detur*, it was natural for him to have uncomfortable Apprehenſions of the Country he was going to, to call it a Place of Baniſhment, a Land of Solitude and Deſertion; eſpecially if we add, that it was the Deſign of *Æneas* to move *Dido*'s Compaſſion, and therefore to paint every Circumſtance of his Story in Colours of Suffering and Diſtreſs. There are ſome, however, who reads *diverſas terras*, inſtead of *deſertas.*

5. *Auguriis Divûm.* This refers to all the prophetic Intimations he had given him: of his future Fate by the Apparition of *Hector*, Æn. II. 265, by the lambent Flame that played about *Aſcanius*'s Temples, Verſe 681, by the Courſe of the falling Star, and the Thunder on the Left, Verſe 694; and, laſtly, by the Interview he had with *Creüſa*'s Ghoſt, Verſe 781.

6. *Antandro.* *Antandros*, now *S. Dimitri*, was a City in the *Leſſer Phrygia*, at the Foot of Mount *Ida*, where was Plenty of Trees for building a Navy, and at the ſame Time a convenient Bay, where the Ships could be concealed from the View of the *Greeks.*

7. *Incerti quò fata ferant.* *Æneas* had been plainly told by *Creüſa*'s Ghoſt that his Settlement was to be in *Italy*, and the Place had been ſo diſtinctly marked out, that one is ſurprized to find him in any Uncertainty about it. Perhaps he did not firmly believe that Viſion, or the Impreſſion was begun to wear off from his Mind; the Apprehenſion of the Danger, and Difficulty of the Voyage, concurring with the then dejected State of his Mind, filled him with anxious and diſtruſtful Thoughts, notwithſtanding all the Aſſurances he had given him of getting ſafe to *Italy* at length.

8. *Prima æſtas.* *Scaliger* computes the Time in which *Troy* was taken to have been towards the

Et pater Anchiſes dare fatis vela jubebat.
Litora tum patriæ lacrymans portuſque relinquo,
Et campos ubi Troja fuit; feror exſul in altum,
Cum ſociis, natoque, Penatibus, et Magnis Dîs.
Terra procul vaſtis colitur Mavortia campis,
Thraces arant, acri quondam regnata Lycurgo,

et pater Anchiſes jubebat nos *dare vela fatis. Tum* ego *lacrimans relinquo litora patriæ, portuſque, et campos ubi Troja fuit: exſul feror in altum, eum ſociis, natoque, Penatibus, et Magnis Dîs.*

Procul, terra Mavortia in *vaſtis campis colitur (Thraces arant* eam) *quondam regnata* ab *acri Lycurgo,*

TRANSLATION.

hoiſt the Sails, in purſuance of Heaven's Decree. Then, with Sorrow, I leave the Shores and Ports of my native Country, and the Plains where Troy *once* ſtood: An Exile *forlorn* I launch into the Deep with my Aſſociates, my Son, my Houſehold-gods, and the great Gods *of my Country*. At a Diſtance lies a martial Land, *well* peopled throughout its wide extended Plains (the Thracians cultivate *the Soil*) over which in former Times fierce Lycurgus reigned, an ancient hoſpitable Re-

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the End of the Spring, ſo that *Æneas* ſet out in the Beginning of the Summer immediately following. *Catrou*, however, inſiſts that *Æneas* could not have got his Fleet ready in ſo ſhort a Time, and therefore will have *prima æſtas* to ſignify the Beginning of the Spring, *viz.* of the next Year; for he obſerves that the Ancients divided the Year only in two Seaſons, Summer and Winter, which he confirms from Geor. III. 296.

— *Dum mox frondoſa reducitur æſtas.*

where it is agreed that *æſtas* ſignifies the Spring of the Year. What makes this the more probable, continues he, is, that this long Stay of *Æneas* at *Antandros* is taken from Hiſtory. *Dionyſius* of *Halicarnaſſus* informs us, that he drew together a new Army at that Place (he ſhould have added, and fortified himſelf on Mount *Ida*) but, not thinking it prudent to engage his haraſſed Troops, he capitulated on honourable Terms; one of which was, that he ſhould be allowed to depart from *Troas* with his Followers without Moleſtation, after a certain Time, which he employs in equipping a Fleet.

10. *Lacrymans.* It has been obſerved already, on the ſofter Part of *Æneas*'s Character, that the ſhedding of Tears is a natural Indication of Humanity and Compaſſion; I may add, often involuntary and conſtitutional, and nowiſe unbecoming a Hero, nor inconſiſtent with true Fortitude and Greatneſs of Mind. But there is no Neceſſity of underſtanding this Word in its mere literal Senſe, as if *Æneas* actually ſhed Tears upon every Occaſion where this Word is applied to him; the Expreſſion, I think, often implies no more than *lugens*, as *Ruæus* juſtly renders it in this Place; *Æneas* went away mourning, and with a ſorrowful Heart, not for his own private and perſonal Sufferings, his Baniſhment into diſtant Climes, but becauſe his Country was now in Ruin and Deſolation; he ſorrowed at bidding Farewel to thoſe once delightful Plains where *Troy* had ſtood, but was now no more. *Et campos ubi Troja fuit.*

12. *Et Magnis Dîs.* By the Great Gods, *Virgil* probably would have us underſtand the Images of the *Dii majorum gentium*, viz. *Jupiter, Pallas, Mercury, Apollo*, &c. whoſe Worſhip the *Roman* Hiſtorians and Poets alledge to have been introduced by *Æneas* into *Latium*. Some, however, take the *Magni Dî* to be the ſame with the *Penates*, who, as *Macrobius* tells us, were denominated Θεοι μεγαλοι, *Dii Magni, the Great Gods*. See the Note above on Æn. II. 293.

13. *Procul.* It is obſerved that *procul* ſignifies ſometimes *in View*, as it were *pro oculis*; as in the ſixth Eclogue, Verſe 16.

Serta procul tantum capiti delapſa jacebant.

And ſo it may be underſtood here, for *Thrace* was but at a ſmall Diſtance from the Port whence *Æneas* ſet out, only on the other Side of the *Helleſpont*. But, becauſe *Æneas* is deſcribing the Country to *Dido*, I am inclined to think that *procul* refers to *Carthage*, where he then was, and therefore to be underſtood in the common Acceptation.

14. *Lycurgo.* The Son of *Dryas*. This is that King of *Thrace*, who is fabled to have baniſhed *Bacchus*, and, indeed, is [illegible] of his Kingdom:

fuit *antiquum hoſpitium Trojæ, Penateſque* ejus *ſocii* fuerunt noſtris, *dum fortuna fuit* nobis. *Feror huc, et loco prima mœnia* in *curvo litore, ingreſſus iniquis fatis: Fingoque Æneadas nomen de meo nomine. Ferebam ſacra Dionææ matri* meæ, *Diviſque auſpicibus cœptorum operum, mactabamque nitentem taurum in litore ſupero Regi Cœlicolûm. Tumulus forte fuit juxta,* in *quo ſummo* erant *virgulta cornea, et myrtus horrida denſis haſtilibus. Acceſſi, conatuſque convellere viridem ſylvam ab humo, ut tegerem aras frondentibus ramis, video monſtrum horrendum, et mirabile dictu. Nam guttæ* ex *atro ſanguine liquuntur huic* arbori, *quæ arbos prima vellitur* è *ſolo, radicibus* ejus *ruptis, et maculant terram tabo. Frigidus horror quatit membra mihi,*

Hoſpitium antiquum Trojæ, ſociique Penates,
Dum fortuna fuit. Feror huc, et litore curvo
Mœnia prima loco, fatis ingreſſus iniquis;
Æneadaſque meo nomen de nomine fingo.
Sacra Dionææ matri, Diviſque, ferebam
Auſpicibus cœptorum operum; ſuperoque nitentem
Cœlicolûm regi mactabam in litore taurum.
Forte fuit juxta tumulus, quo cornea ſummo
Virgulta, et denſis haſtilibus horrida myrtus.
Acceſſi, viridemque ab humo convellere ſylvam
Conatus, ramis tegerem ut frondentibus aras,
Horrendum, et dictu video mirabile monſtrum.
Nam, quæ prima ſolo ruptis radicibus arbos
Vellitur, huic atro liquuntur ſanguine guttæ,
Et terram tabo maculant: mihi frigidus horror

TRANSLATION.

treat for Troy, and whoſe Gods were leagued with ours, while Fortune was with us. Hither I am carried, and found my firſt Walls along the winding Shore, entering *on that Enterprize* with Fates unkind, and from my own Name I call the Citizens Æneades. I was performing ſacred Rites to my Mother Venus, and the Gods, the Patrons of my Works begun, and to the exalted King of the Immortals I was ſacrificing a ſhining Bull on the Shore. Hard by there chanced to be a riſing Ground, on whoſe Top young Cornel Trees ſhot up their *tender* Twigs, and a Myrtle rough and overgrown with thick Spear-like Branches. I came up to it, and attempting to tear from the Earth the verdant Wood, to cover the Altars with the leafy Boughs, I ſee a dreadful Prodigy, and wonderous to relate. For from that Tree which firſt torn from the Soil, its rooted Fibres being burſt aſunder, Drops of thick Blood diſtil, and ſtain the Ground with Gore;

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dom; for which Impiety, the God revenged himſelf upon him, by depriving him of Sight, as it is in Iliad VI. Verſe 130.

15. *Hoſpitium antiquum.* That is to ſay, there had been a long continued League of Friendſhip and Hoſpitality between the two Nations, by Virtue of which the *Thracians* gave hoſpitable Reception to all Strangers from *Troy*, and the *Trojans* in their Turn repaid the Kindneſs and Civilities to the *Thracians*. This Hoſpitality was ſometimes between whole Nations, ſometimes from one City to another, and ſometimes between particular Families.

15. *Sociique Penates.* There was ſo ſtrict an Alliance between the two Nations, that *Servius* tells us, *Polymneſtor*, King of *Thrace*, married *Ilione*, *Priam*'s before him of a Settlement

18. *Æneadas.* The City is called *Ænos* by *Mela* and *Pliny*, and the latter tells us that the Tomb of *Polydore* is near that City.

19. *Dionææ matri. Venus*, ſo called from her Mother *Dione*.

21. *Taurum. Servius* and *Macrobius* will have it, that a Bull was one of thoſe Animals that were prohibited to be offered to *Jove* in Sacrifice, and that *Virgil* deſignedly makes *Æneas* to have offered here an unwarrantable Sacrifice to *Jupiter*, to make Way for the inauſpicious Omen that followed it. But *La Cerda* proves, from the beſt Authority, that nothing was more common than to ſacrifice Bulls to *Jupiter*, as well as to the other Gods.

23. *Haſtilibus.* The long tapering Branches of the Tree are properly termed *Haſtilia*, *Spears*; but

Membra quatit, geliduſque coit formidine ſanguis.
Rurſus et alterius lentum convellere vimen
Inſequor, et cauſas penitus tentare latentes:
Ater et alterius ſequitur de cortice ſanguis.
Multa movens animo, Nymphas venerabar agreſtes,
Gradivumque patrem, Geticis qui præſidet arvis;
Rite ſecundarent viſus, omenque levarent.
Tertia ſed poſtquam majore haſtilia niſu
Aggredior, genibuſque adverſæ obluctor arenæ;
(Eloquar, an ſileam?) gemitus lacrymabilis imo
Auditur tumulo, et vox reddita fertur ad aures:
Quid miſerum, Ænea, laceras? jam parce ſepulto,

geliduſque ſanguis coit præ formidine. Rurſus inſequor et convellere lentum vimen alterius, et penitus tentare cauſas latentes; et ater ſanguis ſequitur de cortice alterius. Ego *movens multa in animo, venerabar Nymphas agreſtes, patremque Gradivum qui præſidet Geticis arvis,* ut *rite ſecundarent viſus, levarentque omen. Sed poſtquam aggredior tertia haſtilia majore niſu, genibuſque obluctor adverſæ arenæ (eloquarne an ſileam?) lacrymabilis gemitus auditur* ex *imo tumulo, et vox reddita fertur ad* meas *aures:* O *Ænea, quid laceras* me *miſerum? parce* mihi *jam ſepulto,*

TRANSLATION.

Shivering Horror ſhakes my Limbs, and my chill Blood is congealed with Fear. I again aſſay to tear off a limber Bough from another, and thoroughly explore the latent Cauſe: And from the Rind of that other the purple Blood deſcends. Raiſing in my Mind many an anxious Thought, I with Reverence beſought the rural Nymphs, and Father Mars, who preſides over the Thracian Territories, to ſecond the Viſion in due Form, and give a favourable Turn to the Omen. But after that I attempt the Boughs a third Time with a more vigorous Effort, and on my Knees ſtruggle againſt the oppoſite Mold, ſhall I ſpeak, or ſhall I forbear? A piteous Groan is heard from the Bottom of the riſing Ground, and a Voice ſent forth reaches my Ears: Æneas, why doſt thou tear an unhappy Wretch?

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but the Word has a peculiar Property here, as it alludes to the Spears and Darts with which *Polydore* had been transfixed, which grew up into thoſe Trees.

35. *Gradivum patrem. Gradivus,* we are told, is a Name that expreſſed *Mars* in Time of War, as *Quirinus* did in Time of Peace. Critics are not agreed as to the Derivation of the Word; ſome giving it a *Greek* Etymology, from πραδαινω, *to brandiſh*; while others bring it from the *Latin, gradus,* or *gradior, an advance, to advance,* or take the Field.

35. *Geticis arvis.* The *Getes* were a People inhabiting that Part of *Dacia* which is now called *Moldavia*; their Neighbourhood to *Thrace* is the Reaſon why that Country is here called *arva Getica, the Lands of the* Getes.

35. *Nymphas venerabar — Gradivumque patrem.* The Reaſon why *Æneas* addreſſed his Worſhip on this Occaſion to *Mars,* the Poet himſelf gives us, becauſe it was the *Geticis qui præſidet arvis,* who preſided over the Country: He was the God whom the *Thracians* and thoſe other warlike Nations chiefly worſhipped in ancient Times. By the Nymphs again, whom he prays to in Conjunction with *Mars,* we are probably to underſtand the *Hamadryads,* a Sort of rural Goddeſſes, whoſe Deſtiny was connected with that of ſome particular Trees, with which they lived and died. So that *Æneas* might conſider this horrid Omen as an Indication of their Diſpleaſure, for his offering to violate thoſe Pledges of their Exiſtence.

36. *Secundarent viſus.* In the ancient Rights of Divination, two Omens were required for Confirmation; and though the firſt had been unlucky, yet, if the ſecond was proſperous, it deſtroyed the firſt, and was termed *omen ſecundum*; if otherwiſe, *alterum:* And hence *ſecundus* came to ſignify *proſperous,* and *ſecundo, to proſper.*

41. *Jam parce ſepulto.* It was a Law of the twelve Tables, and, indeed, is the common Voice

parce ſcelerare tuas *pias manus: Troja tulit me, non externum tibi: hic cruor haud manat de ſtipite. Heu fuge terras crudeles, fuge littus avarum. Nam ego ſum Polydorus; ferrea ſeges telorum texit me confixum hic, et increvit acutis jaculis. Tum verò preſſus* quoa *mentem ancipiti formidine, obſtupui, comæque ſteterunt, et vox hæſit faucibus. Quondam infelix Priamus furtim mandarat hunc Polydorum alendum Threicio Regi, cum magno pondere auri; cum jam diffideret armis Dardaniæ, videretque urbem cingi obſidione. Ille* rex, *ut opes Teucrûm* ſunt *fractæ, et fortuna receſſit, ſecutus res Agamemnonias, armaque victricia, abrumpit omne fas, obtruncat Polydorum, et potitur auro vi,*

Parce pias ſcelerare manus: non me tibi Troja
Externum tulit: haud cruor hic de ſtipite manat.
Heu fuge crudeles terras, fuge littus avarum:
Nam Polydorus ego: hìc confixum ferrea texit
Telorum ſeges, et jaculis increvit acutis.
Tum verò, ancipiti mentem formidine preſſus,
Obſtupui; ſteteruntque comæ, et vox faucibus hæſit.
Hunc Polydorum auri quondam cum pondere magno
Infelix Priamus furtim mandârat alendum
Threïcio regi; cum jam diffideret armis
Dardaniæ, cingique urbem obſidione videret.
Ille, ut opes fractæ Teucrûm, et fortuna receſſit;
Res Agamemnonias, victriciaque arma ſecutus,
Fas omne abrumpit, Polydorum obtruncat, et auro

TRANSLATION.

Spare me now that I am in my Grave; forbear to pollute with Guilt thy pious Hands; Troy brought me forth no Stranger to you: Nor is it from the *dead* Trunk this Blood diſtils. Ah fly this barbarous Land, fly the avaricious Shore! For *the unhappy* Polydorus am I: Here an Iron Crop of Darts hath overwhelmed me, transfixed, and over me ſhot up in pointed Javelins. Then, indeed, inly depreſſed with perplexing Fear, I was ſtunned, my Hair ſtood on End, and my Voice clung to my Jaws. This Polydorus unhappy Priam had formerly ſent in Secrecy with large Sums of Money to be brought up by the King of Thrace, what Time he began to be diffident of the Arms of Troy, and ſaw the City with cloſe Siege blocked up. He *(the King of Thrace)* ſo ſoon as the Power of the Trojans was cruſhed, and their Fortune gone, eſpouſing Agamemnon's Intereſt and victorious Arms, breaks every ſacred Bond, aſſaſſinates Polydorus, and by

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Voice of Humanity, *Defuncti injuria ne afficiantur, Let no Injury be offered to the Dead.* Therefore *Polydore*'s Ghoſt calls out to *Æneas, Parce jam ſepulto*, as if he had ſaid, *Let it ſuffice that I ſuffered ſo much while alive*; leave me now at leaſt to enjoy Reſt in my Grave.

42. *Non Troja externum tulit.* *Polydore* was the Son of *Priam*, and *Creüſa*'s Brother, and conſequently allied to *Æneas*, his Fellow-Citizen, and not an Alien or Foreigner, which is the Meaning of *externus*. *Cicero* makes *Polydore* not *Priam*'s Son, but his Grandchild by his Daughter *Ilione*, who was married to *Polymneſtor*, King of *Thrace*.

54. *Agamemnonias.* *Agamemnon*, the Son of *Atreus*, King of *Mycenæ*, and Brother to *Menelaus*, was choſen General of the Confederate Troops of *Greece* in the *Trojan* Expedition. After the Deſtruction of *Troy* he returned to *Mycenæ* with his Captive *Caſſandra*, *Priam*'s Daughter, and was aſſaſſinated with her at the Banquet, by the Treachery of his Wife *Clytemneſtra*, and his Nephew *Ægiſthus*, her adulterous Paramour.

55. *Fas omne abrumpit.* *Polymneſtor*, by murdering *Polydore*, broke through both the Ties of Conſanguinity and Hoſpitality, which were held ſo ſacred, that he who violated them, by putting his Gueſt to Death, was reckoned equally guilty with a Parricide.

57. *Sacra*

Vi potitur. Quid non mortalia pectora cogis
Auri ſacra fames! poſtquam pavor oſſa reliquit,
Delectos populi ad proceres, primumque parentem,
Monſtra Deûm refero; et, quæ ſit ſententia, poſco.
Omnibus idem animus ſceleratâ excedere terrâ,
Linquere pollutum hoſpitium, et dare claſſibus Auſtros.
Ergo inſtauramus Polydoro funus, et ingens
Aggeritur tumulo tellus: ſtant Manibus aræ,
Cæruleis mœſtæ vittis atrâque cupreſſo;
Et circum Iliades crinem de more ſolutæ.
Inferimus tepido ſpumantia cymbia lacte,

O ſacra fames auri, quid non cogis mortalia pectora perpetrare! *poſtquam pavor reliquit oſſa* mihi, *refero monſtra Deûm ad delectos proceres populi, primumque* ad *parentem; et poſco quæ ſit* eorum *ſententia. Idem animus* eſt *omnibus excedere ſceleratâ terra, linquere pollutum hoſpitium, et dare Auſtros claſſibus. Ergo inſtauramus funus Polydoro, et ingens tellus aggeritur tumulo: aræ ſtant Manibus, mœſtæ cæruleis vittis atrâque cupreſſo; et Iliades ſolutæ* quoad *crinem, de more,* ſtant *circum. Inferimus ſpumantia cymbia* è *tepido lacte,*

TRANSLATION.

Violence poſſeſſes his Money. Curſed Avarice, on what *deſperate Wickedneſs* thy Influence drives the Minds of Men! After my quaking Fear was gone, I report the portentous Signs of the Gods to our choſen Leaders, and chiefly to my Father, and demand what their Reſolution is. All are unanimous to quit that curſed Land, abandon the polluted Society, and ſpread the Sails to the Winds; Therefore we ſet about the Renewal of Polydorus's Funeral Obſequies, and raiſe a large Mound of Earth for the Tomb: An Altar is reared to his Manes, mournfully decked with leaden-coloured Wreaths, and black baleful Cypreſs; and round it the Trojan Matrons ſtand with Hair diſhevelled, according to Cuſtom. We *next* offer the Sacrifices of the Dead, Bowls foaming with warm Milk, and Goblets of

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57. *Sacra fames.* *Sacer* ſignifies either *ſacred* or *accurſed*, as here. The Reaſon of which ſee in a former Note on Æn. I. 632.

57. *Quid non mortalia pectora cogis, auri ſacra fames!* The ſame Sentiment is more fully expreſſed by *Juvenal*, Satyr XIV. Verſe 173.

Inde fere ſcelerum cauſæ, nec plura venena
Miſcuit, aut ferro graſſatur ſæpius ullum
Humanæ mentis vitium, quam ſæva cupido
Indomiti cenſus.

62. *Inſtauramus funus.* We renew his Funeral Obſequies, becauſe he had been buried before without the due Solemnities; the performing of which was reckoned ſo indiſpenſable a Duty, that they were therefore called by the *Romans Juſta*, and by the *Greeks* δίκαια. *Virgil* here gives a very particular and full Deſcription of the Funeral Rites performed by the *Romans* in the Interment of the Dead.

63. *Stant Manibus aræ.* It appears that two Altars were conſecrated to the Manes, and two to the Gods, as we learn from Verſe 305, where it is ſaid of *Andromache*,

Et geminas, cauſam lacrymis, ſacraverat aras.

She had conſecrated to *Hector*'s Shade two Altars. So Ecl. V. 66.

——— *en quatuor aras;*
Ecce duas tibi, Daphni, duoque altaria Phœbo.

64. *Cæruleis vittis.* Theſe Fillets were of a deep violet or purple Colour; a Colour between blue and black, which is that of *cæruleus*.

66. *Inferimus.* Among other Ceremonies, there were Sacrifices offered to the Dead, which were termed *Inferiæ*, from this very Word here uſed, *infero*, *to pour into*, or *on the Grave*. The Liquors were Milk, and the Blood of the Victims, as here: And ſometimes Wine was added, as Æn. V. 77.

Hic duo rite mero libans carchefia Baccho
Fundit humi, duo lacte novo, duo ſanguine ſacro.

et pateras ſacri ſanguinis, condimuſque animam ſepulcro, et ſupremùm ciemus magnâ voce.

Inde, ubi prima fides fuit *pelago, ventique dant maria placata, et Auſter lenis crepitans vocat* nos *in altum, ſocii deducunt naves, et complent littora. Provehimur è portu, terræque urbeſque recedunt.*

Gratiſſima tellus, ſacra matri Nereidum, et Ægæo Neptuno, colitur in medio mari, quam, errantem circum oras et littora, pius Arcitenens.

Sanguinis et ſacri pateras; animamque ſepulcro
Condimus, et magnâ ſupremùm voce ciemus.
Inde, ubi prima fides pelago, placataque venti
Dant maria, et lenis crepitans vocat Auſter in altum,
Deducunt ſocii naves, et littora complent.
Provehimur portu, terræque urbeſque recedunt.
Sacra mari colitur medio gratiſſima tellus
Nereidum matri, et Neptuno Ægæo:
Quam pius Arcitenens, oras et littora circum

TRANSLATION.

the ſacred Blood *of the Victim: Thus* we give the Soul Repoſe in the Grave, and with loud Voice addreſs to him the laſt Farewel. This done, when firſt we durſt confide in the Main, when *the favouring* Winds indulge us with peaceful Seas, and the South-wind in ſoft whiſpering Gales invites us to the Deep, my Mates launch the Ships, and croud the Shore. We are wafted from the Port, and the Lands and Cities *in Proſpect* retreat. Amidſt the Sea there lies a charming Spot of Land, ſacred to *Doris*, the Mother of the Nereids, and Ægean Neptune, which *once* unfixed, and floating about the Coaſts and Shores, the pious *God* who wields

NOTES.

67. *Animamque ſepulcro condimus.* Becauſe it was a prevailing Opinion among both *Greeks* and *Romans*, that the Soul could not reſt without Burial. For which Reaſon they were ſo anxious about Funeral Rites. Hence, by the by, *conditorium* came to ſignify a *Burial-place*.

68. *Magnâ ſupremùm voce ciemus.* Both to call the Soul to its Place of Reſt, and to take their laſt Farewel, by pronouncing *Vale* three Times aloud.

73. *Sacra mari*, &c. This is the Iſland of *Delos*, one of the *Cyclades*, concerning which it is fabled, that when *Juno*, enraged againſt *Jupiter* for loving *Latona*, ſwore that *Latona* ſhould not have a Spot on Earth to bring forth in; *Jupiter*, to ſecure to her ſome Place out of *Juno's* Reach, directed her to *Delos*, which was then a floating Iſland, till *Apollo* fixed it after his Mother's Delivery; and therefore its Name was changed from *Ortygia* to *Delos*, which in the *Greek* Language ſignifies *apparent*, or *revealed to View*, it having been hid before under the Waves; or, according to others, becauſe *Apollo* there gave forth Oracles plain and intelligible, but every where elſe in dark and obſcure Terms.

74. *Nereidum matri.* *Doris*, the Wife of *Nereus*, and Mother of the fifty *Nereids* or *Sea-nymphs*.

74. *Neptuno Ægæo.* Becauſe *Delos* is in the *Ægean* Sea, now the *Archipelago*, called the *Ægean* Sea from *Ægeus*, the Father of *Theſeus*, who threw himſelf into it, haſtily preſuming that his Son, who had undertaken to combat the famous *Minotaur*, was ſlain. The Story is this: It was agreed between the Father and the Son, that, if *Theſeus* ſubdued that Monſter, he ſhould, at his Return, put up a white Flag or white Sails; but if he failed in his Attempt, and was ſlain, the Ship ſhould return with black Sails. But *Theſeus*, returning victorious, forgot to hang out the white Sails, through Grief, as it is ſaid, for the Loſs of his beloved *Ariadne*, whom *Bacchus* raviſhed from him. The Father, who was expecting him with Impatience from the Top of a high Rock, no ſooner ſaw the Ship all in Mourning, than he threw himſelf into the Sea, imagining his Son was dead.

75. *Quam pius Arcitenens.* *Apollo*, ſo ſoon as he was born, ſlew with his Arrows the Serpent *Python*, ſent by *Juno* to deſtroy *Latona*. Whence he is ſtiled *Pius Arcitenens, the pious God who wields the Bow*. Thoſe who are not pleaſed with this Senſe of the Epithet *pius*, as applied to *Apollo*, may read *prius*, to agree with *errantem*, which *Pierius* aſſures us is the Reading in ſome ancient Copies.

Errantem, Mycone celsâ Gyaroque revinxit,
Immotamque coli dedit, et contemnere ventos.
Huc feror: hæc fessos tuto placidissima portu
Accipit: egressi veneramur Apollinis urbem.
Rex Anius, rex idem hominum, Phœbique sacerdos,
Vittis et sacrâ redimitus tempora lauro,
Occurrit: veterem Anchisen agnoscit amicum.
Jungimus hospitio dextras, et tecta subimus.
Templa Dei saxo venerabar structa vetusto:
Da propriam, Thymbræe, domum; da mœnia fessis,
Et genus, et mansuram urbem; serva altera Trojæ
Pergama, relliquias Danaûm atque immitis Achillei.

revinxit celsâ Mycone Gyaroque, deditque coli immotam, et contemnere ventos. Feror huc: hæc placidissima accipit nos *fessos in tuto portu: egressi veneramur urbem Apollinis. Rex Anius, idem rex hominum sacerdosque Phœbi, redimitus* quoad *tempora vittis et sacrâ lauro, occurrit* nobis; *agnoscit veterem* suum *amicum Anchisen. Jungimus dextras hospitio, et subimus tecta. Venerabar templa Dei structa ex vetusto saxo: O Thymbræe, da propriam domum, da mœnia* nobis *fessis, et genus, et urbem mansuram; serva altera Pergama Trojæ, relliquias Danaûm atque immitis Achillei.*

TRANSLATION.

the Bow, fast bound with high Gyaros and Mycone, and fixed it so as to be habitable, and mock the *insulting* Winds. Hither I am led: This most peaceful Island receives us into a safe Port after our Fatigue. At *our first* Landing, we pay Veneration to the City of Apollo. King Anius, who was both King of Men, and Priest of Phœbus, his Temples bound with Fillets and sacred Laurel, comes up, and presently recollects his old Friend Anchises. We join Right-hands in Amity, and come under his *hospitable* Roof. I venerated the Temple of the God, a Structure of ancient Stone, *and thus begun:* Thymbræan *Apollo*, grant us, after all our Toils, some fixed Mansion; grant us Walls of Defence, *a happy* Offspring, and permanent City: Preserve these others! Towers of a Troy, a Remnant *escaped from* the Greeks and merciless Achilles. Whom are we to follow? Or whither

NOTES.

76. *Mycone celsâ Gyaroque revinxit.* *Mycone* and *Gyaros* are two of the *Cyclades* Islands on either Side of *Delos*, which hem it in, and seem, as it were, to bind it fast that it cannot move out of its Place; which Situation had given Rise to the poetical Fiction. *Gyaros* is the little Island to which the *Romans* used to banish their Felons and greater Malefactors. Hence that Expression in *Juvenal*, Sat. I. 73.

Aude aliquid brevibus Gyaris aut carcere dignum.

77. *Contemnere ventos.* Because formerly it is said to have been often driven about by the Winds, and drowned beneath the Waves.

80. *Rex Anius.* According to the ancient Custom established in several Nations, whereby the Offices of King and Priest were invested in the same Person.

84. *Saxo vetusto.* Because, whatever Injuries the other Buildings of the Island had suffered, the Sanctity of the Temple still preserved it from Violation. Hence, says *Cicero*, in his Pleadings against *Verres*, to set forth the horrid Nature of his Sacrilege in rifling the Temple of *Delos: Tanta ejus auctoritas religionis et est, et semper fuit, ut ne Persæ quidem, cum bellum toti Græciæ, diis, hominibusque indixissent, et—classem ad Delum appulissent, quidquam conarentur aut violare aut attingere.* I. In Ver. 18.

84. *Venerabar.* It appears from ancient Monuments, that the Altar of *Apollo* at *Delos* was never stained with the Blood of Victims, but only honoured with Prayers, Flowers, and other simple Rites of ancient Worship. Therefore *Æneas* says only, *venerabar, I offered up Prayers.*

85. *Thymbræe.* We learn from *Strabo*, that in the Confines of *Troy* there was a Plain named *Thymbra* (from the vast Plenty of the Herb *Thymbra* or *Savoy*, says *Servius*, which grew there)

Quem ſequimur? quòve jubes nos *ire? ubi* jubes nos *ponere ſedes? O pater, da* nobis *augurium, atque illabere noſtris animis. Vix fatus eram ea, omnia repente viſa ſunt tremere, liminaque, lauruſque Dei; totuſque mons circùm* viſus eſt *moveri, et cortina mugire, adytis recluſis.* Nos *ſubmiſſi petimus terram, et vox fertur ad aures* noſtras: O *Dardanidæ duri, eadem tellus, quæ prima tulit vos à ſtirpe parentum, accipiet vos reduces læto ubere: exquirite* veſtram *antiquam matrem. Hìc domus Æneæ dominabitur cunctis oris, et nati* illius *natorum, et qui naſcentur ab illis.*

Quem ſequimur? quòve ire jubes? ubi ponere ſedes?
Da, pater, augurium, atque animis illabere noſtris.
Vix ea fatus eram, tremere omnia viſa repente,
Liminaque, lauruſque Dei; totuſque moveri
Mons circùm, et mugire adytis cortina recluſis.
Submiſſi petimus terram, et vox fertur ad aures:
Dardanidæ duri, quæ vos à ſtirpe parentum
Prima tulit tellus, eadem vos ubere læto
Accipiet reduces: antiquam exquirite matrem.
Hìc domus Æneæ cunctis dominabitur oris,
Et nati natorum, et qui naſcentur ab illis.

TRANSLATION.

commandeſt thou us to go? Where to fix our Reſidence? *Holy* Father, grant us a prophetic Sign, and glide into our Minds. Scarce had I thus ſaid, *when* ſuddenly all ſeemed to tremble, both the Temple itſelf, and Laurel of the Gods; the whole Mountain quaked around, and, the Sanctuary being expoſed to View, the Place of the Oracle groaned. In humble Reverence we fall to the Ground, and à Voice reaches our Ears: Ye hardy Sons of Dardanus, that Land which firſt produced you from your Forefathers Stock, the ſame ſhall receive you in its fertile Boſom after all your Dangers paſt: Search out your ancient Mother. There the Family of Æneas ſhall rule over every Coaſt, and his Childrens Children, and who from them ſhall ſpring. Thus Phœbus: Vaſt Emotions of Joy, with

NOTES.

there) where was a Temple to *Apollo*, thence ſtiled *Thymbræan*.

91. *Liminaque, lauruſque Dei.* It was uſual for the Gods to give Signs of their Approach, by making the Earth to quake. The *Laurel* was probably in the Temple itſelf, as it was at *Delphi*, whence the Oracle was ſometimes delivered, according to that Verſe of *Lucretius*, Lib. I. 739.

Pythia quæ tripode ex Phœbi, lauroque profatur.

totus circùm. The Mount here ſpoken of is Mount *Cynthus*, whence *Apollo* and *Diana* were denominated *Cynthius* and *Cynthia*.

92. *Cortina.* The Covering of the Tripod, whence the Prieſteſs delivered the Oracle, was called *Cortina*; it is here put for the Oracle itſelf.

92. *Adytis.* The *Adyta* again is the Sanctuary or inner Part of the Temple, where was the Oracle.

94. *Dardanidæ. Servius* and *Macrobius* obſerve, that the *Trojans* might have underſtood from this the Meaning of the Oracle; for by calling them *Dardanidæ*, and not *Teucri*, they might have known that *Italy* was deſigned, whence their Anceſtor *Dardanus* came, and not *Crete*, the Seat of *Teucer*'s Nativity.

97. *Hìc domus Æneæ.* Theſe two Verſes are almoſt a literal Tranſlation of *Neptune*'s Prophecy concerning *Æneas* in the Iliad, Lib. XX. Verſe 307.

Νυν δη Αινειαο βιη τρωεσσιν αναξει,
Και παιδες; παιδων, τοι κεν μετοπισθε γενωνται.

On great Æneas *ſhall devolve the Reign,*
And Sons, ſucceeding Sons, the laſting Line ſuſtain.

Mr. Pope.

From which Paſſage of *Homer*, however, it is inferred, that *Æneas* came not into *Italy*, but remained in *Troas*, and ſucceeded to the Crown of *Troy* after *Priam*, it being here ſaid, τρωεσσιν αναξει, *he ſhall reign over the* Trojans; and conſequently, that this whole Account of the Original of the *Roman* Empire is a Fiction, contrived to do Honour to the *Romans*, and particularly to flatter the Vanity of *Auguſtus*. *Dionyſius*

Hæc Phœbus: miſtoque ingens exorta tumultu
Lætitia; et cuncti quæ ſint ea mœnia quærunt;
Quò Phœbus vocet errantes, jubeatque reverti.
Tum Genitor, veterum volvens monumenta virorum,
Audite, o proceres, ait, et ſpes diſcite veſtras:
Creta Jovis magni medio jacet inſula ponto,
Mons Idæus ubi, et gentis cunabula noſtræ:
Centum urbes habitant magnas, uberrima regna:
Maximus unde pater, ſi rite audita recordor,
Teucrus Rhœteas primum eſt advectus in oras,

Phœbus fatus eſt *hæc: ingenſque lætitia exorta* eſt *miſto tumultu; et cuncti quærunt quæ ſint ea mœnia, quo Phœbus vocet errantes, jubentque eos reverti. Tum Genitor* meus, *volvens monumenta veterum virorum, ait, O proceres audite, et diſcite veſtras ſpes: Creta inſula magni Jovis jacet in medio ponto, ubi* eſt *mons Idæus, et cunabula noſtræ gentis: Habitant centum magnas urbes, regna uberrima: Unde Teucrus maximus pater, ſi rite recordor audita, primùm eſt advectus in Rhœteas oras,*

TRANSLATION.

mingled Tumult, aroſe, and all are anxious to know what City is deſigned; whither Phœbus calls a wandering Crew, and wills them to return. Then my Father, revolving the hiſtorical Records of the Ancients, ſays, Ye *Trojan* Leaders give Ear, and learn what you have to hope for: In the Middle of the Sea lies Crete, the Iſland of mighty Jove, where is Mount Ida, and the Nurſery of our Race. The Cretans inhabit an hundred mighty Cities, *all* moſt fertile Realms; whence our renowned Anceſtor Teucrus, if I right remember the Tradition, firſt arrived on the Rhœtean Coaſts, and *there* choſe the Seat of his Kingdom. No

NOTES.

ſius of *Halicarnaſſus*, indeed, propoſes a very ingenious Solution of the Difficulty, alledging the Prophecy to be fully accompliſhed in *Æneas*'s reigning over the *Trojans* in *Italy*; and in this he is followed by *Euſtathius*, in his Commentary on that Paſſage of the Iliad. But thoſe who are curious to ſee this Queſtion fully examined, may conſult *Segrais*'s Preface to his Tranſlation of the Æneid, and *Bochart*'s Diſſertation in a Letter to him on that Subject, which is publiſhed at the End of *Segrais*'s Notes in the Octavo Edition. I ſhall only obſerve farther, that *Virgil*, inſtead of *Trojanis dominabitur*, anſwering to τρωεσσιν αναξει in *Homer*, renders it, *cunctis dominabitur oris*, which is probably the Reaſon why ſome have ſubſtituted in *Homer* παντεσσιν *omnibus*, inſtead of τρωεσσιν *Trojanis*.

104. *Creta Jovis magni.* The Iſland of *Candia*, in the *Mediterranean*, denominated *Crete*, from *Cres*, who reigned there after *Jupiter*. It is ſituated between the *Archipelago* northward, and the *Libyan* Sea to the South. There *Jupiter* was brought up in a Cave of Mount *Dictys*:

Dictæo cœli regem pavere ſub antro.
Geor. IV. 152.

His Mother *Rhea* carried him thither from *Arcadia*, or *Phrygia*, to ſave him from his Father *Saturn*, who ſought to deſtroy him. In the ſame Iſland he died at the Age of eight[illegible] Years, according to *Suidas*. The *Cretans* ſhew his Tomb in the City of *Gnoſſus*.

104. *Medio ponto.* Becauſe, as *Servius* and *Strabo* obſerve, it is ſituated between ſeveral Seas, the *Libyan*, the *Ægyptian*, the *Achaian*, and *Ionian*; that it is hard to ſay to which of them it belongs.

105. *Mons Idæus ubi.* All acknowledge a Mount *Ida* in *Crete*, particularly *Pliny*, Lib IV. Cap. 12. *Montes, Cadiſcus, Idæus, Dictæus, Morycus.*

106. *Centum urbes habitant.* Hence *Homer*, in the Iliad, gives *Creta* the Appellation of εκατομπολις, Il. IX. Verſe 649. And *Horace*, Lib. III. Ode 27.

Quæ ſimul centum tetigit potentem oppidis Creten.

As alſo in his Epod. Ode 19.

Cretam centum urbibus nobilem.

The chief of thoſe Cities were *Gnoſſus*, *Gortyna*, *Cydon*, and *Dictymna*.

106. *Uberrima regna.* Anſwering to *ubere læto*, another Circumſtance in the Prophecy which miſled *Anchiſes*.

108. *Teucrus Rhœteas.* *Teucrus*, the Son of

optavitque locum regno: Ilium et arces Pergameæ nondum ſteterant, habitabant in imis vallibus. Hinc venit mater Cybele cultrix terræ, Corybantiaque æra, Idæumque nemus: hinc venere fida ſilentia in ſacris, et hinc juncti leones ſubiere currum dominæ.

Optavitque locum regno: nondum Ilium, et arces
Pergameæ ſteterant; habitabant vallibus imis:
Hinc mater cultrix Cybele, Corybantiaque æra,
Idæumque nemus: hinc fida ſilentia ſacris,
Et juncti currum dominæ ſubiere leones.

TRANSLATION.

Ilium then nor Towers of Pergamus were raiſed; in humble Vales they dwelt, Hence *came* Mother Cybele, our Patroneſs, and the brazen Cymbals of the Corybantes, and the Idæan Grove: Hence that faithful Secrecy *obſerved* in her ſacred Rights, and *hence the Cuſtom* of yoking harneſſed Lions in the Chariot of the Imperial *Goddeſs*. Come then, and, where the Commands of the Gods point

NOTES.

Scamander the *Cretan*, is ſaid, in Time of a Famine, to have left the Iſland with one Third of the Inhabitants in queſt of a new Settlement; and, being warned by an Oracle to fix his Reſidence where he ſhould be attacked in the Night-time by an Earth-born Race, he came to *Phrygia*, near *Rhœteum*, a Promontory of *Troas*, in the *Helleſpont*, and there, being peſtered by Swarms of Mice, he took up his Settlement, and built a Temple to *Apollo Smintheus*, ſo called from σμινθος, which, in the *Phrygian* or *Cretan* Language, ſignifies *a Mouſe*.

108. *Rhœteas.* *Rhœtum* was a City and Promontory of *Troas*, on the Coaſt of the *Helleſpont*, where *Teucer* with his Colony arrived from *Crete*. He introduced thither the Worſhip of *Cybele*, the Mother of the Gods, and gave to the Mountains of *Phrygia* the Name of *Ida*, from Mount *Ida* in *Crete*, and changed the Name of the River *Xanthus* into that of *Scamander*, after the Name of his Father. Hence *Homer* ſays that River was called *Xanthus* by the Gods, but *Scamander* by Men, *i. e.* the former was its ancient and more venerable Name.

109. *Optavitque locum regno.* *Strabo* agrees with *Virgil* in making *Teucer* the firſt who reigned in *Troas*: Not long after him *Dardanus* arrived from *Italy*, married *Batea*, *Teucer*'s Daughter, and ſucceeded him in the Kingdom.

111. *Mater cultrix Cybele.* Some read *matris cultri Cybeles*, alluding to the Cuſtom of making the Prieſts of *Cybele* Eunuchs. This Goddeſs, who is the ſame with *Ops* and *Rhea*, was called *Cybele*, probably from *Cybelus*, a Mountain in *Phrygia*, where ſhe was particularly worſhipped. Her Miniſters were termed *Corybantes*, and, among other Circumſtances practiſed in her Worſhip, uſed to beat brazen Cymbals; the Original of which Inſtitution, they tell us, was to hinder *Saturn*, by their Noiſe, from hearing the Cries of the infant *Jupiter*, when he lay concealed in the Caves of *Dictys* in *Crete*.

111. *Mater Cybele.* *Cybele*, according to *Strabo* and *Lucretius*, denotes *the Earth*, which is the common Mother of Men and Beaſts:

Principio tellus habet in ſe corpora prima
Quare magna Deûm mater, materque ferarum,
Et noſtri genitrix hæc dicta eſt corporis una.
Lucret. II. 589.

And *Macrobius* ſpeaks of it as a Thing which no body could call in queſtion:

Quis enim ambigat matrem Deûm terram haberi? Sat. I. 21.

112. *Hinc fida ſilentia ſacris.* The Myſteries of *Cybele*, as thoſe of *Ceres*, were concealed with great Care from the Vulgar, to make them the more regarded.

113. *Et juncti*, &c. Her Chariot was drawn by Lions, to denote that maternal Affection, figured by *Cybele* or Mother *Earth*, triumphs over the moſt ferocious Natures, as *Lucretius* explains it:

Adjunxere feras, quod quamvis effera proles
Officiis debet molliri victa parentum.
Lib. II. 604.

And *Ovid*, 4 Faſt.

——— *cur huic genus acre leonum*
Præbet inſolitas ad juga curva jubas.
Nimirum feritas quoniam mollita per illam
Creditur: id curru teſtificata ſuo eſt.

113. *Dominæ.* This is an Epithet belongs to *Cybele*, as Mother of the Gods.

Ergo agite, et Divûm, ducunt quà juſſa, ſequamur:
Placemus ventos, et Gnoſſia regna petamus:
Nec longo diſtant curſu; modò Jupiter adſit,
Tertia lux claſſem Cretæis ſiſtet in oris.
Sic fatus, meritos aris mactavit honores,
Taurum Neptuno, taurum tibi, pulcher Apollo;
Nigram Hiemi pecudem, Zephyris felicibus albam.
Fama volat, pulſum regnis ceſſiſſe paternis
Idomenea ducem, deſertaque littora Cretæ;
Hoſte vacare domos, ſedeſque aſtare relictas.
Linquimus Ortygiæ portus, pelagoque volamus:
Bacchatamque jugis Naxon, viridemque Donyſam,
Olearon, niveamque Paron, ſparſaſque per æquor
Cycladas, et crebris legimus freta conſita terris.

Ergo agite, et ſequamur quâ juſſa Divûm ducunt: Placemus ventos, et petamus Gnoſſia regna: Nec diſtant longo curſu; ſi modò Jupiter adſit, tertia lux ſiſtet noſtram *claſſem in Cretæis oris.*

Sic fatus mactavit meritos honores aris, mactavit *taurum Neptuno, taurum tibi,* o *pulcher Apollo; nigram pecudem hyemi albam* pecudem *felicibus Zephyris. Fama volat Idomenea ducem pulſum ceſſiſſe paternis regnis, littoraque Cretæ eſſe deſerta, domos vacare hoſte, ſedeſque aſtare relictas. Linquimus portus Ortygiæ, volamuſque* ſuper *pelago: legimuſque Naxon bacchatam jugis, viridemque Donyſam, Olearon, niveamque Paron, Cycladaſque ſparſas per æquor et freta conſita crebris terris.*

TRANSLATION.

out our Way, let us follow: Let us appeaſe the Winds, and make for the Gnoſſian Realms. Nor lie they at the Diſtance of a long Voyage: Provided Jove be with us, the third Day will land our Fleet on the Cretan Coaſt. This ſaid, he offered the proper Sacrifices on the Altars, a Bull to Neptune, a Bull to thee, O graceful Apollo; a black Sheep to the wintery Power, and a white one to the propitious Zephyrs. A Report flies abroad, that Idomeneus, the *Cretan* Leader, baniſhed *by his Subjects*, hath quitted his paternal Kingdom, and that the Shore of Crete is *now* naked of Defence; its Manſions emptied of *our* Foe, and forſaken Palaces ſtand *open to receive us*. We leave the Port of Ortygia, and ſcud along the Sea: We cruize along Naxos, on whoſe Mountains the Bacchanals revel, green Donyſa, Olearos, ſnowy Paros, and the Cyclades ſcattered up and down the Main, and narrow Seas thick ſown with cluſtered Iſlands. With various E-

NOTES.

118. *Meritos mactavit honores. Honores* ſignifies *Sacrifices*, as has been obſerved in a former Note. See Æn. I. 636.

120. *Nigram hyemi.* By *hyems* here we are to underſtand the ſtormy Winds, as Æn. V. 772.

——— *tempeſtatibus agnam*
Cædere deinde jubet.

They were worſhipped in order to avert their Fury, as the Zephyrs were to procure their auſpicious Influence.

122. *Idomeneæ. Idomeneus*, the Son of *Deucalion*, and Grandſon of *Minos* King of *Crete*, in his Return from the *Trojan* War, being overtaken with a Storm, made a Vow to the Gods, that, if they would ſave him in his extreme Danger, he would ſacrifice to them whatever Thing he firſt met: This happened to be his own Son, on whom the Father performed his Vow. Upon which a Plague having ariſen, his Subjects conſidered him as the Cauſe of that public Calamity, and baniſhed him from the Iſland. This is the Account which *Servius* gives.

124. *Ortygiæ. Delos* was anciently called *Ortygia*, from Ὀρτυξ, *a Quail*, thoſe Fowls having been very numerous in that Iſland.

125. *Viridemque Donyſam.* This Iſland was famous for producing green Marble, as *Paros* was for its pure white Marble, ſo much celebrated by Antiquity:

Urit me Glyceræ nitor
Splendentis Pario marmore purius.
Hor. I. Carm. Ode 19.

So *Seneca* in *Hipp.*

Lucebit Pario marmore clarius.

127. *Cycladas.* The *Cyclades* are ſo called from κυκλος, *circulus*, becauſe they were diſpoſed in a circular Form around *Delos*.

Nauticus clamor exoritur cum vario certamine: Socii hortantur, petamus Creta proavosque. Ventus surgens à puppi prosequitur nos euntes, et tandem allabimur, antiquis oris Curetum. Ergo avidus molior muros optatæ urbis, vocoque eam Pergameam; et hortor gentem lætam cognomine amare focos, attollereque arcem tectis. Jamque fere puppes subductæ sunt in sicco littore; juventus operata est connubiis novisque arvis: dabam jura domosque, cum subito lues tabida miserandaque, tractu cœli corrupto, venit membris, arboribusque, satisque, et annus fit lethifer. Linquebant dulces animas, aut trahebant ægra corpora;

Nauticus exoritur vario certamine clamor:
Hortantur socii, Cretam, proavosque petamus.
Prosequitur surgens à puppi ventus euntes;
Et tandem antiquis Curetum allabimur oris.
Ergo avidus muros optatæ molior urbis;
Pergameamque voco; et lætam cognomine gentem
Hortor amare focos, arcemque attollere tectis.
Jamque fere sicco subductæ littore puppes;
Connubiis arvisque novis operata juventus;
Jura domosque dabam: subitò cum tabida membris,
Corrupto cœli tractu, miserandaque venit
Arboribusque, satisque lues, et lethifer annus.
Linquebant dulces animas, aut ægra trahebant

TRANSLATION.

mulation the Seamens Shouts arise. The Crew *thus* animate one another, FOR CRETE AND OUR ANCESTORS LET US SPEED OUR COURSE. We sail full before the Wind, and at length skim along to the ancient Seats of the Curetes. Therefore, with Eagerness, I raised the Walls of the so much wished for City, call it the City of Pergamus, and I exhort my *new* Colony, pleased with their Name, to keep much at Home, and raise Turrets of Defence on their Roofs. And now the Ships were mostly laid up on the dry Beech, the Youth had performed Sacrifice *for Success* on their Nuptials and new Settlements: I began to dispense Laws, and appropriate Houses, when suddenly, from the Infection of the Climate, a wasting and lamentable Plague seized on our Limbs, the Trees, and Corn, and the Year is pregnant with Death. *My Friends* left their sweet Lives, or dragged along their sickly Bodies: At the same Time the *raging* Dog-

NOTES.

131. *Curetum oris.* i. e. *Crete*, the Mansion of the *Curetes* the Ministers of *Cybele*, thought to be the same with the *Corybantes* and *Idæi Dactyli*. *Strabo* derives the Names *Curetes* from κυρα, *tonsura*, because they had the Fore-part of their Head shaved or shorn.

133. *Pergameamque.* *Pliny* mentions *Pergamus* among the Cities of *Crete*.

134. *Amare focos.* *Servius* thinks this implies a Recommendation to the Study of Religion and Sacrifices: *Ruæus* understands it of the Care of their Families. I offer a third Sense, and take the Meaning to be, that *Æneas* would have them keep much at home, and not straggle abroad for some Time, till they should know what Sort of Reception the Inhabitants of the Island would give them, whether they were come among Friends or Foes. This both agrees with what follows, *arcemque attollere tectis*, their being ordered *to raise a Strength for their Defence in case of an Attack*; and was a proper Caution in their present Circumstances: Add to this, that the Word is used in this very Sense, Æn. V. 163. when *Gyas* would have his Pilot to steer close to the Shore, he says, *Littus ama, depart not from the Shore*, or, in the poetical Stile, *court the Shore*.

136. *Operata.* It was customary to offer Sacrifice before they entered on Marriage, or any important Business of Life; and the Verb *operari* is used in this Sense, Geor. I. 339.

Lætus operatus in herbis.

And by Juvenal, Sat. XII. 92.

Et matutinis operatur festa lucernis.

140. *Linquebant dulces animas.* Dr. *Trapp* thinks this a very odd Expression, and would fain

Corpora: tum ſteriles exurere Sirius agros: 141
Arebant herbæ, et victum ſeges ægra negabat.
Rurſus ad oraculum Ortygiæ, Phœbumque, remenſo
Hortatur pater ire mari, veniamque precari;
Quem feſſis finem rebus ferat; unde laborum 145
Tentare auxilium jubeat; quò vertere curſus.
Nox erat, et terris animalia ſomnus habebat.
Effigies ſacræ Divûm, Phrygiique Penates,
Quos mecum à Trojâ, mediiſque ex ignibus urbis,
Extuleram, viſi ante oculos aſtare jacentis 150
Inſomnis, multo manifeſti lumine, quà ſe
Plena per inſertas fundebat Luna feneſtras.
Tum ſic affari, et curas his demere dictis:
Quod tibi delato Ortygiam dicturus Apollo eſt,
Hic canit, et tua nos en ultro ad limina mittit. 155
Nos te, Dardaniâ incensâ, tuaque arma ſecuti;

tum Sirius cœpit *exurere ſteriles agros: Herbæ arebant, et ægra ſeges negabat* nobis *victum. Rurſus pater hortatur ire ad oraculum Ortygiæ, Phœbumque, mari remenſo, precarique* eum *veniam*; quærere *quem finem ferat feſſis rebus, unde jubeat* nos *tentare auxilium laborum, quò vertere curſus.*

Nox erat, et ſomnus habebat animalia ſuper *terris. Sacræ effigies Divûm, Phrygiique Penates, quos extuleram mecum à Trojâ exque mediis ignibus urbis, viſi* ſunt *aſtare ante oculos* mei *jacentis inſomnis, manifeſti multo lumine, quà plena luna fundebat ſe per inſertas feneſtras. Tum ſic* cœperunt *affari, et demere curas* mihi *his dictis: Apollo canit* tibi *hìc* idem *quod dicturus eſt tibi delato Ortygiam, et, en, ultro mittit nos ad tua limina. Nos ſecuti* ſumus *te tuaque arma, Dardaniâ incensâ;*

TRANSLATION.

ſtar burnt up the barren Fields. The Herbs were parched, and the unwholeſome Grain denied us Suſtenance. My Father adviſes, that, meaſuring back the Sea, we again apply to the Oracle of Ortygia, and Apollo, and implore his Grace, *to know* when he will bring our Toils and Wanderings to a Period; whence he will bid us attempt a Redreſs of our Calamities, *or* whither turn our Courſe. It was Night, and Sleep reigned over all the animal World. The ſacred Images of the Gods, and the tutelar Deities of my Country, whom I had brought with me from Troy, and the Midſt of the Flames, were ſeen to ſtand before my Eyes as I lay awake, conſpicuous by a Glare of Light, where the Full-moon darted her Beams through the intervening Windows. Then they thus addreſſed me, and diſpelled my Cares with theſe Words: What *Apollo* would announce to you, were you wafted to Ortygia, he here reveals, and lo unaſked, he ſends us to your Dwelling. We, after Troy was conſumed, followed thee and *the Fortune of*

NOTES.

fain change *linquebant* to *reddebant*, and accordingly tranſlates it, *they render their ſweet Souls*: And, indeed, it muſt be owned, to ſay a Perſon *leaves his ſweet Soul*, ſounds odd enough, becauſe that is making the Body to be the Perſon. But, if we put *Lives* inſtead of *Souls*, *they left their ſweet Lives*, which is the true rendering of the Words, the Oddity of the Phraſe diſappears. The Expreſſion is equivalent to that in the Georgics:

Præcipites altâ vitam ſub nube relinquunt.
Geor. III. 547.

141. *Sirius.* Alſo called *canicula*, or *the Dog-ſtar*, a peſtilential Conſtellation, which riſes about the End of *July*, when the Heat of the Sun is moſt intenſe.

143. *Ortygiæ.* See the Note on Verſe 124.

151. *Inſomnis.* I chooſe to read *inſomnis* in one Word, *while I was awake*, becauſe it ſeems to agree beſt with the Circumſtances of this Apparition, particularly with what immediately follows,

——————————— *quà ſe*
Plena per inſertas fundebat Luna feneſtras.

For

nos ſub te permenſi ſumus *tumidum æquor* in *claſſibus*; nos *idem tollemus in aſtra* tuos *venturos nepotes, dabimuſque imperium urbi. Tu para magna mœnia magnis, neque linque longum laborem fugæ. Sedes* ſunt *mutandæ* tibi: *Delius Apollo non ſuaſit tibi hæc littora, aut juſſit* te *conſidere Cretæ. Locus eſt,* quem *Graii dicunt Heſperiam cognomine, antiqua terra, potens armis atque ubere glebæ: Oenotrii viri coluere* eam: *nunc fama* eſt *minores dixiſſe gentem Italiam, de nomine ducis. Hæ* erunt *nobis propriæ ſedes: hinc Dardanus* eſt *ortus, Iaſiuſque pater, à quo principe* Dardano *eſt genus noſtrum. Age, ſurge, et lætus refer longævo parenti hæc dicta haud dubitanda: Require Coritum, terraſque Auſonias;*

Nos tumidum ſub te permenſi claſſibus æquor;
Idem venturos tollemus in aſtra nepotes,
Imperiumque urbi dabimus: tu mœnia magnis
Magna para, longumque fugæ ne linque laborem.
Mutandæ ſedes: non hæc tibi littora ſuaſit
Delius, aut Cretæ juſſit conſidere, Apollo.
Eſt locus, Heſperiam Graii cognomine dicunt,
Terra antiqua, potens armis atque ubere glebæ:
Oenotrii coluere viri: nunc fama, minores
Italiam dixiſſe, ducis de nomine, gentem:
Hæ nobis propriæ ſedes: hic Dardanus ortus,
Iaſiuſque pater, genus à quo principe noſtrum.
Surge, age, et hæc lætus longævo dicta parenti
Haud dubitanda refer: Coritum, terraſque require

TRANSLATION.

thy Arms; under thy Conduct we have croſſed the ſwelling Sea in Ships: We too will exalt thy future Race to Heaven, and crown thy City with imperial Power: Do thou prepare mighty Walls for the mighty *Inhabitants*, and flinch not from the long Labours of thy *wandering* Voyage. You muſt change your Place of Reſidence: Theſe are not the Shores that Delian Apollo adviſed you to *purſue*; nor was it in Crete he commanded you to ſettle. There is a Place, the Greeks call it Heſperia by Name; a Country of ancient Renown, powerful by its Arms, and the Fertility of the Soil: The Oenotrians peopled it *once*; now there is a Report, that their Deſcendants have called the Nation Italy from the Founder's Name. Theſe are our laſting Settlements; hence Dardanus ſprung, and Father Iaſius, from which Prince our Race is derived: Haſte *then*, ariſe, and with Joy report to thy aged Sire theſe Intimations of unqueſtionable Credibility: Search out the City Coritus, and the Auſonian Lands: Jupiter forbids *your Set-*

NOTES.

For what Occaſion was there for the Light of the Moon to let him ſee the Gods, if he was aſleep? Beſides, *Æneas* expreſsly tells us himſelf, Verſe 173. *Nec ſopor illud erat, nor was this a Dream, or the Effect of Sleep.*

163. *Eſt locus.* This and the three following Verſes are taken from Æn. I. 534. *Ilioneus* had recited them to *Dido* before, when he informed her of their diſaſtrous Voyage, and the Place for which they were bound. As they are the Words of the Oracle, it would have been diſreſpectful to alter them in the leaſt; beſides, *Dido* would be the more confirmed in the Truth of *Æneas*'s Relation, when ſhe found two Witneſſes delivering their Teſtimony preciſely in the ſame Terms.

167. *Dardanus Iaſiuſque pater. Dardanus* and *Iaſius* had both one Mother, *Electra*, the Daughter of *Atlas*, and Wife of *Coritus*, King of *Tuſcany*; but *Jupiter* is given for the Father of *Dardanus*. He, upon the Death of *Coritus*, killed his Brother *Iaſius*, and, being baniſhed *Tuſcany* on that Account, firſt fled into *Samothrace*, then into *Phrygia*, where he married *Teucer*'s Daughter, and built the City *Troy*, which he called *Dardania* after his own Name.

170. *Coritum. Coritus*, the Name of a Mountain and City in *Tuſcany*, ſo called from *Coritus*, the ſuppoſed Father of *Dardanus*.

171. *Auſonias*

Auſonias: Dictæa negat tibi Jupiter arva.
Talibus attonitus viſis ac voce Deorum,
(Nec ſopor illud erat, ſed coràm agnoſcere vultus,
Velataſque comas, præſentiaque ora videbar;
Tum gelidus toto manabat corpore ſudor)
Corripio è ſtratis corpus, tendoque ſupinas
Ad cœlum cum voce manus, et munera libo
Intemerata focis, perfecto lætus honore
Anchiſen facio certum, remque ordine pando.
Agnovit prolem ambiguam, geminoſque parentes,
Seque novo veterum deceptum errore locorum.
Tum memorat: Nate Iliacis exercite fatis,
Sola mihi tales caſus Caſſandra canebat.
Nunc repeto hæc generi portendere debita noſtro,
Et ſæpe Heſperiam, ſæpe Itala regna vocare:

Jupiter negat tibi Dictæa arva.
Ego *attonitus talibus viſis ac voce Deorum, (nec illud erat ſopor, ſed videbar mihi agnoſcere vultus coràm, comaſque velatas, oraque præſentia; tum gelidus ſudor manabat è toto corpore) corripio corpus è ſtratis, tendoque ad cœlum manus ſupinas cum voce, et libo focis munera intemerata: honore perfecto, lætus facio Anchiſen certum, pandoque rem ordine. Agnovit ambiguam prolem, geminoſque parentes: ſeque deceptum eſſe novo errore veterum locorum. Tum memorat: Nate exercite Iliacis fatis, ſola Caſſandra canebat mihi tales caſus. Nunc repeto eam portendere hæc fuiſſe debita noſtro generi, et ſæpe vocare Heſperiam, ſæpe Itala regna.*

TRANSLATION.

tlement in the Cretan Territories. Aſtoniſhed by this Viſion and Declaration of the Gods (nor was it *a* mere *Illuſion* in Sleep, but methought I clearly diſcerned their Aſpect before me, their filleted Hair, and their Forms full in my View; then a cold Sweat flowed over my whole Body) I fling me out of Bed, and lift up my Hands ſupine to Heaven with my Voice, and pour hallowed Offerings on the Fires. Having finiſhed the Sacrifice, with Joy I certify Anchiſes, and diſcloſe the Fact *to him* in Order. He owned the ambiguous Offspring, and the double Founders *of the Trojan Race*, and that he had been deceived by the modern equivocal Names given to ancient Countries. Then he thus beſpeaks me: *O* my Son, tried and exerciſed in Woe by the Fates of Troy, Caſſandra alone predicted to me that ſuch was to be our Fortune. Now I recollect that ſhe foretold this ſhould be the Deſtiny of our Race, and that ſhe often turned her Diſcourſe on

NOTES.

171. *Auſonias.* *Italy* was denominated *Auſonia*, ſays *Servius*, from *Auſon* or *Auſonius*, the Son of *Ulyſſes*, and *Calypſo*. If ſo, it muſt be by Anticipation that *Virgil* makes that Name known to *Æneas*, for *Calypſo*'s Son was hardly born at that Time.

171. *Dictæa arva.* The *Cretan* Territories, called *Dictæa* from *Dicte*, a Mountain in *Crete*, where *Jove* is ſaid to have been educated.

177. *Munera libo intemerata.* A private Offering of pure Wine and Incenſe, which uſed to be poured upon the Fire, in Honour of the *Lares* or *Houſhold-gods*.

179. *Anchiſen facio certum.* Perhaps we had been at a Loſs to know whether this was good *Latin*, but for *Virgil's* ſacred Authority.

181. *Seque novo*, &c. Some Copies read *parentum* inſtead of *locorum*.

182. *Iliacis exercite fatis.* In the ſame Manner is he addreſſed by *Anchiſes*'s Ghoſt, Æn. V. 725. *Æneas* was thus haraſſed and afflicted, not for any perſonal Demerit, but becauſe of his Connection with *Troy*, the whole Race of the *Trojans* being the Objects of *Juno*'s fatal Reſentment, and deſtined to ſuffer grievous Misfortunes.

183. *Sola—Caſſandra.* He ſays only *Caſſandra*, becauſe her Prophecies were always diſregarded. See the Note on Æn. II. 246.

188. *Moniti*

Sed quis crederet Teucros venturos ad littora Heſperiæ? Aut quem tum vates Caſſandra moveret? Cedamus Phœbo, et moniti meliora ſequamur. Sic ille *ait; et cuncti ovantes paremus ejus dictis. Deſerimus quoque hanc ſedem, pauciſque relictis, damus vela, currimuſque vaſtum æquor cavâ trabe.*

Poſtquam rates tenuere altum, nec ullæ terræ jam amplius apparent, undique apparet *cœlum, et undique pontus: tum cæruleus imber aſtitit ſupra caput mihi, ferens noctem hyememque; et unda inhorruit tenebris. Continuò venti volvunt mare, magnaque æquora ſurgunt:* nos *diſperſi jactamur* in *vaſto gurgite: nimbi involvere diem, et humida nox abſtulit* nobis *cœlum; ignes ingeminant, nubibus abruptis.*

Sed quis ad Heſperiæ venturos littora Teucros
Crederet? aut quem tum vates Caſſandra moveret?
Cedamus Phœbo, et moniti meliora ſequamur.
Sic ait; et cuncti dictis paremus ovantes:
Hanc quoque deſerimus ſedem, pauciſque relictis
Vela damus, vaſtumque cavâ trabe currimus æquor.
Poſtquam altum tenuere rates, nec jam amplius ullæ
Apparent terræ, cœlum undique, et undique pontus;
Tum mihi cæruleus ſupra caput aſtitit imber,
Noctem hyememque ferens; et inhorruit unda tenebris.
Continuò venti volvunt mare, magnaque ſurgunt
Æquora: diſperſi jactamur gurgite vaſto:
Involvere diem nimbi, et nox humida cœlum
Abſtulit: ingeminant abruptis nubibus ignes.

TRANSLATION.

Heſperia, often on the Italian Realms. But who could believe the Trojans were to come to the Heſperian Shore? Or whom then did the prophetic Caſſandra move? *But now* let us reſign ourſelves to Phœbus, and, ſince we are better adviſed, let us follow *the Gods*. He ſaid, and exulting we all obey his Orders. This Realm we likewiſe quit, and, leaving a few behind, unfurl our Sails, and bound over the ſpacious Sea in our hollow Veſſels. After the Ships were got into the Deep, and now not any Land is longer in View, *only* Sky and Ocean all around: Then a blackening Cloud ſtood over my Head, bringing on Night and a wintry Storm; the Waves put on the Horrors of Darkneſs, the Winds overturn the Sea, and ſwelling Surges riſe: We are toſſed hither and thither on the expanded Face of the Deep; Clouds wrapped up the Day, and humid Night ſnatched the Heavens *from our View*; from the burſting Clouds Flaſhes of Lightning redouble. We

NOTES.

188. *Moniti meliora ſequamur.* *Ruæus* and Dr. *Trapp* conſtrue theſe Words thus, *Moniti ſequamur meliora*; but it ſeems more elegant to keep to the Order in which they ſtand: *Now that we are better adviſed, let us follow or obey*, viz. *the Gods.*

194. *Cæruleus imber.* Clouds that threaten Rain, eſpecially before Thunder and Lightning, are often tinctured with a deep Blue, intermingled with Black; and therefore we need not charge *Virgil* here with the Abſurdity of putting *cæruleus* for *ater*, as ſome Interpreters would perſuade us. *Cæruleus* is what we may call *leaden-coloured.*

199. *Ingeminant abruptis nubibus ignes.* Some ancient Copies and Manuſcripts read *abrupti nubibus ignes*, which both ſounds better, and ſeems to be confirmed by that Paſſage in *Lucretius*, which *Virgil* had probably here in his Eye;

Tranſverſoſque volare per imbres fulmina cernis:
Nunc hinc nunc illinc abrupti nubibus ignes
Concurſant; cædit in terras vis flammea vulgo.
Lib. II. 213.

201. *Ipſe*

Excutimur curſu, et cæcis erramus in undis.
Ipſe diem noctemque negat diſcernere cœlo,
Nec meminiſſe viæ mediâ Palinurus in undâ.
Tres adeò incertos cæcâ caligine ſoles
Erramus pelago, totidem ſine ſidere noctes:
Quarto terra die primùm ſe attollere tandem
Viſa, aperire procul montes, ac volvere fumum.
Vela cadunt; remis inſurgimus: haud mora, nautæ
Adnixi torquent ſpumas, et cœrula verrunt.
Servatum ex undis Strophadum me littora primùm
Accipiunt. Strophades Graio ſtant nomine dictæ
Inſulæ Ionio in magno; quas dira Celæno
Harpyiæque colunt aliæ, Phineïa poſtquam
Clauſa domus, menſaſque metu liquere priores.

Excutimur curſu, et erramus in cæcis undis. Palinurus ipſe negat ſe diſcernere diem noctemque in cœlo, nec meminiſſe viæ in mediâ undâ. Adeò erramus pelago tres ſoles incertos cæcâ caligine, totidem noctes ſine ſidere. Tandem quarto die terra primùm viſa eſt ſe attollere, montes procul cœperunt aperire, ac volvere fumum. Vela noſtra *cadunt, inſurgimus remis: haud eſt mora, nautæ adnixi torquent ſpumas, et verrunt cærula* maria.

Littora Strophadum primùm accipiunt me ſervatum ex undis. Inſulæ dictæ Strophades Graio nomine ſtant in magno Ionio mari; *quas* inſulas *dira Celæno aliæque Harpyiæ colunt poſtquam Phineïa domus clauſa* eſt iis, *liquereque priores menſas metu.*

TRANSLATION.

are driven from our Courſe, and reel along the duſky Waves. Palinurus himſelf owns he is unable to diſtinguiſh Day from Night by the Sky, and that he has forgot his Courſe in the Mid-ſea. Thus for three Days that could hardly be diſtinguiſhed *from Night* by *reaſon of* dark Clouds, *and* as many Starleſs Nights, we wander up and down the Ocean. At length, on the fourth Day, Land was firſt ſeen to riſe, the Mountains from afar open *to our View*, and roll up their Smoke: The Sails ſubſide, * we ply the labouring Oars: Inſtant, the Seamen with exerted Vigour toſs up the Foam, and ſweep the azure *Deep*. The Shores of the Strophades *Iſlands* firſt receive me reſcued from the Waves. The Strophades, ſo called by a Greek Name, are Iſlands ſituated in the great Ionian *Sea*; which direful Celæno and the other Harpies inhabit, from what Time they were expelled Phineus's Palace, and frighted from his Table, which they formerly haunted. No

* *Inſurgimus remis*, *We riſe on the Oars*, as the Rowers do when they row hard, and with great Keenneſs.

NOTES.

201. *Ipſe—Palinurus*, i. e. *Palinurus* himſelf, with all his Skill. He was the Pilot of *Æneas*'s Ship, of whom ſee more, Æn. V. 883.

211. *Ionio in magno*. Not that Sea which waſhes *Ionia* in *Leſſer Aſia*, but that Part of the *Mediterranean* which flows between *Sicily* and *Greece*.

212. *Harpyiæ*. The Harpies, according to *Heſiod*, were the Daughters of *Thaumas* and *Electra*, but not ſaid to be one of the *Harpies*. The Word comes from αρπαζω, *rapio*, to denote their rapacious Nature. *Apollonius* calls them Διος κυνες, the *Hell-hounds of* JOVE; and *Virgil*, *Furies*, Verſe 252, and *Diræ*, *Fiends*, Verſe 262. Whence *Servius* concludes, that they were denominated *Harpies* on Earth, *Furies* in Hell, and *Diræ*, *Fiends*, in Heaven, as one and the ſame Goddeſs was called *Diana* on Earth, *Luna*, *the Moon*, in Heaven, and *Proſerpine* in Hell.

212. *Phineïa*. *Phineus*, King of *Thrace*, having put out the Eyes of his two Sons, whom their Step-mother falſely accuſed of attempting a Rape upon her, was for his Cruelty ſtruck blind by *Jupiter* in his Turn, and delivered over to the direful Perſecution of the *Harpies*, till *Calais* and *Zetes*, two of the *Argonauts*, whom

Haud ullum *monſtrum eſt triſtius illis, nec ulla ſævior peſtis, et ira Deûm extulit ſeſe Stygiis undis. Vultus volucrum* ſunt *virginei,* eſt iis *fœdiſſima proluvies ventris, manuſque uncæ, et ora ſemper pallida fame. Ubi* nos *delati huc intravimus portus, ecce videmus læta armenta boum paſſim* in *campis, caprigenumque pecus* errans *per herbas, nullo cuſtode. Irruimus ferro, et vocamus Divos ipſumque Jovem in prædam partemque: tunc extruimuſque toros* in *curvo littore, epulamurque opimis dapibus. At Harpyiæ ſubitæ adſunt horrifico lapſu de montibus, et quatiunt alas magnis clangoribus, diripiuntque dapes, fœdantque omnia immundo contactu: tum dira vox* erat iis *inter tetrum odorem. Rurſum* nos *inſtruimus menſas, reponimuſque ignem aris, in longo ſucceſſu, ſub cavatâ rupe, clauſi circum arboribus atque horrentibus umbris,*

Triſtius haud illis monſtrum, nec ſævior ulla
Peſtis et ira Deûm Stygiis ſeſe extulit undis.
Virginei volucrum vultus, fœdiſſima ventris
Proluvies, uncæque manus, et pallida ſemper
Ora fame.
Huc ubi delati portus intravimus, ecce
Læta boum paſſim campis armenta videmus,
Caprigenumque pecus, nullo cuſtode, per herbas.
Irruimus ferro, et Divos ipſumque vocamus
In prædam partemque Jovem, tunc littore curvo
Exſtruimuſque toros, dapibuſque epulamur opimis.
At ſubitæ horrifico lapſu de montibus adſunt
Harpyiæ, et magnis quatiunt clangoribus alas;
Diripiuntque dapes, contactuque omnia fœdant
Immundo: tum vox tetrum dira inter odorem.
Rurſum in ſeceſſu longo, ſub rupe cavatâ,
Arboribus clauſi circum atque horrentibus umbris,

TRANSLATION.

Monſter more fell than they, no Plague and Scourge of the Gods more cruel *ever* iſſued from the Stygian Waves. They are Fowls with Virgin-faces, a moſt loathſome Flux of Entrails, Hands hooked, and Looks ever pale with Famine. Hither conveyed, ſo ſoon as we entered the Port, lo we ſee joyous Herds of Cattle up and down the Plains, and Flocks of Goats along the Meadows without a Keeper. We ruſh upon them with our Swords, and invoke the Gods and Jove himſelf to ſhare the Booty. Then along the winding Shore we raiſe the *banqueting* Couches, and feaſt on the rich Repaſt. When ſuddenly with dreadful darting Motion the Harpies are upon us from the Mountains, ſhake their Wings with loud ruſtling Din, prey upon our Banquet, and defile every Thing with their impure Touch: At the ſame Time, together with a rank, noiſome Smell, they *emit* hideous Screams. Again we ſpread our Tables in a long Receſs, underneath a ſhelving Rock, incloſed around with Trees and gloomy Shade, and once more we plant

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whom he had hoſpitably entertained in their Way to *Colchis*, in queſt of the Golden Fleece, relieved him from them in the Manner already mentioned.

223. *In prædam partemque.* For *in prædæ partem*, as, in the firſt Book, *molemque et montes*, for *molem montium*. The *Romans* had a Cuſtom when they were going out to War, or to the Chace, to vow to conſecrate to the Gods a great Part of the Spoil or Capture; whence *Jupiter* had a Temple at *Rome*, under the Title of *Jupiter Prædator*, *Jupiter who preſided over lawful Plunder*. *In partem vocare*, is of the ſame Import with *participem facere*, *to make them Sharers with us of the Booty*: So the Phraſe is uſed by *Cicero* for *Cecinna Mulieres in partem vocatæ ſunt*.

226. *Magnis—clangoribus.* Some ancient Copies read *plangoribus*.

Inſtruimus menſas, ariſque reponimus ignem.
Rurſum ex diverſo cœli, cæciſque latebris,
Turbo ſonans prædam pedibus circumvolat uncis:
Polluit ore dapes. Sociis tunc arma capeſſant
Edico, et dirâ bellum cum gente gerendum.
Haud ſecus ac juſſi faciunt, tectoſque per herbam
Diſponunt enſes, et ſcuta latentia condunt.
Ergo, ubi delapſæ ſonitum per curva dedere
Littora, dat ſignum ſpeculâ Miſenus ab altâ
Ære cavo: invadunt ſocii, et nova prœlia tentant
Obſcœnas pelagi ferro fœdare volucres.
Sed neque vim plumis ullam, nec vulnere tergo,
Accipiunt; celerique fugâ ſub ſidera lapſæ,
Semeſam prædam et veſtigia fœda relinquunt.

Rurſum ex diverſo tractu *cœli, cæciſque latebris, turba ſonans circumvolat prædam uncis pedibus, et polluit dapes ore. Tunc edico ſociis* ut *capeſſant arma, et bellum eſſe gerendum cum dirâ gente.* Illi *faciunt haud ſecus ac* ſunt *juſſi, diſponuntque enſes lectos per herbam, et condunt latentia ſcuta. Ergo, ubi* Harpyiæ *delapſæ dedere ſonitum per curva littora, Miſenus dat ſignum cavo ære, ab altâ ſpeculâ: ſocii invadunt* eas, *et tentant nova prœlia, fœdare ferro obſcœnas volucres pelagi. Sed neque accipiunt ullam vim plumis, nec* ulla *vulnera tergo; lapſæque celeri fugâ ſub ſidera, relinquunt ſemeſam prædam et fœda veſtigia.*

TRANSLATION.

Fire on the Altar. Again the noiſy Rout *ſhooting* from a different Quarter of the Sky, and obſcure Retreats, flutter around the Prey with hooky Claws, *and* taint our Viands with their Mouths. Then I enjoin my Companions to take Arms, and wage War with the accurſed Brood. My Orders they punctually obey, diſpoſe their Swords ſecretly among the Graſs, and conceal their Shields out of Sight. Therefore, ſo ſoon as darting down they raiſed their ſcreaming Voices along the bending Shores, Miſenus with his hollow *Trumpet of Braſs* gives the Signal from a lofty Watch-tower. My Friends ſet upon them, and engage in a new Kind of Fight, to employ the Sword in deſtroying obſcene Sea Fowls. But they neither receive any Impreſſion on their Plumes, nor Wounds in the Body; and, mounting up in the Air with rapid Flight, leave behind them their Prey half conſumed, and the ugly Prints of their Feet. Celæno alone took her Seat on the

NOTES.

232. *Ex diverſo cœli.* i. e. *ex diverſo cœli tractu*; for I ſee no Reaſon for making it a kind of Adverb, ſignifying *overthwart*, as Mr. *Ainſworth* has done in his Dictionary. Though the Mythologiſts make the *Harpies* but three in Number, yet *Virgil* ſpeaks here, as if the whole Iſland had been crouded with them, calling them *turba*, and *gens*, ſo that they no ſooner left one Quarter of the Iſland, than they were peſtered with them in another. The Poets do not always reſtrict themſelves either to hiſtorical or fabulous Tradition, but only ſo far as it ſuits beſt with their Deſign; ſo that, however others confine the *Harpies* to three, it follows not that *Virgil* does ſo.

239. *Miſenus.* The Son of *Æolus*, Trumpeter to *Æneas*, Æn. VI. 164.

241. *Obſcœnas—volucres.* Either Birds of bad Omen, or impure, abominable, to be abhorred upon account of their Naſtineſs, as above deſcribed.

241. *Pelagi volucres. Heſiod* makes them the Offspring of *Electra*, the Daughter of the *Ocean.*

241. *Fœdare ferro.* The primary Signification of the Word *fœdo* is *to mangle, cut in Pieces* or *make Havock of*, as appears from the more ancient Authors, particularly *Ennius* and *Plautus*, who uſe it in that Senſe, as

Ferro fœdati jacent, *Ennius apud Servium.*

And ſo *Plautus*, Amph. Ac. I. Sc. I. 91.

Fœdant et proterunt hoſtium copias.

See Æn. II. 55, where this Verb is uſed in the ſame Senſe.

246. *Infeliz*

Una Celæno, infelix vates, conſedit in excelsâ rupe, rupitque hanc vocem è pectore: O Laomedontiadæ, paratiſne inferre bellum, etiam bellum pro cæde noſtrorum *bovum, juvenciſque ſtratis, et pellere inſontes Harpyias è patrio regno? Ergo accipite atque figite hæc mea dicta* in veſtris *animis: Ego maxima furiarum pando vobis quæ* Jupiter *pater omnipotens* prædixit *Phœbo,* quæ *Phœbus Apollo prædixit mihi. Petitis Italiam curſu, ibitiſque* in *Italiam, ventis vocatis, licebitque* vobis *intrare* ejus *portus. Sed non cingetis datam urbem mœnibus, antequam dira fames, injurioque noſtræ cædis ſubigat vos malis abſumere ambeſas* veſtras *menſas.*

Una in præcelsâ conſedit rupe Celæno,
Infelix vates, rupitque hanc pectore vocem:
Bellum etiam pro cæde boum, ſtratiſque juvencis,
Laomedontiadæ, bellumne inferre paratis?
Et patrio inſontes Harpyias pellere regno?
Accipite ergo animis atque hæc mea figite dicta:
Quæ Phœbo pater omnipotens, mihi Phœbus Apollo,
Prædixit, vobis furiarum ego maxima pando.
Italiam curſu petitis; ventiſque vocatis
Ibitis Italiam, portuſque intrare licebit:
Sed non ante datam cingetis mœnibus urbem,
Quam vos dira fames, noſtræque injuria cædis,
Ambeſas ſubigat malis abſumere menſas.

TRANSLATION.

Brow of a high Rock, a Propheteſs of Plagues, and from her *heaving* Breaſt burſt forth theſe Words: War too, ye Sons of Laomedon, is it your Purpoſe to make War *upon us as a Compenſation* for our Oxen which you have ſlain *and fed upon,* for the Havock you have made among our Bullocks, *and do you intend* to baniſh the innocent Harpies from their hereditary Kingdom? Lend then an Ear, and in your Minds fix theſe my Words: What Almighty Father Jove revealed to Phœbus, Phœbus Apollo to me, I the Chief of the Furies diſcloſe to you. To Italy you ſteer your Courſe, and Italy you ſhall reach after repeated Invocations to the *thwarting* Winds, and you ſhall be permitted *at length* to enter the Port: But you ſhall not incloſe the given City with Walls, till cruel Famine and Diſaſter for ſhedding our Blood, compel you firſt to gnaw and eat up your Trenchers

NOTES.

246. *Infelix vates.* As *felix* ſometimes ſignifies *propitious, favourable,* ſo *infelix* here, and elſewhere, *unfriendly, inauſpicious, ill-boding*; ſo that *infelix vates* anſwers to *Homer's* μαντις κακω.

248. *Laomedontiadæ.* In calling them Sons of *Laomedon,* ſhe reproaches them, as being impious, unjuſt and faithleſs, like that Prince who had falſified his Promiſe even to the Gods themſelves.

249. *Patrio regno.* They were Daughters of a Sea-goddeſs, and the Iſles were ſacred to the Gods and Goddeſſes of the Sea, ſo that the *Strophades* was their proper Heritage by their Mother.

252. *Furiarum maxima.* She takes this Name to herſelf, as it would ſeem, only to inſpire them with the greater Terror, though *Servius* and others, as has been ſaid, infer from this Paſſage, that the *Harpies* and *Furies* were the ſame.

257. *Ambeſas—abſumere menſas.* The Senſe of this Prediction is ſeen from its Accompliſhment in the ſeventh Book, Verſe 116. This is not merely poetical Invention, it was an hiſtorical Tradition, related by *Dionyſius* and *Strabo,* that *Æneas* had received a Reſponſe from an Oracle, foretelling that, before he came to his Settlement in *Italy,* he ſhould be reduced to the Neceſſity of eating his Trenchers. *Varro* ſays he got it from the Oracle of *Dodona. Virgil* puts this Prophecy into the Mouth of the *Harpies,* as being both ſuitable to their Nature, and more apt to raiſe Surprize when coming from them.

260. *Nec*

Dixit, et in ſylvam pennis ablata refugit.
At ſociis ſubitâ gelidus formidine ſanguis
Diriguit: cecidere animi: nec jam amplius armis,
Sed votis precibuſque, jubent expoſcere pacem;
Sive Deæ, ſeu ſint diræ obſcœnæque volucres.
At pater Anchiſes, paſſis de littore palmis,
Numina magna vocat, meritoſque indicit honores:
Dî, prohibete minas; Dî, talem avertite caſum,
Et placidi ſervate pios. Tum littore funem
Diripere, excuſſoſque jubet laxare rudentes.
Tendunt vela Noti: fugimus ſpumantibus undis,
Quà curſum ventuſque gubernatorque vocabant.
Jam medio apparet fluctu nemoroſa Zacynthos,
Dulichiumque, Sameque, et Neritos ardua ſaxis.

Dixit, et, ablata pennis, refugit in ſylvam. At ſanguis gelidus, præ ſubita formidine, diriguit ſociis: animi eorum *cecidere: Nec jam amplius jubent expoſcere pacem armis, ſed votis precibuſque, ſive ſint Deæ, ſeu diræ obſcœnæque volucres. At pater Anchiſes, palmis paſſis de littore, vocat magna numina, indicitque meritos honores: Dî, prohibete* veſtras *minas; Dî, avertite talem caſum, et placidi ſervate pios. Tum jubet diripere funem è littore, laxareque excuſſos rudentes. Noti tendunt* noſtra *vela; fugimus* ſuper *undis ſpumantibus, quà ventuſque gubernatorque vocabant curſum. Jam nemoroſa Zacynthos apparet* in *medio fluctu, Dulichiumque, Sameque, et Neritos ardua ſaxis.*

TRANSLATION.

with *greedy* Jaws. She ſaid, and on her Wings upborne flew into the Wood. As for our Crew, their Blood, chilled with ſudden Fear, ſtagnated *in their Veins:* Their Minds were quite dejected: And now they are no longer for having Recourſe to Arms, but urge *me* to ſolicit Peace by Vows and Prayers, whether they be Goddeſſes, or curſed and inauſpicious Birds. My Father Anchiſes, with Hands ſpread forth from the Shore, invokes the great Gods, and enjoins due Honours to be paid them. Ye Gods, ward off *the Effect of* your Threatenings; ye Gods, avert ſo grievous a Calamity; and propitious ſave your pious Votaries. Then he orders to tear the Ropes from the Shore, looſe and diſengage the Cables. The South-winds ſtretch our *bellying* Sails: We fly over the foaming Waves, where the Wind and Pilots urged our Courſe. Now amidſt the Waves appear woody Zacynthos, Dulichium, Same, and Neritos with its ſteepy Rocks. We ſhun the

NOTES.

260. *Nec jam amplius armis, ſed votis expoſcere.* This is another Inſtance of *Virgil*'s conciſe elliptical Stile. It is plain that *expoſcere pacem* cannot agree, in Propriety of Language, both to *armis*, and *votis*, or *precibus*, though it does ſo in the Conſtruction, for they are two quite contrary Ideas; ſo that *pugnare*, or ſome ſuch Word, muſt be underſtood to *armis*: But the Senſe, nevertheleſs, is as obvious, as if the Sentence were ever ſo full and compleat.

261. *Jubent.* This ſhews the Earneſtneſs and Importunity with which they urged *Æneas* to bring about a Peace with them.

264. *Meritoſque indicit honores.* See the Note on Book firſt, Verſe 636.

270. *Zacynthos.* The Iſland *Zante*, on the Weſt of the *Peloponneſus*.

271. *Dulichium.* Now *Dolicha*, one of the *Echinades* Iſlands; they go all under the common Name of *Corzzulari*.

271. *Same.* Or *Samos*, the ſame with *Cephalenia*, now *Cephalonie*.

271. *Neritos.* A woody Mountain in the Iſland of *Ithaca*: *Homer* calls it Νηριτον εινοσιφυλλον.

Effugimus ſcopulos Ithacæ, regna Laertia, et exſecramur terram altricem ſævi Ulyſſis. Mox et nimboſa cacumina montis Leucatæ, et Apollo formidatus nautis aperitur. Nos feſſi petimus hunc, et ſuccedimus parvæ urbi. Anchora jacitur de prora; puppes ſtant in littore. Ergo tandem potiti inſperata tellure, luſtramurque Jovi, incendimuſque aras votis; celebramuſque Actia littora Iliacis ludis. Socii noſtri nudati exercent patrias palæſtras oleo labente: juvat nos evaſiſſe tot Argolicas urbes, tenuiſſeque fugam per medios hoſtes.

Effugimus ſcopulos Ithacæ, Laërtia regna,
Et terram altricem ſævi exſecramur Ulyſſis.
Mox et Leucatæ nimboſa cacumina montis,
Et formidatus nautis aperitur Apollo.
Hunc petimus feſſi, et parvæ ſuccedimus urbi.
Anchora de prorâ jacitur; ſtant littore puppes.
Ergo inſperatâ tandem tellure potiti,
Luſtramurque Jovi, votiſque incendimus aras;
Actiaque Iliacis celebramus littora ludis.
Exercent patrias oleo labente palæſtras
Nudati ſocii: juvat evaſiſſe tot urbes
Argolicas, medioſque fugam tenuiſſe per hoſtes.

TRANSLATION.

Clifts of Ithaca, Laërtes's Realms, and curſe the Land that bred the inhuman Ulyſſes. Soon after this the cloudy Tops of Mount Leucata, and *the Temple of* Apollo, the Dread of Seamen, opens to our Eye. Hither we ſteer our Courſe oppreſſed with Toil, and make up to the little City. The Anchor is thrown out from the Prow; the Ships are ranged on the Shore. Thus at length poſſeſſed of wiſhed-for Land, we are purified *for offering Sacrifice* to Jupiter, and kindle *Fires on* the Altars in order to perform our Vows, and ſignalize the Promontory of Actium by celebrating the Trojan Games. Our Crew, having their naked Limbs beſmeared with ſlippery Oil, exerciſe the Wreſtling Matches of their Country: We reflect with Pleaſure on having eſcaped ſo many Grecian Cities, and purſued our Voyage *without Interruption* through the Midſt of our Enemies.

NOTES.

272. *Scopulos Ithacæ.* *Ithaca*, now *Iſola del compare*, or *Val di compare*, the Iſland between *Cephalenia* and *Dulichium*, *Ulyſſes*'s native Seat; it was very barren, rugged, and mountainous, and therefore he calls it *Scopulos Ithacæ*, and ſubjoins, by way of Irony Contempt, *Laertia regna*, as, in the firſt Book, *Neptune* firſt calls *Æolus*'s Realms *Immania Saxa*: Then adds in a Strain of Deriſion,

——————*Illa ſe jactet in aula*
Æolus, et clauſo ventorum carcere regnet.
Æn. I. 144.

274. *Leucatæ.* The Iſland *Leucas*, *Leucates*, or *Leucate*, now *S. Maura*, ſubject to the *Turks*, and the Seat of a Baſhaw. It lies between the *Acroceraunian* Mountains and the *Peloponneſus*, ſo near to the Promontory of *Actium*, in the weſtern Coaſt of *Epirus*, that it is ſaid to have once adjoined to that Continent. It got the Name of *Leucate*, *the white Iſland*, from a famous white Rock adjoining to it, which *Strabo* calls πρᾶλμα, *i. e. the Lover's Leap*; it being ſuppoſed to have Effect to cure deſpairing Lovers, who were wont to throw themſelves down from thence into the Sea. Among thoſe who are ſaid to have tried the Experiment, is the celebrated Poeteſs *Sappho*.

275. *Formidatus nautis Apollo.* *Strabo* informs us, that on Mount *Leucate* was a Temple dedicated to *Apollo*, where a human Sacrifice was yearly offered up in Honour of that God: For this Reaſon, or on Account of the Ruggedneſs of the Coaſt where this Temple ſtood, *Virgil* calls it *Apollo formidatus nautis*; the Name of the God to whom the Temple was dedicated being put for the Temple itſelf.

276. *Parvæ ſuccedimus urbi.* This City was *Ambracia*, at that Time very inconſiderable, but *Auguſtus* enlarged it afterwards under the Name of *Nicopolis*.

277. *Stant littore puppes.* May ſignify *the Sterns reſt on the Shore*, as Dr. *Trapp* has it.

280. *Iliacis ludis.* He alludes to the Games which *Auguſtus* celebrated in Commemoration of his Victory over *Anthony* at *Actium*. *Virgil*, to pay his Court to *Auguſtus*, ſuppoſed *Æneas* to have landed on that Coaſt, and to have inſtituted thoſe very Games which he appointed to be celebrated

Interea magnum Sol circumvolvitur annum,
Et glacialis hyems Aquilonibus asperat undas.
Ære cavo clypeum, magni gestamen Abantis,
Postibus adversis figo, et rem carmine signo:
Æneas hæc de Danais victoribus arma.
Linquere tum portus jubeo, et considere transtris.
Certatim socii feriunt mare, et æquora verrunt.
Protinus aërias Phæacum abscondimus arces,
Littoraque Epiri legimus, portuque subimus
Chaonio, et celsam Buthroti ascendimus urbem.
Hìc incredibilis rerum fama occupat aures,
Priamiden Helenum Graias regnare per urbes,

Interea Sol circumvolvitur magnum annum, et glacialis hyems asperat undas Aquilonibus. Figo postibus adversis clypeum ex cavo ære, gestamen magni Abantis, et signo rem hoc *carmine: Æneas* posuit *hæc arma* relata *de Danais victoribus. Tum jubeo* eos *linquere portus, et considere transtris. Socii feriunt mare certatim, et verrunt æquora. Protinus abscondimus aërias arces Phæacum, legimusque littora Epiri, subimusque Chaonio portu, et ascendimus celsam urbem Buthroti. Hìc incredibilis fama rerum occupat* nostras *aures, Helenum Priamiden regnare per Graias urbes.*

TRANSLATION.

Mean while the Sun finishes the Revolution of the great Year, and frosty Winter exasperates the Waves with the North-winds. On the fronting Door-posts *of the Temple* I set up a Buckler of hollow Brass, which mighty Abas wore, and notify the Action by *this* Verse: *These Arms Æneas* WON *from the victorious Greeks.* Then I order *our Crew* to leave the Port, and take their Seats on the Benches. They with emulous Ardour lash the Sea, and sweep the Waves. In a Trice we lose Sight of the airy Towers of the Phæacians, cruise along the Coast of Epirus, and enter the Chaonian Port, and ascend the lofty City of Buthrotus. Here a Report of Facts scarce credible invades our Ears, that Helenus, Priam's Son, was reigning over Grecian Cities, possessed of the Spouse and

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brated every fifth Year. Whence we may with some Probability conjecture, that four Years were now elapsed since *Æneas* left *Troy*, and that the following 284th Verse,

Interea magnum sol circumvolvitur annum,

refers to the Beginning of the fifth Year.

284. *Magnum annum.* A Year of twelve solar Months, to distinguish it from a lunar Year.

285. *Asperat undas.* It provokes or sharpens all their Keenness and Rage, makes them rough, boisterous, and nipping cold.

286. *Abantis.* This *Abas* was probably one of those *Greeks* who were in Company with *Androgeos*, whom *Æneas* and his Party slew, and stripped of their Armour, which they exchanged for their own. *Servius* tells us a long Fable about him, which is hardly worth the Pains to transcribe.

288. *Æneas hæc*, &c. *Detracta consecravit*, or the like, is understood, it being in the usual elliptical Stile of Inscriptions.

291. *Phæacum.* The Inhabitants of *Phæacia* or *Corcyra*, now *Corsu*, an Island that lies to the West of the Promontory of *Actium.* It is celebrated by the Ancients for its fruitful Gardens and Orchards:

Proxima Phæacum felicibus obsita pomis
Rura petunt.
Ovid. Met. XIII. 719.

——*Illa jubebit*
Poma dari, quorum solo pascaris odore,
Qualia perpetuus Phæacum autumnus habebit.
Juven. Sat. V. 250.

Here it is that *Homer* places the famous Gardens of *Alcinous*, who was King of that Island.

292. *Epiri.* A Country in *Europe*, once a flourishing Kingdom; it is bounded by the *Ionian* Sea on the South and West, by *Achaia* and *Thessaly* to the East, and *Macedonia* to the North. It was divided into *Chaonia*, *Thresprotia*, *Acarnania*, and *Ætolia.*

294. *Incredibilis fama.* To be sure this was a very

potitum conjugio ſceptriſque Pyrrhi Æacidæ, et Andromachen iterum ceſſiſſe patrio marito. Obſtupui, pectuſque eſt incenſum miro amore compellare virum, et cognoſcere tantos caſus. Progredior è portu, linquens claſſes et littora. Tum forte Andromache libabat cineri Hectoris ſolennes dapes et triſtia dona, ante urbem, in luco, ad undam falſi Simoëntis, vocabatque Manes ad Hectoreum tumulum, quem inanem ſacraverat ex viridi ceſpite, et geminas aras cauſam lacrymis. Ut amens conſpexit me venientem, et Troïa arma circum me, exterrita magnis his monſtris, diriguit in viſu medio, calor reliquit ejus oſſa: labitur, et tandem vix fatur longo poſt tempore: O nate Deâ, afferſne te mibi vera facies verus nuntius? viviſne? aut, ſi alma lux receſſit tibi, ubi eſt Hector? Dixit, effuditque lacrymas, et implevit omnem locum clamore.

Conjugio Æacidæ Pyrrhi ſceptriſque potitum,
Et patrio Andromachen iterum ceſſiſſe marito.
Obſtupui, miroque incenſum pectus amore
Compellare virum, et caſus cognoſcere tantos.
Progredior portu, claſſes et littora linquens.
Solennes tum forte dapes, et triſtia dona,
Ante urbem, in luco, falſi Simoëntis ad undam,
Libabat cineri Andromache, Maneſque vocabat
Hectoreum ad tumulum, viridi quem ceſpite inanem,
Et geminas, cauſam lacrymis, ſacraverat aras.
Ut me conſpexit venientem, et Troïa circum
Arma amens vidit, magnis exterrita monſtris,
Diriguit viſu in medio; calor oſſa reliquit:
Labitur, et longo vix tandem tempore fatur:
Vera-ne te facies, verus mihi nuncius affers,
Nate Dea? viviſne? aut, ſi lux alma receſſit,
Hector ubi eſt? Dixit, lacrymaſque effudit, et omnem

TRANSLATION.

Scepter of Pyrrhus the Grandchild of Æacus, and that Andromache had again fallen to a Lord of her own Country. I was amazed, and my Boſom glowed with ſtrange Deſire to greet the Hero, and learn the Hiſtory of ſo ſignal Revolutions of Fortune. I ſet forward from the Port, leaving the Fleet and Shore. Andromache, as it chanced, was then offering to *Hector*'s Aſhes her anniverſary Feaſt and mournful Oblations before the City in a Grove, by the Streams of the fictitious Simois, and invoked the Manes at Hector's Tomb; an empty *Tomb* which ſhe had conſecrated of green Turf, and two Altars, Incentives to her Grief. So ſoon as ſhe ſaw me coming up, and to her Amazement beheld the Trojan Arms around me, terrified with a Prodigy ſo great, ſhe fainted away at the very Sight: Vital Warmth forſook her Limbs. She ſinks down, and at length after a long Interval *thus* with faultring Accent ſpeaks: Goddeſs-born, do you preſent yourſelf to me a real *ſubſtantial* Form, a real Meſſenger? Do you live? Or, if from you the auſpicious Light is fled, *ſay* where *my* Hector is? She ſaid, and ſhed a Flood of Tears, filling all the Place with *doleful Shrieks*. While ſhe is in this

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a very ſurpriſing Revolution of Fortune, that the Son of *Priam* was the King of *Epirus*, and poſſeſſed of the Throne of *Pyrrhus*, that very Son of *Achilles* who had put his Father and ſo many of his Relations to Death; and that he was now married to his Brother *Hector*'s Widow, after ſhe had been wedded to his moſt inveterate Enemy. Yet theſe Events are not the Poet's Invention. For *Juſtin* tells us, that *Pyrrhus* was reconciled to *Helenus*, ſhared with him his Kingdom, and gave him *Andromache* in Marriage, Lib. XVIII. 3.

297. *Patrio marito.* *Andromache* herſelf was a *Theban* Princeſs, but, by marrying *Hector*, *Troy* became her Country.

305. *Geminas aras.* Some will have it, that one

Implevit clamore locum: vix pauca furenti
Subjicio, et raris turbatus vocibus hiſco:
Vivo equidem, vitamque extrema per omnia duco.
Ne dubita; nam vera vides.
Heu! quis te caſus dejectam conjuge tanto
Excipit? aut quæ digna ſatis fortuna reviſit?
Hectoris Andromache, Pyrrhin' connubia ſervas?
Dejecit vultum, et demiſſâ voce locuta eſt:
O felix una ante alias Priameïa virgo,

Vix ſubjicio pauca ei *furenti, et turbatus hiſco raris vocibus: equidem vivo, ducoque vitam per omnia extrema. Ne dubita; nam vides vera. Heu! quis caſus excipit te dejectam tanto conjuge? aut quæ fortuna ſatis digna reviſit te? Andromache Hectoris, ſervaſne connubia Pyrrhi? Illa dejecit vultum, et ſic locuta eſt demiſſâ voce: O Priameïa virgo una felix ante alias,*

TRANSLATION.

Tranſport I with much ado briefly reply, and in great Perturbation open my Mouth in theſe few broken Words: I am alive indeed, and ſpin out Life through all Extreams. Entertain no Doubt, for all you ſee is real. Ah *ſay* what Accidents of Life have overtaken you, ſince you was thrown down from *the happy Poſſeſſion of* your illuſtrious Lord? Or what Fortune, ſome Way ſuited to your Merit, hath viſited you once more? Is then Hector's Andromache bound in Wedlock to Pyrrhus? Downward ſhe caſt her Eyes, and thus in humble Accents *ſpoke:* O happy, ſingularly happy the Fate of Priam's Virgin-daughter, who, compelled

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one of theſe Altars was for *Hector*, and the other for his Son *Aſtyanax*, whom the *Greeks* had thrown headlong from the Tower of *Troy*: But others think they were both for *Hector*, it being cuſtomary to erect two Altars to the Manes, eſpecially to Heroes, who were conſidered as a Sort of Deities, and the infernal Deities delighted *in an even Number*. See the Note on Verſe 63.

319. *Hectoris Andromache.* Some read *Hectoris Andromachen*, to conſtrue with the preceding Verb *reviſit*. The Paraphraſe which *Ruæus* gives of the Paſſage is not accurate: *O Andromache, teneſne conjugium Hectoris, an Pyrrhi?* Now, whatever Senſe he may put upon the Words *teneſne conjugium*, when joined to *Hectoris* in the firſt Part of the Sentence, they muſt, in Propriety of Writing, ſignify the ſame Thing, when joined to *Pyrrhi* in the laſt Part; ſo that, according to him, the Meaning of *Æneas*'s Queſtion will be, Say, *Andromache*, whether you are wedded to *Hector*, or to *Pyrrhus?* Which every one ſees to be abſurd, eſpecially after *Æneas*'s having ſaid immediately before, *dejectam conjuge tanto*, that ſhe was brought low by the Loſs of that great Lord, meaning *Hector*. The Conſtruction therefore is, *Hectoris Andromache, ſervaſne connubia Pyrrhi?* And is *Hector*'s *Andromache* wedded to *Pyrrhus!* which is not ſo much a Queſtion as an Exclamation of Surprize and Condolence. That *Hectoris Andromache* is to be conſtrued this Way, appears from *Juſtin*, who gives her the ſame honourable Deſignation, Lib. XVII. Cap. 3. *Atque ita Heleno, filio Priami regis—regnum Chaonum, et* Andromachen Hectoris—*uxorem (Pyrrhus) tradidit.*

321. *O felix una ante alias Priameïa virgo.* *Quintilian* quotes this as an Example of *Virgil*'s Talent in the *Pathetic:* In order to ſhew the Extremity of *Andromache*'s Miſery, he makes her even envy the Fate of *Polyxena*, which, in the Eyes of all the World beſides, was moſt wretched and deplorable: How wretched then muſt *Andromache*'s State have been, if, compared to her, even *Polyxena* was happy? *Quam miſer enim caſus Andromachæ, ſi comparata ei felix Polyxena?* Inſtit. Lib. VI. Cap. 3. See alſo *Macrob.* Saturn. Lib. XIV. Cap. 6.

321. *Priameïa virgo.* *Polyxena*, the Daughter of *Priam* and *Hecuba*, with whom *Achilles* fell in Love. She was the innocent Occaſion of *Achilles*'s Death; for *Priam* having invited that Hero to *Troy*, under Pretext of giving his Daughter in Marriage, while ſhe was in the Temple of *Apollo*, where the Marriage Rites were to have been performed, *Paris*, in the Time that *Deiphobus* was embracing *Achilles*,

juſſa mori ad hoſtilem tumulum ſub altis mœnibus Trojæ; quæ non pertulit ullos ſortitus, nec captiva tetigit cubile victoris heri! nos vectæ per diverſa æquora, patriâ incenſâ, in ſervitio enixæ tulimus faſtus Achilleæ ſtirpis, ſuperbumque Juvenem qui, deinde ſecutus Ledæam Hermionen, Lacedæmonioſque Hymenæos, tranſmiſit me famulam habendam Heleno famuloque ipſi. *Aſt Oreſtes, inflammatus magno amore ereptæ conjugis, et agitatus furiis ſcelerum,*

Hoſtilem ad tumulum Trojæ ſub mœnibus altis
Juſſa mori; quæ ſortitus non pertulit ullos,
Nec victoris heri tetigit captiva cubile! 324
Nos, patriâ incenſâ, diverſa per æquora vectæ,
Stirpis Achilleæ faſtus, juvenemque ſuperbum,
Servitio enixæ, tulimus; qui deinde ſecutus
Ledæam Hermionen, Lacedæmonioſque Hymenæos,
Me famulam famuloque Heleno tranſmiſit habendam: 329
Aſt illum, ereptæ magno inflammatus amore
Conjugis, et ſcelerum furiis agitatus, Oreſtes

TRANSLATION.

to die at the Enemy's Tomb under the lofty Walls of Troy, ſuffered not in having any Lots caſt for her, nor as a Captive ever touched the Bed of a victorious Lord! We, after the Deſolation of our Country, being tranſported over various Seas, have in Thraldom bore with a Mother's Throws the Inſolence of Achilles's Heir, and a haughty imperious Youth: Who afterwards, attaching himſelf to Hermione the Grand-daughter of Leda, and a Lacedemonian Match, delivered me over a Slave into the Poſſeſſion of Helenus, *likewiſe* a Slave. But Oreſtes, inflamed by the Violence of Love to his *betrothed* Spouſe *now* ſnatched from him, and hurried on by the Furies of his Crimes, ſurprizes him in an un-

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came behind, and ſhot him to Death with an Arrow. *Achilles*, with his expiring Breath, enjoined *Pyrrhus* to revenge his Death upon *Priam*'s perfidious Family when *Troy* was taken, and particularly to ſacrifice *Polyxena* at his Tomb, which accordingly was put in Execution.

323. *Sortitus non pertulit ullos.* After the Conqueſt of *Troy*, the *Grecian* Princes drew Lots among themſelves for the Choice of the Captives. This is the Calamity from which *Andromache* pronounces *Polyxena* happy in being delivered by Death.

327. *Servitio enixæ.* *Enixa* ſignifies not only one who has ſuffered the Pains of Childbearing, but alſo who has been haraſſed with ſore Toil and Labour in general; and ſo ſome of the beſt Expoſitors underſtand it here: And, indeed, one is naturally led to this Senſe, for there ſeems to be no Propriety in the Expreſſion, if we underſtand it of her having borne a Son to *Pyrrhus*.

328. *Ledæam Hermionen.* *Hermione* was the Daughter of *Menelaus*, King of *Sparta* or *Lacedæmon*, by *Helen* the Daughter of *Jupiter* and *Leda*. She was betrothed by *Tyndareus*, *Leda*'s Huſband, in *Menelaus*'s Abſence, to her Couſin *Oreſtes*, the Son of *Agamemnon*; and again betrothed at *Troy* by *Menelaus* to *Pyrrhus*, the Son of *Achilles*, who went to *Sparta*, and carried her off. *Oreſtes*, in Revenge, ſlew *Pyrrhus* at *Delphos*, whither he had gone to conſult the Oracle about his future Offſpring by *Hermione*.

331. *Furiis agitatus Oreſtes.* *Oreſtes*, the Son of *Agamemnon* and *Clytemneſtra*, ſlew his Mother *Clytemneſtra*, who was acceſſary with *Ægiſthus* to the Murder of his Father. After this Action, he is ſaid to have been long haunted and tormented by the *Furies*, i. e. He was ſtung with grievous Remorſe for imbruing his Hands in his Mother's Blood. He was expiated at length, and received Abſolution from the Court of *Areopagus* at *Athens*; and having married *Hermione*, after he had put *Pyrrhus* to Death, united the Kingdom of *Sparta* to his own hereditary Dominions.

331. *Furiis agitatus.* The *Furies* were three in Number, *Alecto*, *Tiſiphone*, and *Magera*. *Cicero* has a remarkable Paſſage to explain what was meant by the *Furies*: *Nolite enim putare, quemadmodum in fabulis ſæpenumero videtis, eos, qui aliquid impie ſceleratequeque commiſerint, agita-*

ri

Excipit incautum, patriaſque obtruncat ad aras.
Morte Neoptolemi, regnorum reddita ceſſit
Pars Heleno; qui Chaonios cognomine campos,
Chaoniamque omnem, Trojano à Chaone dixit;
Pergamaque Iliacamque jugis hanc addidit arcem.
Sed tibi qui curſum, venti, quæ fata, dedere?
Aut quis te ignarum noſtris Deus appulit oris?
Quid puer Aſcanius? ſuperatne, et veſcitur aurâ,
Quem tibi jam Troja——
Ecquæ jam puero eſt amiſſæ cura parentis?
Ecquid in antiquam virtutem, animoſque viriles,
Et pater Æneas, et avunculus excitat Hector?

excipit illum incautum, obtruncatque ad patrias aras. Ex morte Neoptolemi pars regnorum reddita ceſſit Heleno; qui dixit campos cognomine Chaonios, omnemque regionem Chaoniam à Chaone Trojano, addiditque Pergama, hancque Iliacam arcem jugis. Sed qui venti, quæ fata dedere curſum tibi? aut quis Deus appulit te ignarum noſtris oris? quid puer Aſcanius agit? ſuperatne, et veſcitur aura? quem Troja jam tibi——ecquæ cura amiſſæ parentis jam eſt puero? ecquid et pater Æneas, et avunculus Hector excitat eum *in antiquam virtutem animoſque viriles?*

TRANSLATION.

guarded Hour, and aſſaſſinates him at his Country's Altar. By the Death of Neoptolemus a Part of his Kingdom fell into the Hands of Helenus; who denominated the Plains Chaonian, and the whole Country Chaonia, from Chaon the Trojan *his Brother*; and built on the Mountains *another* Pergamus and this Trojan Fort. But *ſay* what Winds, what Fates have guided your Courſe? Or what God hath landed you on our Coaſts without your Knowledge? What is become of the Boy Aſcanius? Lives he ſtill, and breathes the *vital* Air? Whom, on your Care, when Troy was——Has the Boy now any Concern for the Loſs of his Mother? Is he incited by *the Example of* both his Father Æneas and Uncle Hector to ancient Valour and manly Courage? Thus bathed in Tears ſhe ſpoke, and

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ri et perterreri Furiarum tædis ardentibus. *Sua quemque fraus, et ſuus terror maxime vexat; ſuum quemque ſcelus agitat, amentiaque afficit; ſuæ malæ cogitationes, conſcientiæque animi terrent: hæ ſunt impiis aſſiduæ domeſticæque Furiæ; qua dies noctesque parentum pœnas à conſceleratiſſimis filiis repetant.* Pro Roſcio, 24. Theſe Stings and galling Remorſes were *Oreſtes*'s *Furies*, which the Poet therefore calls *Furiæ ſcelerum, the Furies of his Crimes.* It is probable, however, that *Oreſtes* pictured to his own diſturbed Imagination this Notion of his being haunted by the *Furies*, armed with all thoſe Terrors in which they were drawn by the Poets; as *Suetonius* relates to have been the Caſe of *Nero*, *Sæpe confeſſus exagitari ſe materna ſpecie, verberibus Furiarum, ac tædis ardentibus.*

332. *Patrias ad aras.* *Pyrrhus* was ſlain at the Altar of *Apollo* of *Delphos*, and his Father *Achilles*, at the Altar of *Thymbræan Apollo* at *Troy*. Interpreters therefore are puzzled to explain what is meant by *patrias aras*; ſome underſtand the Altars of *Apollo*, at whoſe Altar his Father was ſlain before; *Ruæus*, after *Turnebus*, explains it *the Altar of his Country*, becauſe the Temple of *Delphos* was in the Center of *Greece*, *Pyrrhus*'s Country.

335. *Trojano à Chaone.* *Chaon* was one of *Priam*'s Sons, and the Brother of *Helenus*, who ſlew him unwittingly in Hunting, and, in Honour to his Memory, called his Kingdom after his Name.

340. *Quem tibi jam Troja.* This is a Proof that *Virgil* had left the Æneid imperfect; for, however he might, for the Sake of Variety, deſignedly leave ſome Verſes unfiniſhed when the Senſe was compleat, it cannot be imagined that he would chuſe to leave an unfiniſhed Senſe. Some have abſurdly filled up the Verſe thus:

Quem tibi jam Troja peperit fumante Creüſa;

not conſidering that *Aſcanius*, at the taking of *Troy*, was old enough to accompany his Father in his Flight. Others,

Quem tibi jam Troja abſeſſa eſt enixa Creüſa;

which, however it may be *Virgil*'s Senſe, has nothing of his poetical Spirit.

341. *Amiſſæ parentis.* A Queſtion is here raiſed,

Illa *lacrymans fundebat talia, ciebatque longos fletus incaſſum; quum heros Helenus Priamides affert ſeſe à mœnibus, multis* eum *comitantibus, agnoſcitque ſuos, lætuſque ducit* eos *ad limina; et multum fundit lacrymas inter ſingula verba. Procedo, et agnoſco parvam Trojam, Pergamaque ſimulata magnis, et arentem rivum Xanthi cognomine* dictum, *amplectorque limina Scææ portæ. Necnon et Teucri ſimul fruuntur ſociâ urbe. Rex accipiebat illos in amplis porticibus. In medio aulaï libabant pocula Bacchi, dapibus impoſitis auro, tenebantque pateras.*

Jamque dies, alterque dies, proceſſit, et auræ vocant vela, cavaſuſque inflatur tumido Auſtro. Aggredior vatem his dictis, ac quæſo talia: O Trojugena, interpres Divûm, qui ſentis numina Phœbi, qui ſentis *Tripodas, lauros Clarii* Apollinis, *qui* ſentis *ſidera,*

Talia fundebat lacrymans, longoſque ciebat
Incaſſùm fletus; cum ſeſe à mœnibus heros
Priamides multis Helenus comitantibus affert,
Agnoſcitque ſuos, lætuſque ad limina ducit;
Et multum lacrymas verba inter ſingula fundit.
Procedo, et parvam Trojam, ſimulataque magnis
Pergama, et arentem Xanthi cognomine rivum,
Agnoſco: Scææque amplector limina portæ:
Necnon et Teucri ſociâ ſimul urbe fruuntur:
Illos porticibus rex accipiebat in amplis.
Aulaï in medio libabant pocula Bacchi,
Impoſitis auro dapibus, pateraſque tenebant.
Jamque dies, alterque dies, proceſſit; et auræ
Vela vocant, tumidoque inflatur carbaſus Auſtro.
His vatem aggredior dictis, ac talia quæſo:
Trojugena, interpres Divûm, qui numina Phœbi,
Qui tripodas, Clarii lauros, qui ſidera, ſentis,

TRANSLATION.

heaved long unavailing Sobs; when the Hero Helenus, Priam's Son, advances from the City with a numerous Retinue, knows his Friends, with Joy conducts them to his Palace, and ſheds Tears in Abundance between each Word. I ſet forward, and ſurvey the little Troy, the *Caſtle of* Pergamus, that bore Reſemblance to the great Original, a ſcanty Rivulet that bore Xanthus's Name, and I embrace the Threſhold of the Scæan Gate. The Trojans too at the ſame Time enjoy the friendly City. The King entertained them in his ſpacious Galleries. In the Midſt of the Court they quaffed Brimmers of Wine, while the Banquet was ſerved in Gold, and each ſtood with a Goblet in his Hand. And now one Day, and a ſecond paſſed on, while the Gales invite our Sails, and the Canvas bellies by the ſwelling South-wind. *Then* in theſe Words I accoſt the prophetic *Helenus*, and queſtion him thus: Son of Troy, Interpreter of the Gods, who knoweſt the divine Will of Phœbus, *the Myſteries of* the Tripods, the Laurels

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raiſed, how *Andromache* came to know that *Creüſa* was loſt. But where was the Difficulty of her being apprized of this before ſhe left the *Trojan* Coaſt, eſpecially when *Æneas* himſelf returned to *Troy* in queſt of her?

354. *Libabant pocula.* It was cuſtomary for them at Entertainments, after the firſt Service, to introduce a Drinking-bout, with a Libation to the Gods. See Book firſt, Verſe 740.

360. *Tripodas.* The Tripod was a Kind of three-footed Stool, whereon the Prieſteſs of *Apollo* ſat when ſhe delivered the Oracles,

360. *Clarii lauros.* They had a Way of Divination, by burning a Branch of Laurel, the crackling of which was a good Omen; but, if it conſumed away without Noiſe, it was unlucky, as in *Tibullus*, Lib. II. 5. 81.

Ut ſuccenſa ſacris crepitet bene laurea flammis,
Omine quo felix et ſacer annus eat.

360. *Clarii.* *Clarius* was an Epithet given to *Apollo*, from *Claros*, a City in *Ionia*, near *Colophon*, where he had a famous Temple and Oracle.

361. *Volucrum*

Et volucrum linguas, et præpetis omina pennæ,
Fare, age; namque omnem curſum mihi proſpera dixit
Relligio; et cuncti ſuaſerunt numine Divi
Italiam petere, et terras tentare repoſtas:
Sola novum, dictuque nefas, Harpyia Celæno
Prodigium canit, et triſtes denunciat iras,
Obſcœnamque famem. Quæ prima pericula vito?
Quidve ſequens tantos poſſum ſuperare labores?
Hic Helenus, cæſis primum de more juvencis,
Exorat pacem Divûm, vittaſque reſolvit
Sacrati capitis, meque ad tua limina, Phœbe,
Ipſe manu multo ſuſpenſum numine ducit;
Atque hæc deinde canit divino ex ore ſacerdos:
Nate Deâ (nam te majoribus ire per altum

et linguas volucrum, et omina præpetis pennæ, age, fare; namque relligio proſpera mihi dixit omnem curſum, et cuncti Divi ſuaſerunt mihi *petere Italiam, et tentare repoſtas terras: Harpyia Celæno ſola canit novum prodigium, nefaſque dictu, et denunciat* nobis *triſtes iras obſcœnamque famem. Quæ prima pericula vito? quidve ſequens poſſum ſuperare tantos labores? Hic Helenus, juvencis primum cæſis de more, exorat pacem Divûm, reſolvitque vittas ſacrati capitis, ipſeque ducit me manu ad tua limina, O Phœbe! ſuſpenſum multo numine; atque ſacerdos deinde canit hæc ex divino ore: O nate Deâ (nam manifeſta fides* eſt mihi *te ire per altum* mare *majoribus auſpiciis,*

TRANSLATION.

of the Clarian *God*; who knoweſt *the Science of* the Stars, the ominous Sounds of Birds, and the Prognoſtics of *every* Wing that ſwiftly flies. Come *then*, declare (for *hitherto the Omens of* Religion have pronounced my whole Voyage to be proſperous, and all the Gods, by Indications of their divine Will, have directed me to go in Purſuit of Italy, and attempt a Settlement in Lands remote: The Harpy Celæno alone predicts a Prodigy ſtrange and horrible to relate, and denounces *againſt us* direful Vengeance, and foul unnatural Famine) what are the principal Dangers I am to ſhun? Or by the Purſuit of what Means may I ſurmount Toils ſo great? Upon this Helenus firſt ſolicits the Peace of the Gods by ſacrificing Bullocks in due Form, then unbinds the Fillets of his conſecrated Head, and himſelf leads me by the Hand to thy Temple, O Phœbus, anxious with great Awe of the God: Then the Prieſt, from his Lips divine, delivers theſe Predictions: Goddeſs-born (for that you ſteer through the Deep on ſome

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361. *Volucrum linguas, et præpetis omina pennæ.* Some Birds were ſubſervient to Divination by the Sounds they uttered, and theſe were called *Oſcines:* Of which Kind were the Crows, Ravens, *&c.* Hor. III. Carm. Ode XXVII. 2.

Oſcinem corvum prece ſuſcitabo
Sclis ab ortu.

Others again anſwered the ſame End by their Manner of Flying, and were called *Præpetes.*

370. *Vittaſque reſolvit.* The Prieſt, in performing Sacrifice, had his Head bound about with Fillets; but, now that he is going to propheſy, he aſſumes the looſe Air of an Enthuſiaſt, as is ſaid of the *Sibyl*, Æn. VI. 48.

Non comptæ manſere comæ,

372. *Multo ſuſpenſum numine.* Some read *ſuſpenſus*, which means, that *Helenus* was full of Anxiety and Perturbation from the Influence of the God. But it is much better applied to *Æneas*, who had good Reaſon to be in awful Suſpenſe about his future Fortune.

375. *Auſpiciis majoribus.* Among the various Omens and Prognoſtics whence they got Inſight into Futurity, ſome were of a more important Nature, awakened greater Attention, ſhewed a more extraordinary Interpoſition of the Gods, and portended the Birth of ſome more glorious Events. Of this Kind were theſe heavenly Signs, Viſions, and extraordinary Appearances, which had all along accompanied *Æneas* ſince he firſt ſet out from *Troy*.

375. *Fata*

rex Deûm ſic ſortitur fata, volvitque vices, is ordo vertitur) dictis expediam tibi pauca è multis, quo tu *hoſpita tutior luſtres æquora, et poſſis conſidere Auſonio portu; nam Parcæ prohibent* te *ſcire cætera, Junoque Saturnia vetat Helenum fari* ea. *Principio, longa via invia longis terris procul dividit Italiam* a te, *quam tu, ignare, jam rere* eſſe *propinquam, paraſque invadere vicinos portus. Et remus lentandus eſt in Trinacriâ undâ, et æquor Auſonii ſalis luſtrandum* tuis *navibus,*

Auſpiciis manifeſta fides, ſic fata Deûm rex
Sortitur, volvitque vices, is vertitur ordo)
Pauca tibi è multis, quo tutior hoſpita luſtres
Æquora, et Auſonio poſſis conſidere portu,
Expediam dictis: prohibent nam cætera Parcæ
Scire, Helenum farique vetat Saturnia Juno.
Principio, Italiam, quam tu jam rere propinquam,
Vicinoſque ignare paras invadere portus,
Longa procul longis via dividit invia terris:
Ante et Trinacriâ lentandus remus in undâ,
Et ſalis Auſonii luſtrandum navibus æquor,

TRANSLATION.

Enterprize of great Moment *to me* is unqueſtionably evident: So the Sovereign of the Gods diſpenſes his Decree, thus he fixes the Series of revolving Events; ſuch the Scheme of Things is haſtened to the Birth) that you may with the more Safety croſs the Seas to which you are a Stranger, and ſettle *at laſt* in the Ionian Port, I will unfold to you a few Particulars of many; for the Deſtinies hinder you from knowing the reſt, and Saturnian Juno forbids Helenus to reveal it. Firſt of all a long intricate Voyage, with a Length of Lands, divides *you from* Italy, which you ignorantly deem already near, and whoſe Ports you are preparing to enter, as if they were juſt at hand. Before that happen, you ſhall both ply the bending Oar in the Trinacrian Wave, and viſit with your Fleet the Plains of the

NOTES.

375. *Fata ſortitur. Diſpenſes his Oracles by Lot*, alluding to the Manner of conſulting the Oracle, which was ſometimes by drawing Lots.

379. *Prohibent nam cætera ſcire. Picrius* obſerves, that in almoſt all the ancient Copies there is a full Stop at *ſcire*; and *Servius* chooſes this Pointing for ſeveral Reaſons, which I ſhall mention, and add ſome others. Firſt then, if we make both Parts of the Sentence refer to *Helenus*, there will be an Inconſiſtency between the firſt Part and the laſt: *Prohibent ſcire—farique vetat.* Would *Juno* forbid to declare or reveal to others what he did not know himſelf? Beſides, he had ſeen before, he would only inform him of a few Events of the many that were to befal him. *Pauca tibi è multis expediam*; which implies, that *Helenus* knew the reſt, but was reſtrained by Heaven from communicating them to him: Some of theſe Events it was not proper for him to know, becauſe the Accompliſhment of them depended on his own Free-will: Others again *Juno* with-held *Helenus* from revealing to him, that he might be the more perplexed with Doubt and Anxiety, and the more ſurprized and unprovided againſt the Calamity: Of this Kind is the Interpretation of *Celæno*'s Prophecy, which *Helenus* appears to have underſtood, for he bids him not be much concerned about it, ſince the Gods would extricate him from that Diſtreſs, Verſe 394.

Nec tu menſarum morſus horreſce futuros.
Fata viam invenient——

So alſo the Death of his Father, with reſpect to which *Æneas* queſtions not *Helenus*'s Fore-knowledge, but only complains of him for not revealing it to him, Verſe 712.

Nec vates Helenus, cum multa horrenda moneret,
Hos mihi prædixit luctus——

384. *Trinacriâ. Sicily*, ſo called from its triangular Form, made by the three Promontories of *Pelorus*, *Pachynus*, and *Lilybæum*, in which it terminates.

384. *Lentandus.* A deſcriptive Word, which denotes the bending Motion of the Oar, occaſioned by the Reſiſtance of the Waves; and therefore ſignifies that they were to ſtruggle hard in rowing.

385. *Auſonii.* See above the Note on Verſe 171.

386. *Æquaque*

Infernique lacus, Æææque inſula Circes;
Quàm tutâ poſſis urbem componere terrâ.
Signa tibi dicam: tu condita mente teneto.
Cum tibi ſollicito, ſecreti ad fluminis undam,
Littoreis ingens inventa ſub illicibus ſus
Triginta capitum fetus enixa jacebit,
Alba, ſolo recubans, albi circum ubera nati;
Is locus urbis erit; requies ea certa laborum.
Nec tu menſarum morſus horreſce futuros:
Fata viam invenient, aderitque vocatus Apollo.
Has autem terras, Italique hanc littoris oram,
Proxima quæ noſtri perfunditur æquoris æſtu,
Effuge: cuncta malis habitantur mœnia Graiis.
Hìc et Narycii poſuerunt mœnia Locri,

infernique locus, inſulaque Æææ Circes, antequam poſſis componere urbem in *tutâ terrâ. Dicam tibi ſigna: tu teneto* ea *condita mente. Cum ingens ſus inventa tibi ſollicito, ad undam ſecreti fluminis ſub littoreis ilicibus, jacebit enixa fœtus triginta capitum, alba, recubans ſolo, et albi nati circum* ejus *ubera, is erit locus urbis, ea* erit *certa requies* tibi *laborum. Nec tu horreſce futuros morſus menſarum: Fata invenient* tibi *viam, Apolloque vocatus aderit. Effuge autem has terras, hancque oram Itali littoris, quæ proxima perfunditur æſtu noſtri æquoris: cuncta* iſta *mœnia habitantur malis Graiis. Hìc et Narycii Locri poſuerunt mœnia,*

TRANSLATION.

Auſonian Sea, the infernal Lakes, and Ææan Circe's Iſle, before it be in your Power to build a City in a quiet peaceful Land. The Signs I will declare to you, keep them treaſured up in your Mind. When, thoughtfully muſing by the Streams of the ſecret River, you ſhall find a large Sow that has brought forth a Litter of thirty Young, reclining on the Ground, under the Elms that ſhade the Banks *of the River*, white *the Dam*, the Offspring white around her Dugs: That ſhall be the Station of the City: There is the Period fixed to *all* thy Labours: Nor be diſturbed at the future Event of eating your Tables: The Fates will find out an Expedient, and Apollo invoked will befriend you. But ſhun thoſe Coaſts, and thoſe neareſt Limits of the Italian Shore, which are waſhed by the Tide of our Sea: All *thoſe* Cities are inhabited by the miſchievous Greeks. Here the Locrians of the City Narycium have raiſed their Walls, and Cretan Ido-

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386. *Æææque inſula Circes.* *Circe* was the Daughter of the *Sun* and the Nymph *Perſe*; ſhe is called *Ææan* from *Æa*, an Iſland and City belonging to the Kingdom of *Colchos*, about the Mouth of the River *Phaſis*. She married the King of the *Sarmatians*, whom having poiſoned, ſhe fled to *Italy* to a Promontory, which from her was denominated *Circe*'s *Mount*, now *Circello*: The Marſhes ſurrounding it, which are now drained, gave it the Form of an Iſland.

387. *Tutâ terrâ.* He ſays *in a ſafe Land*, becauſe he had been baffled in his former Attempts to build in *Thrace* and *Crete*.

390. *Littoreis ingens.* See the Accompliſhment of this Prediction in the eighth Book, Verſe 42. The Holms, that ſhade the Banks of the *Tyber*, are here called *littoreæ*, *along the Shore or Bank*.

393. *Is locus urbis erit.* Here *Alba* was built, which had its Name from this Omen of the white Sow and her white Pigs.

Et ſtetit Alba potens albæ ſuis omine dicta.
Propert. IV.

396. *Has autem terras.* The Lands of *Calabria* and *Apulia*, formerly called *Magna Græcia*, *Great Greece*, which *Helenus* points out to *Æneas*, their Diſtance from *Epirus* not being very conſiderable.

399. *Narycii Locri.* The *Locrians* originally were a People of *Phocis* in *Achaia*. They followed *Ajax Oileus* to the Siege of *Troy*, Iliad II. 527, and a Colony of them ſettled in *Magna Græcia*, either under the Conduct of the ſame

et Lyctius Idomeneus obſedit Sallentinos campos milite: hìc eſt illa parva Petilia ſubnixa muro Philoctetæ Melibœi ducis. Quin, ubi tuæ *claſſes tranſmiſſæ trans æquora ſteterint, et jam ſolves vota, aris poſitis in littore,* tu *velare adopertus* quoad *comas purpureo amictu, ne qua hoſtilis facies occurrat* tibi *inter ſanctos ignes in honore Deorum, et turbet omina. Socii* tenento *hunc morem ſacrorum,* tu *ipſe teneto hunc, caſti* tui *nepotes maneant in hac relligione. Aſt ubi ventus admoverit te digreſſum* hinc *Siculæ oræ, et clauſtra anguſti Pelori rareſcent;*

Et Sallentinos obſedit milite campos
Lyctius Idomeneus: hìc illa ducis Melibœi
Parva Philoctetæ ſubnixa Petilia muro.
Quin, ubi tranſmiſſæ ſteterint trans æquora claſſes,
Et poſitis aris jam vota in littore ſolves;
Purpureo velare comas adopertus amictu:
Ne qua inter ſanctos ignes in honore Deorum
Hoſtilis facies occurrat, et omina turbet.
Hunc ſocii morem ſacrorum, hunc ipſe teneto:
Hâc caſti maneant in relligione nepotes.
Aſt ubi digreſſum Siculæ te admoverit oræ
Ventus, et anguſti rareſcent clauſtra Pelori;

TRANSLATION.

meneus with his Troops has poſſeſſed the Plains of Salentum: Here ſtands that little City Petilia defended by the Walls of Philoctetes the Melibœan Chief. Further, when your Fleet, having croſſed the Seas, ſhall come to a Station, and you ſhall pay your Vows at the Altars raiſed on the Shore, *be ſure* to cover your Head, muffling yourſelf up in a purple Veil; leſt the Face of an Enemy, amidſt the ſacred Fires in Honour of the Gods, appear, and diſturb the Omens. This Cuſtom, in Sacrifice, let your Friends, this yourſelf obſerve: To this religious Inſtitution let your pious Deſcendants adhere. But when, after ſetting out, the Wind ſhall waft you to the Sicilian Coaſt, and the Streights of narrow Pelorus ſhall

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ſame *Ajax Oileus*, or rather (he having died in his Return from *Troy*, ſee Æn. I. 44.) of *Evanthes*. There they built a City called *Narycia* or *Narycium*, probably after the Name of *Naryx*, *Ajax*'s native City.

400. *Sallentinos campos*. The *Sallentines* were a People in the eaſtern Parts of *Italy*, whoſe Country ſtretched out into the Sea, like a Peninſula, over againſt *Epirus*, now called *Terra d'Otranto*, formerly *Meſſapia* and *Japygia*. They derived their Name from the Promontory of *Sallentinum*, the ſame with *Japygium*, now the Cape of *Saint Mary*, which terminates that Part of *Italy*.

401. *Lyctius Idomeneus*. *Idomeneus* is ſo called from *Lyctus*, a City in *Crete*, whence he being expelled, for the Reaſon above mentioned, came into this Part of *Italy*, and there planted a Colony. See Verſe 104.

401. *Melibœi parva*, &c. *Philoctetes*, the Son of *Pœas*, King of *Melibœa*, a City of *Theſſaly*, at the Foot of Mount *Oſſa*. He ſet Fire to *Hercules*'s Funeral Pile at that Hero's Requeſt, and received a Preſent from him of his Bow and Arrows, that were dipped in the poiſonous Blood of the Hydra of *Lerna*. He ſet out for *Troy* with the other *Greeks*, but was ſhamefully abandoned by them in *Lemnos*, becauſe of an ulcerated Wound he had got by the Bite of a Serpent. But, it being fated that *Troy* could not be taken without thoſe Arrows of *Hercules* which were in his Poſſeſſion, they were forced to recal him. After *Troy* was taken, hearing that the *Melibœans* had made a Revolt, he repaired to *Calabria*, and there built *Petilia*, or, according to others, fortified it with Walls.

405. *Velare comas*. It was cuſtomary for the *Romans* to cover their Heads in Sacrifice, and other Acts of Worſhip, to moſt of their Gods, as we learn from many Paſſages of the *Roman* Authors:

Invocat Deos immortales, ut ſibi auxilium ferant
Manibus puris, capite operto——

ſays *Plautus*, Amphit. Ac. V. Sc. 1. Verſe 41. And this Cuſtom they derive from *Æneas*.

411. *Rareſcent clauſtra Pelori*. *Pelorus*, or *Pelorum*, now *Capo di Faro*, is a Promontory on the eaſtern Point of *Sicily*, ſo nigh to *Italy*, that it is ſaid by ſeveral Authors to have been once contiguous, and torn aſunder from it by an Earthquake,

Læva tibi tellus, et longo læva petantur
Æquora circuitu: dextrum fuge littus, et undas.
Hæc loca vi quondam, et vastâ convulsa ruinâ
(Tantum ævi longinqua valet mutare vetustas)
Dissiluisse ferunt: cum protinus utraque tellus
Una foret, venit medio vi pontus, et undis
Hesperium Siculo latus abscidit; arvaque, et urbes
Littore diductas angusto interluit æstu.
Dextrum Scylla latus lævum implacata Charybdis
Obsidet; atque imo barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusque sub auras
Erigit alternos, et sidera verberat undâ.
At Scyllam cæcis cohibet spelunca latebris,
Ora exsertantem, et naves in saxa trahentem:
Prima hominis facies, et pulchro pectore virgo,
Pube tenus; postrema immani corpore pristis,

læva tellus et læva æquora petantur tibi longo circuitu, fuge dextrum littus et dextras *undas. Ferunt hæc loca, quondam convulsa vi et vastâ ruinâ, dissiluisse, cum protinus utraque tellus foret una, pontus vi venit medio, et undis abscidit Hesperium latus Siculo* latere, *æstuque angusto interluit arva et urbes diductas* à sese invicem *littore. Scylla* obsidet *dextrum latus, implacata Charybdis obsidet lævum, atque imo gurgite barathri ter sorbet vastos fluctus in abruptum, rursusque erigit* eos *alternos sub auras, et verberat sidera undâ. At spelunca cohibet* in *cæcis latebris Scyllam exsertantem ora, et trahentem naves in saxa. Prima facies* est *hominis, et virgo,* cùm *pulchro pectore, tenus pube; postrema* est *pristis immani corpore,*

TRANSLATION.

open wider to the Eye, veer to the Land on the Left, and to the Sea on the Left by a long Circuit: Fly the Right *both* Sea and Shore. These Lands, they say, once with Violence and vast Desolation convulsed (such Resolutions long Tract of Time is able to produce) burst asunder; when in Continuity both Lands were one, the Sea rushed impetuously between, and by its Waves tore the Italian Side from that of Sicily; and *now* with a narrow Firth runs between the Fields and Cities separated by *different* Shores. Scylla guards the right Side, implacable Charybdis the Left, and thrice with the deep Eddies of its *voracious* Gulph swallows up the vast Billows into the broken Abyss, and again spouts them out by Turns high into the Air, and lashes the Stars with the Waves. As to Scylla, a Cave confines her within its dark Recesses, reaching forth her Jaws, and sucking in Vessels upon the Rocks. First she presents a human Form, a lovely Virgin down to the Middle: Her lower Parts are those of a hideous Pristis, with

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Earthquake, as *Virgil* here relates, though it is more probable that this Circumstance is fabulous. See the Description of *Sicily* in the *Universal History*. The *Claustra Pelori* are the Streights of *Messina*, which naturally open to the View, and grow more wide, the nearer one approaches to them.

420. *Scylla.* *Scylla* is a Rock in *Calabria*, opposite to *Charybdis*, both of them very dangerous to Ships; hence they are represented by the Poets as hideous devouring Monsters. *Virgil* gives us here the fabulous Description of *Scylla*, Verse 424. She was the Daughter of *Phorcus*, whom *Circe* is said to have transformed into this Monster, because she was her Rival. *Charybdis* again is given out to have been a rapacious Whore, who, having taken away *Hercules*'s Oxen, was thunderstruck by *Jupiter*, and thrown into the Sea, where she was transformed into a devouring Whirlpool.

427. *Pristis.* The *Pristis* is a Fish commonly reckoned of the Whale Kind, of a prodigious Length. *Pliny* mentions some of them in the *Indian* Sea to have been two hundred Cubits in Length,

commiſſa quoad *caudas delphinum utero luporum. Præſtat* te *ceſſantem luſtrare metas Trinacrii Pachyni, et circumflectere longos curſus, quàm ſemel vidiſſe informem Scyllam ſub vaſto antro, et ſaxa reſonantia cæruleis canibus. Præterea, ſi qua prudentia eſt Heleno vati, ſi qua fides* eſt ei, *ſi Apollo implet ejus animum veris, O nate Deâ, prædicam tibi illud unum præque omnibus, et repetens iterum iterumque* hoc te *monebo; primùm prece adora numen magnæ Junonis; libens cane vota Junoni, ſuperaque potentem dominam ſupplicibus donis: ſic denique* tu *mittere victor* ad *Italos fines, Trinacriâ relictâ. Ubi* tu *delatus huc acceſſeris Cumæam urbem, divinoſque lacus, et Averna ſonantia* in *ſylvis;*

Delphinum caudas utero commiſſa luporum.
Præſtat Trinacrii metas luſtrare Pachyni
Ceſſantem, longos et circumflectere curſus,
Quàm ſemel informem vaſto vidiſſe ſub antro
Scyllam, et cæruleis canibus reſonantia ſaxa.
Præterea, ſi qua eſt Heleno prudentia, vati
Si qua fides, animum ſi veris implet Apollo;
Unum illud tibi, nate Deâ, præque omnibus unum
Prædicam, et repetens iterumque iterumque monebo:
Junonis magnæ primùm prece numen adora;
Junoni cane vota libens, dominamque potentem
Supplicibus ſupera donis; ſic denique victor
Trinacriâ fines Italos mittere relictâ.
Huc ubi delatus Cumæam acceſſeris urbem,
Divinoſque lacus, et Averna ſonantia ſylvis;

TRANSLATION.

Dolphins Tails joined to the Wombs of Wolves. It is better with Delay to circuit round the Extremities of *the* Sicilian *Promontory* Pachynus, and ſteer a long winding Courſe, than once to view the miſ-ſhapen Scylla under her capacious Den, and thoſe Rocks that roar with her Sea-green Dogs. Farther, if Helenus has any Skill, if any Credit is due to *him as* a Prophet, if Apollo ſtores his Mind with Truth, I will give you this one previous Admonition, this one, O Goddeſs-born, above all the reſt, and I will inculcate it upon you again and again: Be ſure you, in the firſt place, with Supplications worſhip great Juno's Divinity: To Juno chearfully in Hymns addreſs your Vows, and vanquiſh the powerful Empreſs *of the Skies* with humble Offerings; thus at length, leaving Trinacria, you ſhall be diſmiſſed victorious to the Territories of Italy. When wafted thither, you ſhall reach the City Cumæ, the hallowed Lakes, and *the Floods of* Avernus reſounding through the Woods; you ſhall ſee the raving Propheteſs, who, be-

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Length. It is likewiſe called *Piſtrix* by *Cicero.*

Et ſparſam ſubter caudam piſtricis adhæſit.

The Name is derived from πριστης, *ſector*, becauſe they cut the Waves with wonderful Agility.

429. *Pachyni.* *Pachynum* is the Southern Promontory of *Sicily*, now *Capo Paſſaro.*

432. *Canibus reſonantia.* This explains the Reaſon why *Scylla* was repreſented as terminating in the Figure of Wolves or Dogs, becauſe, according as the lower Parts of the Rock were ſtruck with the Waves, hoarſe growling Sounds were heard, like the Baying of Dogs, or Howling of Wolves.

441. *Cumæam urbem.* *Cumæ* was a City in *Italy*, on the *Campanian* Coaſt.

442. *Divinoſque lacus.* The Lakes of *Lucrinus* and *Avernus* in *Campania*, near *Cumæ*, termed divine from their Vicinity to the Grotto of the inſpired *Sibyl.*

442. *Averna ſonantia ſylvis.* The Lake *Avernus* was formerly environed with thick Woods, whereby the Air not having free Acceſs to purge away the Exhalations that aroſe from

Inſanam vatem aſpicies; quæ rupe ſub imâ
Fata canit, foliiſque notas, et nomina mandat.
Quæcunque in foliis deſcripſit carmina virgo,
Digerit in numerum, atque antro ſeclusa relinquit:
Illa manent immota locis, neque ab ordine cedunt.
Verùm eadem, verſo tenuis cum cardine ventus
Impulit, et teneras turbavit janua frondes;
Nunquam deinde cavo volitantia prendere ſaxo,
Nec revocare ſitus, aut jungere carmina curat:
Inconſulti abeunt, ſedemque odere Sibyllæ.
Hic tibi ne qua moræ fuerint diſpendia tanti,
(Quamvis increpitent ſocii, et vi curſus in altum
Vela vocet, poſſiſque ſinus implere ſecundos)
Quin adeas vatem, precibuſque oracula poſcas
Ipſa canat, vocemque volens, atque ora reſolvat.
Illa tibi Italiæ populos, venturaque bella,

aſpicies inſanam vatem quæ canit fata ſub imâ rupe, mandatque notas et nomina foliis. Virgo dixerit in numerum, atque relinquit ſecluſa in antro, quæcunque carmina deſcripſit in foliis: illa manent immota in locis, neque cedunt ab ordine. Verùm cum tenuis ventus impulit ea, cardine verſo, et janua turbavit teneras frondes; nunquam deinde curat prendere ea volitantia in cavo ſaxo, nec revocare ſitus, aut jungere carmina. Abeunt inconſulti, odereque ſedem Sibyllæ. Hic, ne qua diſpendia moræ fuerint tibi tanti (quamvis ſocii increpitent, et curſus vocet vela in altum, poſſiſque implere ſinus ſecundos) quin adeas vatem, precibuſque poſcas ut *ipſa canat oracula, volenſque reſolvat vocem atque ora. Illa expediet tibi populos Italiæ, bellaque ventura*

TRANSLATION.

neath a deep Rock, reveals the Decrees *of Heaven*, and commits to the Leaves of Trees her Characters and Words. Whatever Verſes the Virgin has inſcribed on the Leaves, ſhe ranges in harmonious Order, and leaves in the Cave incloſed by themſelves. Uncovered they remain in their Poſition, nor recede from their Order. But when, upon turning the Hinge, a ſmall Breath of Wind has blown upon them, and the Door, *by opening*, hath diſcompoſed the tender Leaves, ſhe never afterwards gives herſelf the Trouble to catch the Verſes as they are fluttering in the hollow Cave, nor to recover their Situation, or join them together. *Thus her Votaries* depart without a Reſponſe, and deteſt the Sibyl's Grot. Let not the Loſs of ſome Time there ſeem of ſuch Conſequence to you (though your Friends chide *your Delay, the Neceſſities of* your Voyage ſtrongly invite your Sails into the Deep, and you may have an Opportunity to fill the bellying Canvas with a proſperous Gale) as to hinder you from viſiting the Propheteſs, and earneſtly intreating her to deliver the Oracles herſelf, and vouchſafe to open her Lips in vocal Accents. She will declare to you the Italian Nations, your future

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from it, they became ſo foul and unwholeſome, that it is ſaid no Bird could fly over that Lake without being ſuffocated. Hence it got the Name of *Avernus*, quaſi *aornus*, *inacceſſible to Birds*, and, from its peſtilential Quality, was taken for the Mouth of Hell, Æn. VI. 126.

Facilis deſcenſus Averni.

443. *Inſanam vatem. Inſana* here is not to be taken in a bad Senſe, it ſignifies *inſpired with a divine Fury, exſtatic, and tranſported out of her Senſes.*

453. *Hic tibi*, &c. I here follow the Pointing that is in *H. Stephen*'s Edition, which connects *tanti* with *quin adeas*, and ſhuts up the two Lines that intervene in a Parentheſis. This makes the Conſtruction eaſy, and the Senſe clear.

460. *Venerata.*

et quo modo fugiaſque feraſque quemque laborem, veneratâque dabit tibi *ſecundos curſus. Hæc ſunt quæ liceat te moneri noſtrâ voce. Age, vade, et factis* tuis *fer ingentem Trojam ad æthera.*

Quæ poſtquam vates ſic locutus eſt amico ore, debinc imperat dona gravia ex *auro ſectoque elephanto ferri ad naves; ſtipatque* in *carinis ingens argentum, Dodonæoſque lebetas, loricam conſertam hamis, trilicemque auro: et conum inſignis galeæ, criſtaſque comantes, arma Neoptolemi: ſua dona ſunt et* meo *parenti. Addit equos, additque duces. Supplet remigium; ſimul inſtruit ſocios armis. Interea Anchiſes jubebat aptare claſſem velis, ne qua mora fieret vento ferenti* nos.

Et quo quemque modo fugiaſque feraſque laborem,
Expediet; curſuſque dabit venerata ſecundos.
Hæc ſunt quæ noſtrâ liceat te voce moneri.
Vade, age, et ingentem factis fer ad æthera Trojam.
Quæ poſtquam vates ſic ore affatus amico eſt,
Dona dehinc auro gravia, ſectoque elephanto,
Imperat ad naves ferri; ſtipatque carinis
Ingens argentum, Dodonæoſque lebetas,
Loricam conſertam hamis, auroque trilicem,
Et conum inſignis galeæ, criſtaſque comantes,
Arma Neoptolemi: ſunt et ſua dona parenti:
Addit equos, additque duces.
Remigium ſupplet; ſocios ſimul inſtruit armis.
Interea claſſem velis aptare jubebat
Anchiſes, fieret vento mora ne qua ferenti.

TRANSLATION.

Wars, and by what Means you may ſhun or ſuſtain every Hardſhip; and, with Reverence addreſſed, will give you a ſucceſsful Voyage. Theſe are all the Inſtructions I am at Liberty to give you, Go then, and by your Atchievements raiſe mighty Troy to Heaven. Which *Words*, when the Prophet had thus with friendly Accent pronounced, he orders Preſents next of great Value to be carried to the Ships, conſiſting of Gold and Ivory; and within the Sides of my Veſſel ſtows a large Quantity of Silver-plate, and Caldrons of Dodonean Braſs, a Mail thick ſet with Rings, and wrought in Gold of triple Tiſſue; together with the Cone and waving Creſt of a ſhining Helmet, Arms which belonged to Neoptolemus. My Father too has proper Gifts conferred on him. He gives us Horſes beſides, he gives us Guides; he ſupplies us with Rowers, and at the ſame Time furniſhes our Crew with Arms. Mean while Anchiſes gave Orders to equip our Fleet with Sails, that we might not loſe the favouring Gale. Whom the Inter-

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460. *Venerata.* The Ancients uſed the active Verb *venero*, as in *Plautus in Trucul. Date mihi huc Stacten, atque ignem in aram, ut venerem Lucinam meam.*

466. *Dodonæoſque lebetas.* i. e. Kettles of fine Braſs, like that of *Dodona*, a City in *Epirus*, where *Jupiter* had a famous Oracle of great Antiquity. The Manner of delivering that Oracle was, we are told, by a certain Number of Braſs Kettles or Baſons, which were contrived to hang contiguous to one another, ſo that the Motion of one might be communicated to all the reſt; and from the Sounds they emitted, the Meaning of the Oracle was gathered.

467. *Loricam conſertam hamis.* The *Lorica* was a Cuiras or Coat of Armour for covering the Body from the Neck down to the Waiſt. It was at firſt compoſed of Leathern Thongs, whence it got the Name of *Lorica*, from *Lorum, a Thong*. Afterwards it was wrought with Iron *laminæ*, or thin Plates of Iron, with Hooks or Rings linked together, ſometimes ſingle, ſometimes twofold, ſometimes threefold. The two laſt were termed *bilix, trilix.*

467. *Hamis auroque.* i. e. *Hamis aureis, with Rings or Hooks of Gold*, as in the Georgics, *maculis inſignis et albo*, for *maculis albis inſignis, diſtinguiſhed by white Spots*, Geor. III. 56.

467. *Bis*

Quem Phœbi interpres multo compellat honore:
Conjugio Anchiſa Veneris dignate ſuperbo,
Cura Deûm, bis Pergameis erepte ruinis,
Ecce tibi Auſoniæ tellus; hanc arripe velis:
Et tamen hanc pelago præterlabare neceſſe eſt.
Auſoniæ pars illa procul, quam pandit Apollo.
Vade, ait, O felix nati pietate. Quid ultra
Provehor, et fando ſurgentes demoror Auſtros?
Nec minus Andromache, digreſſu mœſta ſupremo,
Fert picturatas auri ſubtemine veſtes,
Phrygiam Aſcanio chlamydem: nec cedit honori:
Textilibuſque onerat donis, ac talia fatur:
Accipe et hæc, manuum tibi quæ monumenta mearum
Sint, puer, et longum Andromachæ teſtentur amorem,
Conjugis Hectoreæ. Cape dona extrema tuorum.

Quem interpres Phœbi compellat multo honore: Anchiſa dignate ſuperbo coniugio Veneris, cura Deûm, bis erepte Pergameis ruinis; ecce tellus Auſoniæ eſt tibi; arripe hanc velis: et tamen neceſſe eſt ut *præterlabare hanc pelago. Illa pars Auſoniæ, quam Apollo pandit* tibi, *eſt procul. Vade, ait, O felix pietate nati: quid* ego *provehor ultra, et fando demoror ſurgentes Auſtros? Nec minus Andromache, mœſta ſupremo digreſſu, fert veſtes picturatas ſubtemine auri, et Phrygiam chlamydem Aſcanio, nec cedit* ſuo *honori: Oneratque* eum *textilibus donis, ac fatur talia: O puer, accipe et hæc, quæ ſint monumenta tibi mearum manuum, et teſtentur longum amorem Andromachæ Hectoreæ conjugis: cape extrema dona tuorum.*

TRANSLATION.

preter of Apollo accoſts with high Reſpect: Anchiſes, honoured with Venus's illuſtrious Bed, the Object of Heaven's *peculiar* Care, twice ſaved from the Ruins of Troy, lo there the Coaſt of Auſonia lies before you; thither ſpeed your Way with full Sail: And yet you muſt ſteer your Courſe beyond that *Coaſt:* That Part of Auſonia which Apollo opens *to your Hope* lies remote. Go, ſays he, happy in the pious Duty of your Son: Why do I farther inſiſt, and by my Diſcourſe retard *you from enjoying* the riſing Gales? In like Manner Andromache, grieved at our final Departure, brings forth to Aſcanius Veſtments wrought in Figures of Gold, and a Phrygian Cloak; nor falls ſhort of her Dignity; ſhe loads *the Boy beſides* with Preſents of her *Labours* in the Loom, and thus addreſſes him: Take theſe too, my Child, which may be Memorials to you of my Handywork, and teſtify the permanent Affection of Andromache the Spouſe of Hector: Accept the laſt Preſents of thy Friends: O *the dear* Image, which is all that I have

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476. *Bis Pergameis erepte ruinis.* Firſt, when *Troy* was taken by *Hercules*, and a ſecond Time, when it was burnt by the *Greeks*.

483. *Subtemine auri. Subtemen* is properly *the Woof*, as *ſtamen* is *the Warp*.

484. *Phrygiam chlamydem.* i. e. *Of Needle-work*, an Art of which the *Phrygians*, according to *Pliny*, were the Inventors. The *Chlamys*, properly, was a military Garment, a kind of Caſſock or upper Veſtment, which the General wore over his Corſlet.

484. *Nec cedit honori.* This is capable of three Senſes; for it may either ſignify that *Andromache* confers Gifts on *Aſcanius* ſuitable to his Dignity, or that ſhe is nothing ſhort of the Honour conferred on *Æneas* and his Followers by her Huſband: Or, laſtly, that the Gifts are worthy of the Giver, and becoming her Quality, which is the Senſe given in the Tranſlation.

485. *Textilibus donis.* As the other Preſents were of Needle-work, ſo theſe here are the Work ſhe had wove in the Loom, in which it was uſual for the Ladies of that Age to employ themſelves,

O imago mei Aſtyanactis quæ ſola ſuper eſt mihi! ſic ille ferebat oculos, ſic manus, ſic ora; et nunc pubeſceret æquali ævo tecum. Ego digrediens affabar hos, lacrymis obortis: Vivite felices vos quibus ſua fortuna jam eſt peracta: nos vocamur in alia fata ex aliis. Quies eſt parta vobis, nullum æquor maris vobis arandum, neque arva Auſoniæ ſemper cedentia retro vobis quærenda: videtis effigiem Xanthi, Trojamque quam veſtræ manus fecere: opto, melioribus auſpiciis, et quæ fuerit minus obvia Graiis. Si quando intraro Tybrim arvaque vicina Tybridis, cernamque mœnia data meæ genti; faciemus urbeſque olim cognatas, populoſque propinquos ex Epiro, ex Heſperiâ, quibus idem Dardanus fuit auctor, atque idem fuit caſus, faciemus, inquam, utramque Trojam unam animis. Ea cura maneat noſtros nepotes.

O mihi ſola mei ſuper Aſtyanactis imago!
Sic oculos, ſic ille manus, ſic ora ferebat:
Et nunc æquali tecum pubeſceret ævo.
Hos ego digrediens lacrymis affabar obortis:
Vivite felices, quibus eſt fortuna peracta
Jam ſua: nos alia ex aliis in fata vocamur.
Vobis parta quies; nullum maris æquor arandum;
Arva neque Auſoniæ ſemper cedentia retro,
Quærenda. Effigiem Xanthi, Trojamque videtis,
Quam veſtræ fecere manus; melioribus, opto,
Auſpiciis, et quæ fuerit minus obvia Graiis.
Si quando Tybrim, vicinaque Tybridis arva
Intrâro, gentique meæ data mœnia cernam;
Cognatas urbes olim, populoſque propinquos,
Epiro, Heſperiâ, quibus idem Dardanus auctor,
Atque idem caſus, unam faciemus utramque
Trojam animis. Maneat noſtros ea cura nepotes.

TRANSLATION.

now left of my Aſtyanax! Juſt ſuch Eyes, ſuch Hands, ſuch Looks he ſhewed: And now of equal Age with you would have been blooming into Youth. I, with Tears in my Eyes, thus addreſſed them at parting: Live in *Joy and* Felicity, ye whoſe Fortune is now accompliſhed: We are ſummoned from Fate to Fate: To you Tranquillity is ſecured; no Expanſe of Sea have you to plough; nor to purſue the Lands of Auſonia ſtill flying *from us*. You *are bleſſed to* ſee the Image of Xanthus and Troy which your own Hands have built, Heaven grant it be with happier Auſpices, and be leſs obnoxious to the Greeks. If ever I ſhall enter the Tyber, and the Lands that border on the Tyber, and view the Walls allotted to my Race, we will hereafter make of our kindred Cities, and allied People, *yours* in Epirus *and mine* in Italy, who have both the ſame Founder Dardanus, and the ſame Fortune *we will, I ſay, make of* both one Troy in mutual Affection *and Good-will*: Be this the future Care of our Poſterity.

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themſelves, as is evident from the noted Story of *Penelope*'s Web.

489. *O mihi ſola*, &c. I take the Conſtruction to be thus: *O Imago, ſola ſuper*, i. e. *ſuperans*, or *quæ ſupereſt mihi mei Aſtyanactis*: As *Valerius* ſays, *Nec ſpes ulla ſuper*, i. e. *ſupereſt*.

489. *Aſtyanactis*. The Story of *Aſtyanax* is thus: When the *Greeks*, after the Deſtruction of *Troy*, were hindered from returning home by contrary Winds, *Calchas, that Prophet of Plagues*, declared that they muſt make a Sacrifice of *Aſtyanax*, the Son of *Hector* and *Andromache*, in regard, that, if he grew up, he would prove a greater Hero than his Father, and avenge his Country's Woes. *Ulyſſes*, therefore, finding him where he had been concealed by his Mother, threw him down from the Wall, upon which the *Greeks* ſet ſail.

505. *Utramque Trojam*. By this we are to underſtand

Provehimur pelago vicina Ceraunia juxta;
Unde iter Italiam, curſuſque breviſſimus undis.
Sol ruit interea, et montes umbrantur opaci.
Sternimur optatæ gremio telluris, ad undam,
Sortiti remos, paſſimque in littore ſicco
Corpora curamus; feſſos ſopor irrigat artus.
Necdum orbem medium nox horis acta ſubibat;
Haud ſegnis ſtrato ſurgit Palinurus, et omnes
Explorat ventos, atque auribus aëra captat.
Sidera cuncta notat tacito labentia cœlo,
Arcturum, pluviaſque Hyadas, geminoſque Triones,
Armatumque auro circumſpicit Oriona.
Poſtquam cuncta videt cœlo conſtare ſereno,
Dat clarum è puppi ſignum: nos caſtra movemus,
Tentamuſque viam, et velorum pandimus alas.
Jamque rubeſcebat ſtellis Aurora fugatis,

Provehimur pelago juxta vicina Ceraunia, unde iter, curſuſque eſt *breviſſimus undis,* in *Italiam. Interea ſol ruit, et opaci montes umbrantur. Sternimur gremio optatæ telluris, ad undam, ſortiti remos, paſſimque curamus corpora in ſicco littore: ſopor irrigat* noſtros *feſſos artus. Necdum nox acta horis ſubibat medium orbem; Palinurus haud ſegnis ſurgit ſtrato, et explorat omnes ventos, atque captat aëra auribus. Notat cuncta ſidera labentia tacito cœlo, Arcturum, pluviaſque Hyadas, geminoſque Triones, circumſpicitque Oriona armatum auro. Poſtquam videt cuncta conſtare* in *ſereno cœlo, dat clarum ſignum è puppi: nos movemus caſtra, tentamuſque viam, et pandimus alas velorum. Jamque Aurora rubeſcebat, ſtellis fugatis,*

TRANSLATION.

We purſue our Voyage near the adjacent Ceraunian Mountains; whence lies our Way, and ſhorteſt Courſe by Sea to Italy. Mean while the Sun goes down, and the opaque Mountains are wrapped up in Shade. On the Boſom of the wiſhed-for Earth we lay us down by the Waves, having diſtributed the Oars by Lot, and all along the dry Beach indulge ourſelves in ſoft Repoſe: Sleep diffuſes its *balmy* Dews over our weary Limbs. Night, driven by the *winged* Hours, had not yet reached her midway Courſe, *when* Palinurus ſprings alert from his Bed, examines every Wind, and lends his Ears to catch the *coming* Breeze: He obſerves every gliding Star in the ſilent Sky, Arcturus, the rainy Hyades, and the two northern Bears, and throws his Eyes around Orion armed with Gold. After he ſees all Appearances of ſettled Weather in the ſerene Sky, he gives the loud Signal from the Stern: We decamp, attempt our Voyage, and expand the Wings of our Sails. And now, the Stars being chaſed away, bluſhing Aurora appeared

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underſtand *Buthrotus*, the City of *Helenus* in *Epirus*, which bore a Reſemblance to *Troy*, and was inhabited by a *Trojan* Colony, and the City which *Æneas* deſigned to build in *Italy*, and call by the Name of *Troy*.

506. *Ceraunia.* The *Ceraunia*, or *Acroceraunia*, as they are alſo called, are exceeding high Mountains that bound *Epirus* on the North; they have their Name from κεραυνος, *Thunder*, to which, by their Heighth, they are much expoſed.

507. *Curſuſque breviſſimus.* The Diſtance between *Epirus* and *Italy* is not reckoned above ſeven hundred Furlongs, or one and twenty Miles.

517. *Armatum auro.* Becauſe the Belt and Sword of the Conſtellation *Orion* are formed of very bright Stars, as in *Lucian*.

Enſiferi nimium fulget latus Orionis.

cum procul videmus colles obſcuros, humilemque Italiam. Achates primus conclamat Italiam; ſocii ſalutant Italiam læto clamore. Tum pater Anchiſes induit magnum cratera coronâ, implevitque eum *mero, ſtanſque in celſâ puppi vocavit Divos: O Dî, potentes maris et terræ tempeſtatumque, ferte* nobis *facilem viam vento, et ſpirate ſecundi. Optatæ auræ crebreſcunt, portuſque pateſcit jam propior, templumque Minervæ apparet in arce. Socii legunt vela, et torquent proras ad littora. Portus curvatur in arcum ab Eoo fluctu, cautes objectæ ſpumant ſalſâ aſpergine; ipſe latet: turriti ſcopuli demittunt brachia gemino muro, templumque refugit à littore. Hìc vidi in gramine primum omen,* nempe *quatuor equos candore nivali tondentes campum latè.*

Cum procul obſcuros colles humilemque videmus
Italiam. Italiam primus conclamat Achates;
Italiam læto ſocii clamore ſalutant.
Tum pater Anchiſes magnum cratera coronâ
Induit, implevitque mero; Divoſque vocavit,
Stans celſâ in puppi.
Dî, maris et terræ tempeſtatumque potentes,
Ferte viam vento facilem, et ſpirate ſecundi.
Crebreſcunt optatæ auræ; portuſque pateſcit
Jam propior, templumque apparet in arce Minervæ.
Vela legunt ſocii, et proras ad littora torquent.
Portus ab Eoo fluctu curvatur in arcum,
Objectæ ſalſâ ſpumant aſpergine cautes;
Ipſe latet; gemino demittunt brachia muro
Turriti ſcopuli; refugitque à littore templum.
Quatuor hìc, primum omen, equos in gramine vidi
Tondentes campum latè, candore nivali.

TRANSLATION.

when far off we ſpy the Hills obſcure. and lowly Plains of Italy. Italy Achates firſt calls aloud; Italy the Crew with joyous Acclamations hail. Then Father Anchiſes decked a capacious Bowl with a Garland, and filled it up with Wine; and invoked the Gods, ſtanding on the lofty Stern. Ye Gods, who rule Sea and Land, and Storms, grant us a proſperous Voyage by *a favourable* Wind, and breathe propitious. The wiſhed-for Gales begin to ſwell; and now the Port opens nearer to our View, and on the Promontory appears the Temple of Minerva. Our Crew furl the Sails, and turn about their Prows to the Shore. Where the Waves break from the Eaſt, the Port bends into an Arch, the jutting Cliffs foam with the ſparkling Brine; *the Port* itſelf lies hid: Two Turret-like Rocks ſtretch out their Arms *on either Side* in a double Wall, and the Temple recedes from the Shore. Here, on the graſſy Meadow, I ſaw, as our firſt Omen, four Snow-white Steeds grazing the Plain at large; and my Father Anchiſes *calls out:*

NOTES.

525. *Coronâ induit.* To crown the Bowl; *vina coronare* ſometimes ſignifies no more but to fill the Cup brim-full, as Æn. I. 728; but here it is to be taken literally for adorning the Bowl with Flowers, according to the ancient Cuſtom, otherwiſe *implevitque mero* would be mere Tautology.

531. *Templum in arce Minervæ. Strabo* mentions a Temple of *Minerva*, on the Promontory of *Iapygium*, which probably is here deſigned.

536. *Refugit à littore.* i. e. Though at ſome Diſtance it appears juſt in the Port, yet, when you come nearer, the intervening Space between the Port and it widens, and ſeems gradually to retire from the Shore.

537. *Primum omen.* They uſed carefully to obſerve the firſt Objects that offered to them at landing in any Country where they deſigned to ſettle, and from thence drew Prognoſtics of their future good or bad Fortune.

549. *Cornua,*

Et pater Anchiſes: bellum ô terra hoſpita, portas;
Bello armantur equi; bellum hæc armenta minantur:
Sed tamen iidem olim curru ſuccedere ſueti
Quadrupedes, et fræna jugo concordia ferre:
Spes eſt pacis, ait. Tum numina ſancta precamur
Palladis armiſonæ, quæ prima accepit ovantes;
Et capita ante aras Phrygio velamur amictu:
Præceptiſque Heleni, dederat quæ maxima, ritè
Junoni Argivæ juſſos adolemus honores.
Haud mora, continuò perfectis ordine votis,
Cornua velatarum obvertimus antennarum;
Grajugenûmque domos, ſuſpectaque linquimus arva.
Hinc ſinus Herculei, ſi vera eſt fama, Tarenti
Cernitur: attollit ſe Diva Lacinia contra,
Cauloniſque arces, et naviſragum Scylacæum.

Et pater Anchiſes ait: *ô terra hoſpita, portas bellum; equi armantur bello; hæc armenta minantur bellum. Sed tamen iidem quadrupedes olim ſueti* ſunt *ſuccedere curru, et* in *jugo ferre concordia fræna: eſt, ait, ſpes pacis. Tum, precamur ſancta numina Palladis armiſonæ, quæ prima accepit* nos *ovantes. Et velamur* quoad *capita Phrygio amictu, ante aras: præceptiſque Heleni, quæ dederat maxima, ritè adolemus juſſos honores Argivæ Junoni. Haud* eſt *mora continuò, votis perfectis ordine, obvertimus cornua velatarum antennarum, linquimuſque domos Grajugenûm, arvaque ſuſpecta. Hinc cernitur ſinus Tarenti Herculei, ſi fama eſt vera: Diva Lacinia attollit ſe contra, arceſque Caulonis, et Scylacæum naviſragum.*

TRANSLATION.

War, O foreign Land, thou bringeſt *us*; for War-Steeds are harneſſed; War theſe Cattle threaten. But yet the ſame Quadrupeds have long been uſed to ſubmit to the Chariot, and in the Yoke to bear the peaceful Reins; Hope, *therefore*, there is of Peace, he ſays. Then we addreſs our Prayers to the ſacred Majeſty of Pallas with claſhing Arms arrayed, who firſt received us elated with Joy; and before her Altars we draw over our Heads a Phrygian Veil: And according to the Inſtructions given us by Helenus, on which he laid the greateſt Streſs, in due Form we offer up to Argive Juno the Honours enjoined. Without Loſs of Time, as ſoon as we had orderly fulfilled our Vows, we turn about the Extremities of our Sail-yards, and quit the Abodes and ſuſpected Territories of the Sons of Greece. Next appears the Bay of Tarentum, ſacred to Hercules, if common Report be true: And *on the* oppoſite *Side of the Bay the Temple of* the Lacinian Goddeſs emerges, the Towers of Caulon, and Scylacæum the Coaſt of Shipwrecks.

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549. *Cornua*, &c. *Fulvius Urſinus* brings this as an Example of a rhyming Verſe in *Virgil*; but in this he was miſtaken, as Dr. *Clarke* juſtly obſerves: For, there being an Eliſion of the laſt Syllable in *velatarum*, the Verſe runs off very ſmoothly thus:

Cornua velatar' obvertimus antennarum.

551. *Herculei Tarenti. Tarentum*, a famous City and Port in *Calabria*, called *Herculean*, either becauſe it was founded by *Phalantus*, one of *Hercules*'s Deſcendants, or becauſe that whole Territory was ſacred to *Hercules*, and the City *Tarentum* founded by himſelf, where he is ſaid by *Strabo* to have had a Coloſſus of Braſs in that City, the Work of the celebrated *Lyſippus*, which *Fabius Maximus* tranſported to *Rome*, and ſet up in the Capitol.

552. *Diva Lacinia*. The Temple of *Juno Lacinia*, near *Croton*, another City on the ſame *Calabrian* Coaſt. She had the Epithet of *Lacinia*, from the Promontory *Lacinium*, on which her Temple ſtood.

Tum Trinacria Ætna procul cernitur è fluctu; et longè audimus ingentem gemitum pelagi, ſaxaque pulſata, voceſque fractas ad littora: vadaque exſultant, atque arenæ miſcentur æſtu. Et pater Anchiſes ait: *Nimirum hæc* eſt *illa Charybdis: Helenus canebat hos ſcopulos, hæc horrenda ſaxa, O ſocii, eripite* vos, *pariterque inſurgite remis. Illi faciunt haud minus ac juſſi, Palinuruſque primus contorſit rudentem proram ad lævas undas: cuncta cohors petivit lævam remis ventiſque. Tollimur in cælum curvato gurgite, et iidem deſcendimus ad imos Manes, undâ ſubductâ. Scopuli ter dedere clamorem inter cava ſaxa; ter vidimus ſpumam eliſam, et aſtra rorantia.*

Interea ventus, cum ſole, reliquit nos *feſſos; ignarique viæ, allabimur oris Cyclopum.*

Tum procul è fluctu Trinacria cernitur Ætna;
Et gemitum ingentem pelagi, pulſataque ſaxa
Audimus longè, fractaſque ad littora voces:
Exſultantque vada, atque æſtu miſcentur arenæ.
Et pater Anchiſes: Nimirum hæc illa Charybdis;
Hos Helenus ſcopulos, hæc ſaxa horrenda canebat:
Eripite, O ſocii, pariterque inſurgite remis.
Haud minus ac juſſi faciunt; primuſque rudentem
Contorſit lævas proram Palinurus ad undas:
Lævam cuncta cohors remis, ventiſque petivit.
Tollimur in cœlum curvato gurgite; et iidem
Subductâ ad Manes imos deſcendimus undâ.
Ter ſcopuli clamorem inter cava ſaxa dedere;
Ter ſpumam eliſam et rorantia vidimus aſtra.
Interea feſſos ventus cum ſole reliquit;
Ignarique viæ, Cyclopum allabimur oris.

TRANSLATION.

Then at a Diſtance from the Waves is ſeen Trinacrian Ætna; and from afar we hear the loud Growling of the Ocean, the beaten Rocks, and broken Murmurs *rolling* to the Shore: The Shallows exult, and Sands are mingled with the *whirling* Tide. And, *ſays* my Father Anchiſes: Doubtleſs, this is the famed Charybdis: Theſe the Shelves, theſe the hideous Rocks Helenus foretold. Get ye hence, my Friends, and with equal Ardour riſe on your Oars. Juſt as commanded they obey: And firſt Palinurus whirled about the creaking Prow to the Left. The whole Crew with Oars and Sails bore to the Left. We mount up to Heaven on the arched Gulph, and down again we ſink to the Shades below, the Wave having ſlipped from under us. Thrice the Rocks bellowed amid their hollow Caverns: Thrice we ſaw the Foam daſhed up *from the Rocks*, and the Stars drenched with its dewy Moiſture. Mean while the Wind with the Sun forſook us ſpent with Toil; and, not knowing our Courſe, we run upon the Coaſts of the

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561. *Rudentem.* Others read *rudente*, by which they underſtand a Cable or Rope that was faſtened to the Helm of the Ship, wherewith they turned it which Way they would.

567. *Rorantia vidimus aſtra. Catrou* thinks this Hyperbole too bold, and therefore explains *aſtra* to mean nothing elſe but the Brine that deſcended in dewy Drops that ſparkle like Stars or Gems when ſtruck by the Sun-beams.

568. *Interea ventus cum ſole reliquit.* Theſe Circumſtances have a happy Effect to prepare the Reader for the enſuing terrible Deſcription of Mount *Ætna*. The Winds are huſhed, to make the Bellowings of the Mountain more diſtinctly heard, and Night is brought on, that in the duſky Sky the ſulphureous Flames may be more conſpicuous.

569. *Cyclopum oris.* The *Cyclops* were the firſt Inhabitants of *Sicily*, eſpecially about Mount *Ætna*. They are ſaid to have been of a gigantic Make, and of a ſavage Nature, cruel and inhoſpitable. Hence the Poets took Occaſion to paint them of a monſtrous Form, with only one great Eye in their Foreheads, and a Sort of Cannibals, who

Portus ab acceſſu ventorum immotus, et ingens
Ipſe; ſed horrificis juxta tonat Ætna ruinis:
Interdumque atram prorumpit ad æthera nubem,
Turbine fumantem piceo, et candente favillâ;
Attollitque globos flammarum, et ſidera lambit:
Interdum ſcopulos, avulſaque viſcera montis
Erigit eructans, liquefactaque ſaxa ſub auras
Cum gemitu glomerat; fundoque exæſtuat imo.
Fama eſt, Enceladi ſemuſtum fulmine corpus
Urgeri mole hâc, ingentemque inſuper Ætnam
Impoſitam, ruptis flammam exſpirare caminis:
Et, feſſum quoties mutat latus, intremere omnem
Murmure Trinacriam; et cœlum ſubtexere fumo.
Noctem illam tecti ſylvis immania monſtra
Perferimus; nec, quæ ſonitum det cauſa, videmus.

Portus eſt immotus ab acceſſu ventorum, et ipſe ingens; ſed juxta Ætna tonat horrificis ruinis, interdumque prorumpit ad æthera atram nubem, fumantem piceo turbine et candente favillâ; attollitque globos flammarum, et lambit ſidera: interdum eructans erigit ſcopulos avulſaque viſcera montis, glomeratque liquefacta ſaxa ſub auras, cum gemitu, exæſtuatque imo fundo. Fama eſt corpus Enceladi, ſemuſtum fulmine, urgeri hac mole, ingentemque Ætnam inſuper impoſitam exſpirare flammam ruptis caminis: et quoties mutat feſſum latus, omnem Trinacriam intremere murmure, et ſubtexere cœlum fumo. Per *illam noctem*, nos *tecti ſylvis perferimus immania monſtra, nec videmus quæ cauſa det ſonitum.*

TRANSLATION.

Cyclops. The Port itſelf is ample, and undiſturbed by the Approach of the Winds; but, hard by, Ætna thunders with horrible Ruins, and ſometimes burſts forth to the Skies a black Cloud, aſcending in a pitchy Whirlwind of Smoke, and glowing Embers; throws up Globes of Flame, and kiſſes the Stars: Sometimes belching, flings on high the Ribs and ſhattered Bowels of the Mountain, and with a rumbling Noiſe in wreathy Heaps convolves in Air molten Rocks, and boils up from the loweſt Bottom. It is ſaid, that the Body of Enceladus, half conſumed with Lightning, is preſſed down with this Pile, and that cumbrous Ætna, laid above him, is *therefore ſtill* ſpouting forth Flames from its burſt Furnaces: And that, as often as he ſhifts his weary Side, all Trinacria, with a *deep* Groan, inly trembles, and overſpreads the Heaven with Smoke. Lying that Night under the Covert of the Woods, we ſuffer from thoſe hideous Prodigies; nor ſee what Cauſe produced the *dreadful* Sound. For neither had we the Light of

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who fed on human Fleſh. From their Vicinity to Mount *Ætna*, they were alſo given out to be employed by *Vulcan* in forging *Jupiter*'s Thunderbolts. This Port of the *Cyclops*, where *Æneas* landed, is about that Shore where the City *Catana* now ſtands, at the Foot of Mount *Ætna*.

571. *Ætna*. Now called *Mount-Gibel*, a famous Volcano in *Sicily*, not far from the eaſtern Shore.

578. *Fama eſt Enceladi*. As Poetry delights in the Marvellous, *Virgil* here gives the fabulous Account of the Origin of this burning Mountain; which imports, that, in the War of the Giants with the Gods, *Enceladus*, the moſt formidable of them, was thunderſtruck by *Jove*, and buried under Mount *Ætna*; and that the Convulſions and Eruptions of the Mountain were the Effect of his ſhifting his Situation, and turning himſelf from the one Side to the other. *Ovid*, after *Pindar*, aſſigns *Typhœus* to this State of Puniſhment, Met. V. 346.

Nam neque erant ignes aſtrorum, nec polus lucidus in *ſidereâ æthrâ*; *ſed nubila* in *obſcuro cœlo, et intempeſta nox tenebat lunam in nimbo.*

Jamque poſtera dies ſurgebat primo Eoo, Auroraque dimoverat humentem umbram polo, cum ſubitò nova forma viri, confecta ſuprema macie, ignota, miſerandaque cultu, procedit è ſylvis, ſupplexque tendit manus ad littora. Reſpicimus: dira illuvies erat ei, *barbaque immiſſa,* et *tegmen conſertum ſpinis*; *at* quoad *cætera Graius, et quondam miſſus ad Trojam in patriis armis. Iſque, ubi procul vidit Dardanios habitus et Troïa arma, paulùm hæſit conterritus aſpectu, continuitque gradum: mox præceps tulit ſeſe ad littora cum fletu precibuſque: O Teucri, teſtor* vos *per ſidera, per ſuperos, atque hoc ſpirabile lumen cœli.*

Nam neque erant aſtrorum ignes, nec lucidus æthrâ
Sidereâ polus; obſcuro ſed nubila cœlo;
Et Lunam in nimbo nox intempeſta tenebat.
Poſtera jamque dies primo ſurgebat Eoo,
Humentemque Aurora polo dimoverat umbram:
Cum ſubitò è ſilvis, macie confecta ſuprema.
Ignoti nova forma viri, miſerandaque cultu
Procedit; ſupplexque manus ad littora tendit.
Reſpicimus: dira illuvies, immiſſaque barba;
Conſertum tegmen ſpinis; at cætera Graius,
Et quondam patriis ad Trojam miſſus in armis.
Iſque ubi Dardanios habitus et Troïa vidit
Arma procul; paulùm aſpectu conterritus hæſit,
Continuitque gradum: mox ſeſe ad littora præceps
Cum fletu precibuſque tulit. Per ſidera teſtor,
Per Superos atque hoc cœli ſpirabile lumen,

TRANSLATION.

the Stars, nor was the Sky enlightened from the ſtarry Firmament, but *ſettled* Gloom all over the duſky Sky, and a Night of reigning Darkneſs muffled up the Moon in Clouds.

And now the next Day with the firſt Dawn was riſing, and Aurora had diſſipated the humid Shades from the Sky; when ſuddenly there bolts forth from the Woods a ſtrange Figure of a Perſon unknown to us, emaciated to the laſt Degree and in lamentable Plight; and, with the Air of a Suppliant, ſtretches forth his Hands to the Shore. We look back: *A Spectacle* he was of horrid Filth, his Beard overgrown, his Garment tagged with Thorns; but, in all beſides, he was a Greek, and had formerly been ſent to Troy accompanying the Arms of his Country. So ſoon as he ſpied at ſome Diſtance our Trojan Dreſs and Arms, ſtruck with Terror at the Sight, he pauſed a while, and ſtopped his Progreſs: *Then*, in a Trice, flung headlong to the Shore with Tears and Prayers. I impiore you, *ſays he*, by the Stars, by the Powers above, by this celeſtial Light of Life, ye

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585. *Æthrâ ſidereâ.* *Cicero* defines *æthra*, or *æther*, to be what we call the Firmament, or higheſt Part of the Heavens, where the fixed Stars are ſuppoſed to be placed: *Quem complexa* [illegible] *pars cœli, quæ* æthra *dicitur* ——*In ſphæra autem aſtra volvuntur.* De Nat. Deor. 45.

587. *Nox intempeſta.* Properly ſignifies *Midnight*; but here, I think, it denotes the Quality of that Night in particular, that one Face of thick Darkneſs prevailed through the whole Night, like what is uſual at the Midnight-Hour.

594. *Cætera.* That is, his Gait, his Mien, Complection and Voice, beſpoke him a *Greek*.

600. *Hoc cœli ſpirabile lumen.* This Light of Heaven, by which we live and breathe.

602. *Scie.*

Tollite me, Teucri; quaſcunque abducite terras:
Hoc ſat erit. Scio me Danais è claſſibus unum,
Et bello Iliacos fateor petiiſſe Penates:
Pro quo, ſi ſceleris tanta eſt injuria noſtri,
Spargite me in fluctus, vaſtoque immergite ponto.
Si pereo, manibus hominum periiſſe juvabit.
Dixerat; et genua amplexus, genibuſque volutans
Hærebat. Qui ſit, fari, quo ſanguine cretus,
Hortamur; quæ deinde agitet fortuna, fateri.
Ipſe pater dextram Anchiſes, haud multa moratus,
Dat juveni; atque animum præſenti pignore firmat.
Ille hæc, depoſitâ tandem formidine, fatur:
Sum patriâ ex Ithacâ, comes infelicis Ulyſſei,

tollite me, abducite in *quaſcunque terras: hoc erit ſat. Sci*° *me eſſe unum è Danais claſſibus*° *et fateor* me *petiiſſe Iliacos Penates bello. Pro quo, ſi injuriæ noſtri ſceleris eſt tanta, ſpargite me in fluctus, immergiteque* in *vaſto ponto. Si pereo, manibus hominum juvabit* me *periiſſe. Dixerat, et amplexus genua* noſtra, *volutanſque genibus, hærebat. Hortamur* eum, *fari qui ſit, quo ſanguine cretus; deinde fateri quæ fortuna agitet* eum. *Pater Anchiſes ipſe, haud moratus multa, dat dextram juveni, atque firmat animum* ejus hoc *præſenti pignore. Ille fatur hæc, formidine tandem depoſita; ſum ex patriâ Ithacâ, comes infelicis Ulyſſei,*

TRANSLATION.

Trojans, ſnatch me *hence*; convey me to any Climes whatever, I ſhall be ſatisfied. It is true, I am one who belonged to the Grecian Fleet, and, I confeſs, I bore Arms againſt the Walls of Troy: For which, if the Demerit of my Crime be ſo heinous, ſcatter my Limbs on the Waves, and bury them in the vaſt Ocean. If I die, I ſhall have the Satisfaction to die by the Hands of Men. He ſaid, and claſping our Knees, and wallowing on the Ground, clung to us. We urge him to ſpeak who he is, of what Family born; and next, to declare what *hard* Fortune purſues him. My Father Anchiſes frankly gives the Youth his right Hand, and fortifies his Mind by that kindly Pledge. At length, all Fear removed, he thus begins: I am a Native of Ithaca, a Companion of the unfortunate Ulyſſes,

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602. *Scio.* As if he had ſaid, I am conſcious I have no juſt Claim to your Favour, I muſt rank myſelf among your Enemies, and have nothing but my Wretchedneſs to recommend me to you.

603. *Iliacos Penates.* As the *Penates* ſignify *the Houſhold Gods, the Gods of the Country*, hence the Word is put for the Houſes and Country itſelf, and every Thing which Men hold dear and ſacred; as Æn. I. 527.

Non nos aut ferro Libycos populare Penates
Venimus.

607. *Genua amplexus. Servius* obſerves, that the ſeveral Members of the Body were conſecrated to particular Deities; as the Ear to *Memory*: Whence *Virgil* ſays,

Cynthius aurem vellit, et admonuit, Ecl. VI.

The Right-hand to *Faith*, and the Knees to *Mercy*; whence Suppliants were wont to graſp and embrace thoſe Parts of the Body.

611. *Præſenti pignore. Præſens* ſignifies ſometimes *favourable*, for the ſame Reaſon that *adſum* ſignifies *to favour*, or *to be propitious*. Thus the Word is uſed by *Virgil* in other Places, as Ecl. I. 41.

——————————— *licebat*
Nec tam præſentes alibi cognoſcere Divos.

And Geo. I. 10.

Et vos agreſtum præſentia numina Fauni.

The Right-hand has been reckoned a Pledge of Friendſhip amongſt moſt Nations. A memorable Example of which we have in *Darius*, whom *Q. Curtius* repreſents dying with theſe Words in his Mouth: *Alexandro hoc fidei regiæ unicum*

dextræ

nomen eſt mihi *Achæmenides: profectus* ſum *Trojam, Adamaſto genitore paupere (utinamque* illa *fortuna manſiſſet mihi). Hìc immemores ſocii deſeruere me in vaſto antro Cyclopis, dum trepidi linquunt crudelia limina. Domus* ejus repletur *ſanie cruentiſque dapibus, intus opaca, ingens: ipſe* eſt *arduus, pulſatque alta ſidera (Dî avertite talem peſtem terris) nec eſt facilis viſu, nec affabilis dictu ulli: Veſcitur viſceribus miſerorum, et atro ſanguine. Egomet vidi, cum* ille *reſupinus in medio antro frangeret ad ſaxum duo corpora de noſtro numero prenſa magnâ manu, liminaque aſperſa ſanie natarent: vidi cum manderet* eorum *membra fluentia atro tabo, et tepidi artus tremerent ſub dentibus.*

Nomen Achæmenides, Trojam genitore Adamaſto
Paupere (manſiſſetque utinam fortuna) profectus.
Hìc me, dum trepidi crudelia limina linquunt,
Immemores ſocii vaſto Cyclopis in antro
Deſeruere. Domus ſanie dapibuſque cruentis,
Intus opaca, ingens: ipſe arduus, altaque pulſat
Sidera (Dî talem terris avertite peſtem)
Nec viſu facilis, nec dictu affabilis ulli:
Viſceribus miſerorum, et ſanguine veſcitur atro.
Vidi egomet, duo de numero cum corpora noſtro,
Prenſa manu magnâ, medio reſupinus in antro,
Frangeret ad ſaxum, ſanieque aſperſa natarent
Limina; vidi, atro cum membra fluentia tabo
Manderet, et tepidi tremerent ſub dentibus artus:

TRANSLATION.

Achæmenides my Name; I went to Troy, my Father Adamaſtus being poor, but oh! that I had never changed my State of Life! Here was I deſerted in the huge Den of the Cyclop by my Companions, while in Hurry and Conſternation they fly from his cruel Abodes unconcerned *for me.* The Cell, *horrid* with Gore and bloody Banquets, within is gloomy *and* vaſt: *The Cyclop* himſelf, of towering Height, beats the Stars on high (ye Gods avert ſuch a Peſt from the Earth) of *terrible* forbidding Aſpect, and inacceſſible to every Mortal: He feeds on the Entrails and purple Blood of Wretches *whom he has ſlain.* I myſelf beheld, when having graſped in his capacious Hand two of our Number, as he lay ſtretched on his Back in the Middle of the Cave, he daſhed them againſt the Stones, and the beſpattered Pavement floated with their Blood: I beheld, when he ground their Members diſtilling black Gore, and their warm Limbs qui-

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dextræ pignus pro me dabis. Hæc dicentem, acceptâ Polyſtrati manu, vita deſtituit. See alſo *Juſtin*, Lib. II. Cap. 15.

615. *Paupere.* He mentions his Poverty as an Excuſe for his going to War, it being Neceſſity that drove him to it, not Choice. *Sinon* pleads the ſame Excuſe, Æn. II. 87.

Pauper in arma pater primis huc miſit ab annis.

617. *Cyclopis in antro.* See *Homer*'s Odyſſey, IX. 105.

621. *Nec viſu facilis*, &c. *Cujus poſſit etiam aſpectus inferre formidinem*, ſays *Servius*: And to the ſame Purpoſe *H. Stephens, Cujus ne aſpectus quidem facile quis ſuſtineat.* Inſtead of *nec dictu affabilis ulli*, *Servius* and *Stephens* read *affabilis*, according to ſome ancient Copies; and the former explains it, *Sermone non explicabilis, hideous beyond the Power of Words to expreſs.* But *affabilis* ſeems to agree better with the former Part of the Sentence, and *Macrobius* ſays it is borrowed from an Expreſſion in *Attius*'s *Philoctete*ſt. *Quem tueri contra neque adfari queas. Whom you cannot bear to look upon, nor to accoſt.*

632. *Immenſus.*

Haud impune quidem, nec talia paſſus Ulyſſes,
Oblituſve ſui eſt Ithacus diſcrimine tanto:
Nam ſimul expletus dapibus, vinoque ſepultus,
Cervicem inflexam poſuit, jacuitque per antrum
Immenſus, ſaniem eructans, ac fruſta cruento
Per ſomnum commiſta mero; nos, magna precati
Numina, ſortitique vices, unà undique circum
Fundimur, et telo lumen terebramus acuto
Ingens, quod torvâ ſolum ſub fronte latebat,
Argolici clypei, aut Phœbeæ lampadis inſtar:
Et tandem læti ſociorum ulciſcimur umbras.
Sed fugite, O miſeri, fugite, atque ab littore funem
Rumpite.

Haud quidem fecit id *impune*; *nec Ulyſſes paſſus eſt talia, Ithacuſve eſt oblitus ſui in tanto diſcrimine. Nam ſimul* ac, *expletus dapibus ſepultuſque vino, poſuit inflexam cervicem, immenſuſque jacuit per antrum, eructans ſaniem, ac fruſta commixta cruento mero per ſomnum; nos, precati magna numina, ſortitique vices, unà fundimur circum* eum *undique, et acuto telo terebramus ingens lumen quod ſolum latebat ſub torvâ fronte, inſtar Argolici clypei aut Phœbeæ lampadis; et tandem læti ulciſcimur umbras ſociorum. Sed fugite* vos, *O miſeri, fugite, atque rumpite funem ab littore.*

TRANSLATION.

vered under his Teeth. Not with Impunity, it is true; ſuch Barbarity Ulyſſes ſuffering not *to paſs unrevenged*, nor was the Prince of Ithaca wanting to himſelf in that critical Hour. For ſo ſoon as *the Monſter*, glutted with *his inhuman* Food, and buried in Wine, repoſed his reclined Neck to Reſt, and lay at his enormous Length along the Cave, diſgorging Blood in his Sleep, and Gobblets intermixed with gory Wine; we, having implored the great Gods, and diſtributed our ſeveral Parts by Lot, pour in upon him on all Hands at once, and with our pointed Javelins bore out the huge ſingle Eye which was ſunk under his louring Front, like a Grecian Buckler, or the ſolar Orb; and *thus* at length we joyfully avenge the Manes of our Friends. But fly, ah Wretches! fly, and tear the Cables from

NOTES.

632. *Immenſus.* Others read *immenſum*, but the former is more elegant and harmonious.

635. *Terebramus.* *Donatus* thinks it ſhould be read *tenebramus*, *we extinguiſh the Light of his Eye*; a Word which he thinks denotes the Quickneſs and Celerity of their Action. But *tenebramus* is none of *Virgil*'s Words, and *Homer*, whom he copies in this Deſcription, expreſsly mentions the Circumſtance of boring out the Monſter's Eye, and compares the Action of *Ulyſſes* and his Companions to that of a Carpenter boring a huge Beam with a Whimble.

636. *Latebat.* It was hid, becauſe his Eye was ſhut in Sleep, as *Servius* juſtly obſerves; a ſufficient Anſwer to thoſe who object how it could poſſibly be concealed when it was as large as the Sun's Orb.

636. *Solum ſub fronte.* Thoſe who would ſee the Riſe of this Fiction, may conſult *Banier*'s *Mythology*, Vol. IV. p. 290, &c. of the *Engliſh*. Some allegorize this Circumſtance of their having but one Eye; *Euſtathius* particularly ſays, it figures that in Anger, or any other violent Paſſion. Men ſee but one ſingle Object, as that Paſſion directs, or ſee but with one Eye; and that Paſſion transforms us into a kind of Savages, and makes us brutal and ſanguinary, like this *Polypheme*: And he that by Reaſon extinguiſhes ſuch a Paſſion, may, like *Ulyſſes*, be ſaid to put out that Eye. See Mr. *Pope*'s Notes on Odyſſey IX. Verſe 119. Others tell us that *Polypheme* was a Man of uncommon Wiſdom and Penetration, who is therefore repreſented having an Eye in his Forehead, near the Brain, to denote his ſuperior Prudence and Sagacity; but that *Ulyſſes* outwitted him, and was ſaid, for that Reaſon, to put out his Eye.

637. *Argolici clypei.* The *Grecian* Bucklers were large enough to cover the whole Body. Hence *Homer* gives them the Epithet αμφηρετον, *that covers the whole Man*: And, as they were round, this Compariſon denotes both the Figure and Magnitude of his Eye.

639. *Miſeri.* He calls them miſerable, in being expoſed to ſuch Danger.

645. *Tertia*

Nam qualis quantuſque Polyphemus claudit lanigeras pecudes in cavo antro, atque preſſat ubera; centum alii tales *infandi Cyclopes vulgo habitant ad hæc curva littora, et errant in altis montibus. Tertia cornua lunæ jam complent ſe lumine, cum traho vitam in ſilvis, inter deſerta luſtra domoſque ferarum, proſpicioque vaſtos Cyclopes ab rupe, tremiſcoque ſonitum pedum vocemque. Rami dant* mihi *victum infelicem,* nempe *baccas, lapidoſaque corna, et herbæ paſcunt me vulſis radicibus. Colluſtrans omnia, primùm conſpexi hanc claſſem venientem ad littora; addixi me huic, quæcunque fuiſſet; ſatis eſt* mihi *effugiſſe nefandam gentem. Vos potius abſumite hanc animam quocunque letho.*

Vix fatus erat ea, cum videmus in *ſummo monte paſtorem Polyphemum ipſum moventem ſe vaſtâ mole inter pecudes,*

Nam qualis quantuſque cavo Polyphemus in antro
Lanigeras claudit pecudes, atque ubera preſſat;
Centum alii curva hæc habitant ad littora vulgo
Infandi Cyclopes, et altis montibus errant.
Tertia jam Lunæ ſe cornua lumine complent,
Cum vitam in ſilvis, inter deſerta ferarum
Luſtra domoſque, traho, vaſtoſque ab rupe Cyclopes
Proſpicio, ſonitumque pedum, vocemque tremiſco.
Victum infelicem, baccas, lapidoſaque corna
Dant rami, et vulſis paſcunt radicibus herbæ.
Omnia colluſtrans, hanc primùm ad littora claſſem
Conſpexi venientem; huic me, quæcunque fuiſſet,
Addixi: ſatis eſt gentem effugiſſe nefandam.
Vos animam hanc potius quocunque abſumite letho.
Vix ea fatus erat, ſummo cum monte videmus
Ipſum inter pecudes vaſtâ ſe mole moventem

TRANSLATION.

the Shore. For ſuch and ſo vaſt as Polyphemus pens in his hollow Cave the fleecy Flocks, and drains their Dugs, a hundred other direful Cyclops commonly haunt theſe winding Shores, and roam on the lofty Mountains. The horned Moon is now filling up her Orb for the third Time, while in theſe Woods, among the deſert Dens and Holds of wild Beaſts, I linger out my Life, and deſcry from the Rock the enormous Cyclops, and quake at *every* Sound of their Feet and Voice. The Berries and ſtony Cornels, which the Branches ſupply, is my wretched Suſtenance, and the Herbs feed me with their plucked-up Roots. Caſting my Eyes around on every Object, this Fleet I ſpied firſt ſteering to the Shore: To it I was reſolved to give up myſelf, whatever it had been: It ſuffices me, that I have eſcaped from that horrid Crew. Do ye deſtroy this Life by any Sort of Death, rather *than leave me to their Mercy.* Scarce had he ſpoke, when on the Summit of the Mountain we ſee the Shepherd Polyphemus himſelf, ſtalking

NOTES.

645. *Tertia jam Lunæ*, &c. Literally, *The Horns of the Moon are filling themſelves up with Light for the third Time.*

653. *Addixi.* This Word ſtrongly marks his State of Deſpair: it ſignifies that he made over himſelf to them as their Property, that they might diſpoſe of him in whatever Manner they pleaſed; being one of three Words pronounced by the *Roman* Prætor when he determined a controverted Right, *do, dico, addico.*

659. *Trunca*

Paſtorem Polyphemum, et littora nota petentem :
Monſtrum horrendum, informe, ingens, cui lumen ademtum.
Trunca manum pinus regit, et veſtigia firmat :
Lanigeræ comitantur oves ; ea ſola voluptas,
Solamenque mali : *de collo fiſtula pendet.*
Poſtquam altos tetigit fluctus, et ad æquora venit ;
Luminis effoſſi fluidum lavit inde cruorem,
Dentibus infrendens gemitu : graditurque per æquor
Jam medium, nec dum fluctus latera ardua tinxit.
Nos procul inde fugam trepidi celerare, recepto
Supplice, ſic merito ; tacitique incidere funem :
Verrimus et proni certantibus æquora remis.
Senſit, et ad ſonitum vocis veſtigia torſit.
Verùm ubi nulla datur dextram affectare poteſtas,
Nec potis Ionios fluctus æquare ſequendo ;

et petentem nota littora : monſtrum horrendum, informe, ingens, cui lumen eſt ademtum. Trunca pinus regit manum, et firmat ejus *veſtigia : Lanigeræ oves comitantur* eum, ea eſt *ſola voluptas* illi, *ſolamenque mali : fiſtula pendet de collo* ejus. *Poſtquam tetigit altos fluctus, et venit ad æquora ; lavit inde fluidum cruorem effoſſi luminis, infrendens dentibus,* cum *gemitu ; jamque graditur per medium æquor, nec dum fluctus tinxit* ejus *ardua latera. Nos trepidi* cœpimus *celerare fugam procul inde, ſupplice recepto, ſic merito* à nobis, *tacitique* cœpimus *incidere funem ; et proni verrimus æquora certantibus remis.* Polyphemus *ſenſit* hoc, *et torſit veſtigia ad ſonitum vocis : verùm ubi nulla poteſtas datur affectare dextram, nec potis* eſt *æquare Ionios fluctus ſequendo* nos,

TRANSLATION.

with his enormous Bulk among his Flocks, and making towards the Shore, his uſual Haunt. A horrible Monſter, miſshapen, vaſt, of Sight deprived. The Trunk of a Pine guides his Hand, and firms his Steps. His fleecy Sheep accompany him ; this his ſole Delight, and the Solace of his Diſtreſs : *From his Neck his Whiſtle hangs.* After he touched the deep Floods, and arrived at the Sea, he therewith waſhes away the trickling Gore from his quenched Orb, gnaſhing his Teeth with a Groan : And now he ſtalks through the Midſt of the Sea, while the Waves have not yet wet his gigantic Sides. We, in hurrying Conſternation, haſten our Departure far from that Shore, having received our Suppliant, who thus merited our Favour ; we ſilently cut the Cable, and, bending forward, ſweep the Sea with ſtruggling Oars. He perceived, and at the Sound turned his Steps. But when it is quite out of his Power to reach us with his eager Graſp, and himſelf unable in purſuing us to equal the Ionian Waves, he raiſes a prodigious Yell,

NOTES.

659. *Trunca manum pinus regit.* This is *Virgil*'s ingenious Way of giving us an Idea of *Polyphemus*'s gigantic Size. From the enormous Staff he wields in his Hand, we are left to imagine the Strength and Dimenſions of his Body : *Nam quod illud corpus mente concipiam,* ſays *Quintilian, cujus trunca manum pinus regit ?*

661. *De collo fiſtula pendet.* Theſe Words ſeem ſpurious ; *Donatus* rejects them ; they are not in *Heinſius*, and ſome other Editions, nor is there the leaſt Mention of this Circumſtance in *Homer.*

669. *Ad ſonitum vocis.* This may either refer to the Sound of their Voices ; for, though it is ſaid they went off *taciti*, this can only mean with little Noiſe ; for it was impoſſible but ſome muſt ſpeak to give the neceſſary Orders ; or, in general, to the Noiſe of their Oars, *&c.* for *vox* ſometimes ſignifies any Sound whatever.

670. *Dextram affectare.* This is a very uncommon Phraſe ; *Servius* explains it, *anxia quadam aviditate manum ad navem injicere, eagerly to graſp at the Ship.* Some ancient Copies read, *dextra attrectare*, in which there is no Difficulty.

680. *Coniferæ*

tollit immenſum clamorem, quo pontus et omnes undæ intremuere, telluſque Italiæ penitus eſt *exterrita, Ætnaque immugiit curvis cavernis. At genus Cyclopum, excitum è ſilvis et altis montibus, ruit ad portus, et complent littora. Cernimus Ætnæos fratres aſtantes nequicquam torvo lumine, ferentes alta capita cœlo; horrendum concilium:* tales *quales cum aëriæ quercus, aut celſo vertice, alta ſilva Jovis, lucuſve Dianæ. Acer metus agit* ſocios *præcipites excutere rudentes quocunque, et intendere vela ſecundis ventis. Contra, juſſa Heleni monent, ni teneant curſus inter utramque viam,* nempe *Scyllam atque Charybdim, parvo diſcrimine lethi:*

Clamorem immenſum tollit, quo pontus, et omnes
Intremuere undæ, penituſque exterrita tellus
Italiæ, curviſque immugiit Ætna cavernis.
At genus è ſilvis Cyclopum et montibus altis
Excitum ruit ad portus, et littora complent.
Cernimus aſtantes nequicquam lumine torvo
Ætnæos fratres, cœlo capita alta ferentes;
Concilium horrendum: quales cum vertice celſo
Aëriæ quercus, aut coniferæ cypariſſi
Conſtiterunt, ſilva alta Jovis, lucuſve Dianæ.
Præcipites metus acer agit quocunque rudentes
Excutere, et ventis intendere vela ſecundis.
Contra, juſſa monent Heleni Scyllam atque Charybdim,
Inter utramque viam, lethi diſcrimine parvo,

TRANSLATION.

wherewith the Sea and every Wave deeply trembled, and Italy, in its inmoſt Bounds, was frighted, and Ætna bellowed through its winding Caverns. Mean while the Race of the Cyclops, rouzed from the Woods and lofty Mountains, ruſh to the Port, and croud the Shore. We ſee the Ætnean Brothers, ſtanding with their one Eye, louring *Terrors on us* in vain, bearing their Heads aloft to Heaven; a horrid Aſſembly: As when aërial Oaks, or Cone-bearing Cypreſſes, Jove's lofty Wood, or Diana's Grove, together rear their towering Tops. Violent Fear impels our Crew to tack about to any Quarter whatever, and ſpread their Sails to any Wind that would favour their Eſcape. On the other Hand, the Commands of Helenus warn them not to continue their Courſe between Scylla and Charybdis, a Path which borders on Death on either Hand: Our Reſolution

NOTES.

680. *Coniferæ cypariſſi.* The Fruit of the Pines and Cypreſſes is called *Cones*, becauſe they grow in the Shape of a *Cone*.

681. *Conſtiterunt.* Some read *conſtiterant*, for the Sake of the Quantity; but there is no Need of that Alteration; for *Virgil* generally ſhortens the penult Syllable in thoſe Tenſes, as,

Obſtupui ſteteruntque comæ, &c.
Matri longa decem tulerunt faſtidia menſes.

683. *Ventis intendere vela ſecundis.* i. e. ſays *Donatus*, to ſail wherever the Winds would carry them; for all Winds are favourable, if we follow their Impulſe.

684. *Contra*, &c. I am inclined to think this whole Sentence is wrong pointed, and that it ought to be thus:

Contra, juſſa monent Heleni Scyllam atque Charybdim,
Inter utramque viam, lethi diſcrimine parvo,
Ni teneant curſus, certum eſt dare lintea retro.

And then the Conſtruction will be, *Contra juſſa Heleni monent Scyllam atque Charybdim.* On the other Hand, *Helenus*'s Inſtructions warn us to beware of *Scylla* and *Charybdis*: Therefore *ni teneant* (perhaps *teneam*, in the firſt Perſon, as *prætervehor*, Verſe 688.) *curſus inter utramque viam, parvo diſcrimine lethi*, &c. That we may not continue our Courſe ſo as to border on Death, or run the imminent Hazard of Deſtruction between both, *viz. Polyphemus* on the one Hand, and *Scylla* and *Charybdis* on the other, it is reſolved to ſail backward.

685. *Inter utramque viam.* See the former Note.

686. *Ni teneant curſus.* Some Copies have *ne*, however, *ni* often ſignifies the ſame with *ne*, particularly in *Plautus*, and the more ancient *Roman* Authors.

685. *Certum eſt dare lintea retro.* That is, they are reſolved to ſteer a backward Courſe for *Italy*,

Ni teneant curſus: certum eſt dare lintea retro.
Ecce autem Boreas anguſtâ ab ſede Pelori
Miſſus adeſt. Vivo prætervehor oſtia ſaxo
Pantagiæ, Megaroſque ſinus, Tapſumque jacentem.
Talia monſtrabat relegens errata retrorſum
Littora Achæmenides, comes infelicis Ulyſſei.
Sicanio prætenta ſinu jacet inſula contra
Plemmyrium undoſum; nomen dixere priores
Ortygiam. Alpheum fama eſt huc Elidis amnem
Occultas egiſſe vias ſubter mare; qui nunc
Ore, Arethuſa, tuo Siculis confunditur undis.

certum eſt dare lintea retro.

Ecce autem Boreas miſſus ab anguſtâ ſede Pelori adeſt: prætervehor oſtia Pantagiæ è vivo ſaxo, Megaroſque ſinus, jacentemque Tapſum. Achæmenides, comes infelicis Ulyſſei, monſtrabat nobis *talia, relegens littora retrorſum errata.*

Inſula jacet prætenta Sicanio ſinu contra undoſum Plemmyrium: priores dixere nomen ejus *Ortygiam. Fama eſt Alpheum, amnem Elidis, egiſſe occultas vias huc ſubter mare; qui* amnis *nunc confunditur Siculis undis, tuo ore, O Arethuſa.*

TRANSLATION.

therefore is to fail backward. And lo the North-wind commiſſioned from the narrow Seat of Pelorus comes to our Aid. I am wafted beyond the Mouth of Pantagia *fringed* with living Rock, the Bay of Megara, and low-lying Tapſus. Theſe Achæmenides, the Aſſociate of curſed Ulyſſes, pointed out to us, as backward he cruized along thoſe Coaſts that were the Scene of his *former* Wanderings.

Before the Sicilian Bay outſtretched lies an Iſland oppoſite to rough Plemmyrium: The Ancients called its Name Ortygia. 'Tis ſaid, that Alpheus, a River of Elis, hath hither worked a ſecret Channel under the Sea: Which *River diſemboguing* by thy Mouth, *O* Arethuſa, is now blended with the Sicilian Waves.

NOTES.

Italy, by ſailing round *Sicily*, according to *Helenus*'s Admonition:

Præſtat Trinacrii metas luſtrare Pachyni
Ceſſantem, longos et circumflectere curſus, &c.
Verſe 429.

688. *Miſſus adeſt.* As they were reſolved to ſail backward, the North-wind favoured their Deſign; and therefore *Æneas* ſpeaks of *Boreas*, the North-wind, as a Perſon ſent or commiſſioned from Heaven to befriend and aſſiſt him.

687. *Pelori.* *Pelorus*, now *Capo di Faro*, is a northern Promontory of *Sicily*, next to *Italy*; it is called *Anguſta*, on account of the Streights that there divide *Sicily* from *Italy*, which are but about a Mile and a Half over.

689 *Pantagiæ.* *Pantagia*, or *Pantagias*, a River between *Catana* and *Syracuſe*; the Mouth of it is incloſed on either Side with a ſteep Rock.

689. *Tapſumque jacentem.* *Tapſus* is a Peninſula in the Bay of *Megara*, which lies low, and almoſt level with the Waves.

690. *Relegens retrorſum.* We have a parallel Paſſage to this in *Horace*, Carm. Lib. I. Ode XXXIV. 3. where, according to Dr. *Bently*'s ingenious Correction, *iterare* is joined with *curſus relectos*, as here we have *retrorſum relegens*:

——————*nunc retrorſum*
Vela dare, atque iterare *curſus*
Cogor relectos.

Inſtead of *relictos* in the common Editions.

690. *Errata retrorſum.* According to the Opinion of thoſe who make *Ulyſſes* to have ſailed from the Country of the *Lotophagi* in *Africa*, to Mount *Ætna*, and the Territory of the *Cyclops*, along the eaſtern Coaſt of *Sicily*.

691. *Infelicis Ulyſſei.* *Infelix* here has the ſame Signification as Verſe 246, on which ſee the Note.

693. *Plemmyrium.* A Promontory not far from *Syracuſe*; between which City and the Promontory lay the Iſland here called *Ortygia*.

694. *Alpheum.* *Alpheus*, a celebrated River in the *Peleponneſus*, taking its Riſe from Mount *Stymphalus*, and running through *Arcadia* and *Elis*.

696. *Arethuſa.* A Fountain in the Weſt Side of the Iſland *Ortygia*. The Poets feigned, that *Alpheus*,

Nos ut juſſi veneramur magna numina loci: et inde exſupero præpingue ſolum ſtagnantis Helori. Hinc radimus altas cautes projectaque ſaxa Pachyni; et procul apparet Camarina nunquam conceſſa fatis moveri, campique Geloi, immaniſque Gela, dicta cognomine fluvii: inde arduus Agragas, quondam generator magnanimûm equorum, longè oſtentat maxima mœnia. Ventiſque datis, linquo te. O palmoſa Selinus: et lego Lilybeïa vada dura cæcis ſaxis. Hinc portus et illætabilis ora Drepani accipit me.

Juſſi numina magna loci veneramur: et inde
Exſupero præpingue ſolum ſtagnantis Helori.
Hinc altas cautes projectaque ſaxa Pachyni
Radimus; et fatis nunquam conceſſa moveri
Apparet Camarina procul, campique Geloi,
Immaniſque Gela, fluvii cognomine dicta.
Arduus inde Agragas oſtentat maxima longè
Mœnia, magnanimûm quondam generator equorum.
Teque datis linquo ventis, palmoſa Selinus;
Et vada dura lego ſavis Lilybeïa cæcis.
Hinc Drepani me portus et illætabilis ora

TRANSLATION.

We venerate the great Divinities of the Place as commanded; and thence I paſs the too luxuriant Soil of the overflowing Helorus. Hence we ſkim along the high Cliffs and prominent Rocks of Pachynus, and at a Diſtance appears *the Lake* Camarina, by Fate forbid to be ever removed, the Geloian Plains, and huge Gela, called by the Name of the River. Next towering Agragas ſhews from far its ſtately Walls, once the Breeder of generous Steeds, and thee, Selinus, fruitful in Palms, I leave, by Means of the given Winds; and I trace my Way through the Shallows of Lilybeum, dangerous by *reaſon of many* latent Rocks. Hence the Port and unjoyous Coaſt of Drepanum receives me: Here, alas!

NOTES.

Alpheus, the River God, being in Love with this Fountain Nymph, rolled his Streams from *Elis* by a Paſſage under Ground, and paſſed through the Sea, without intermixing, into *Sicily*, where he roſe up with the Fountain *Arethuſa*, and mingled his Streams with hers. What makes this Fable the more abſurd is, the Diſtance between the *Peleponneſus* and *Sicily*, which is at leaſt 450 Miles.

698. *Stagnantis Helori. Helorus*, or *Elorus*, is a River in *Sicily*, that runs between *Syracuſe* and the Promontory of *Pachynus*. It overflows all the Fields about at certain Seaſons, like the *Nile*, to which the Fertility and Fatneſs of the Soil here mentioned was owing.

699. *Pachyni*, *Pachynus*, or *Pachynum*, is the ſouthern Promontory of *Sicily*, now called *Capo Paſſero*, or *Paſſaro*, one of the three, whence it is denominated *Trinacria*.

701. *Camarina*. A Lake near a City of the ſame Name, built by the People of *Syracuſe*. It is ſaid, *fatis nunquam conceſſa moveri*, becauſe, in Time of a Plague, which was thought to ariſe from the peſtilential Vapours of that Lake, the Inhabitants, being deſigned to drain it, conſulted the Oracle of *Apollo*, who forbad them to move or diſturb it; μη κινειν Καμαριναν, ακινητος γαρ αμεινων. Notwithſtanding which Prohibition, they drained the Lake, and had Cauſe to repent it afterwards; for the Enemy, entering by that Ground where the Lake had ſtood, made themſelves Maſters of their City.

704. *Magnanimûm generator equorum. Servius* quotes *Pindar* in proof of the *Agrigentini* having been famous for ſending Horſes to the *Olympic* Games. Their City *Agrigentum*, or *Agragas*, was on the ſouthern Coaſt of *Sicily*, at the Mouth of the River *Agragas*, formerly one of the largeſt Cities in the Iſland: It is called *Arduus*, becauſe it was built on the Summit of a Mountain.

705. *Palmoſa Selinus*. A City on the ſame Coaſt, whoſe Plains abounded with Palm-trees.

706. *Vada Lilybeïa*. *Lilybeum* was another of the three Promontories of *Sicily*, whence it had its Name *Trinacria*. It lies on the weſtern Point of the Iſland; its Rocks run out into the Sea, to the Diſtance of three Miles, and are covered with the Waves; whence *Virgil* mentions its ſtony Shallows and hidden Rocks, *vada dura ſaxis cæcis*.

707. *Drepani*. *Drepanum*, now *Trepani*, a maritime Town in *Sicily*, that lies northward from